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The Text of the Pauline Epistles and
Hebrews
in Clement of Alexandria

By

Maegan C.M. Gilliland

Thesis Submitted for the degree of PhD
at the University of Edinburgh
School of Divinity

2016

Volume 1

Acknowledgments

I owe a debt of gratitude to many for their kindness during the time I produced the research contained in this manuscript. My family sustained me during the greatest triumphs and severest trials of life. My mother, Vicki Gilliland, instilled within me a love of learning—her greatest gift. Her guidance has been a constant presence in my life, for which I am truly grateful. My grandparents, Betty and Herbert Gilliland, were unwavering in their acceptance at every turn.

I have had the fortune of strong friendships that brought laughter and support. Specifically, I wish to thank Crystal Lubinsky, Megan Adams, Theodora Hawksley, Erin Evans-Walker, Ethan and Andrea Quillen, Deborah Casewell, Chelsea Williams, Frank Dicken, Nikki Macdonald, Kevin Whitesides, Richard Davis, Tom Kerr, Alexandra Wallace, James Goldspink, Liam Templeton Sutherland, Damon Lycourinos and Audrey Allas Lycourinou, Robert Mckay, Caroline Billard, Jonny Cole, Nicola Whyte, Andrew Kimmitt, Mary Keltner, Ali Newell, Sarah Merzig Fountain, Todd Pilon, Marcus Fogliano, Sheldon and Mary Ann Schafer, Laurie Pillman Lamb, Sarah Rae, Dana Baldwin, Hannah Offutt, Sarah Nesbit, a supportive online community of friends and scholars, and my friends at Heading Om Yoga and St. Columbas-By-The-Castle. I also wish to thank The Auld Hoose and One World Café for sustenance and a welcome smile during my frequent visits.

I was privileged to have numerous mentors during this process. My adviser, Rev. Dr. Paul Foster, sat through countless meetings as I attempted to navigate large amounts of data. His insights and encouragement were essential to the completion of this research. I also wish to thank Dr. Sara Parvis and Dr. Christina Kreinecker for their help and guidance during the final phase of my research. I also extend my sincerest gratitude to Clint Herron, whose help was indispensable while I learned both Python and R for this project.

Finally, I wish to thank my husband, Jonathan Wright. I could not have completed the final years of my research without his helpful edits, love, patience, and constant presence. I am forever grateful to him.

“I may not have gone where I intended to go, but I think I have ended up where I need to be.” —Douglas Adams

Abstract

The primary goal of this research is to produce a text-critical evaluation of the Pauline Epistles and Hebrews as represented in the writings of Clement of Alexandria, an early Christian theologian who lived ca. 200 AD. The result of such an undertaking will be a refined understanding of the transmission of the New Testament text at the end of the 2nd century, a time period for which we have very little textual data. Unlike our earliest New Testament manuscripts, the text of the early Church Fathers is preserved exclusively in later manuscripts. These manuscripts are often far removed from the original Patristic documents by both date and location. This results in an added layer of textual complexity for which the text critic must account, especially in the evaluation of a Church Father's citation of New Testament manuscripts. Because of the multivalent nature of the research, the biblical data extracted from Clement of Alexandria's writings will undergo several stages of statistical analysis comparing it to other early Greek New Testament manuscripts. The resulting data will reveal if the early text of the Pauline Epistles and Hebrews was stable (controlled) or if it underwent changes due to scribal additions and subtractions. It will also shed light on the citation techniques used by Clement of Alexandria, an early Christian reader. The combined data will allow New Testament scholars to generate a more precise critical edition of the Greek New Testament and come to a better understanding of how the earliest Christian communities transmitted the New Testament text.

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Abbreviations

[Ad]	Adaptation
[All]	Allusion
[C]	Citation
ed.	Editor or edited by
e.g.	for example (<i>exempli gratia</i>)
H.E.	Eusebius, Church History (<i>Historia Ecclesiastica</i>)
i.e.	that is (<i>id est</i>)
[L]	Lemma
Lacunose/lac.	Missing text in the manuscript (plural: 'lacunae')
LXX	The Septuagint
NA ²⁸	Nestle-Aland Greek New Testament, 28 th ed.
NT	New Testament
NovT	<i>Novum Testamentum</i>
NTTS	New Testament Tools and Studies
rell.	The rest of the manuscript tradition (from the Latin <i>reliqui</i> , the rest of the manuscript tradition)
SBLNTGF	Society of Biblical Literature The New Testament in the Greek Fathers
SD	Studies and Documents
TEXT	The reconstructed biblical text of Clement of Alexandria
TR	<i>Textus Receptus</i>
UBS ⁴	United Bible Societies, <i>The Greek New Testament</i> , 4 th ed.
VCSup	<i>Vigiliae Christianae</i> Supplements

Chapter 1 – Introduction

The writings of Clement of Alexandria (ca. 200 AD) have long been recognized as a rich source for text-critical information. This is partially due to the fact that he does not embody any single theological tradition—neither Protestants, Roman Catholics, nor Orthodox can claim him exclusively.¹ Within Clement’s extensive writings, he regularly cites both Christian and Jewish Scripture at length. Both the quality and the early date of these citations make them unique in the world of early Christian writings. Because we have so little manuscript evidence from the time prior to the third and fourth centuries, church fathers like Clement of Alexandria are all potentially important witnesses to manuscript texts pre-dating even the fourth century manuscript Sinaiticus.

The usefulness of Clement of Alexandria’s biblical citations for text-critical purposes remains elusive due to inconclusive past analyses of their textual make-up. If a mutual affinity between important biblical witnesses and Clement’s citations of biblical text can be pinpointed, then one can establish the importance of Clement’s citations for the study of the early transmission of the biblical text. Conversely, if it is revealed that the biblical citations encountered corruptions during the murky transmission of Clement’s writings, it eliminates the use of them as witnesses to an early text form. A full analysis will also reveal if the early biblical manuscripts used by Clement of Alexandria were uniform or mixed in their textual affinities.

Therefore, the only way to make use of these citations is to extract them from the text for analysis. Carl P. Cosaert set about this task in his work *The Text of the Gospels in Clement of Alexandria*.² When Cosaert analyzed the Synoptic Gospel citations, he found mixed results—from Primary Alexandrian to Western readings, Cosaert found mixed results. Since the Western tradition eventually faded in its influence on the Synoptics, Cosaert was perplexed. As he notes, “Whether church fathers such as Origen or other unknown orcs contributed to this change remains a mystery still waiting to be solved.”³

¹ Piotr Ashwin-Siejkowski, *Clement of Alexandria: A Project of Christian Perfection* (London; New York: T & T Clark, 2008), p. 1.

² Carl P. Cosaert, *The Text of the Gospels in Clement of Alexandria* (SBLNTGF 9; Atlanta: Society of Biblical Literature, 2008).

³ Cosaert, p. 310.

One is therefore faced with a decision: either pick up with Cosaert's inconclusive results and further analyze the Gospels using updated methodologies, or choose an entirely different data set. The problem with resuming Cosaert's work is that the results are not necessarily going to be any different. When one surveys the biblical citations in Clement's writings, it becomes immediately apparent that Clement tends to cite the Apostle Paul in larger blocks—but not the Gospel text. Clement was likely more familiar with the Gospel texts and would have been tempted to cite shorter passages from memory. From a text-critical standpoint, his longer citations of the Apostle Paul present a more reliable data set. The most obvious choice, therefore, would be to turn to Paul's Epistles and Hebrews. It is here that one might be able to extract actual manuscript citations from witnesses pre-dating the 3rd century.

Unlike the Gospels, the Pauline corpus has few early complete witnesses. Our most important witness is Papyrus 46 (P46), which dates to ca. AD 200. Although it contains a great deal of the text of the Pauline letters and Hebrews, large sections of P46 are missing. Additionally, there is continuing scholarly debate as to whether or not P46 included the pastoral letters. Our next earliest and fairly complete witness is Codex Sinaiticus, which dates to ca. AD 350. It contains all of the Pauline Epistles and Hebrews.

Because of this limited data set, it has been difficult to conduct a text-critical analysis of the Pauline corpus and Hebrews as they were in the earliest stages of their transmission using statistical methods. Aland and Aland note that the early New Testament text prior to the third and fourth centuries was “a text not yet channeled into type.”⁴ They suggest that until the fourth century the churches lacked the institutional organization required to control the transmission of biblical texts. In this “free text” category they include P46, which suggests that the Pauline corpus, like the Gospels, was transmitted in such a way that the text underwent significant changes during the first few centuries.⁵ However, even if this is true, making such generalizations can be problematic without further investigation.

⁴ Kurt Aland and Barbara Aland, *The Text of the New Testament: An Introduction to the Critical Editions and to the Theory and Practice of Modern Textual Criticism* (Grand Rapids: W.B. Eerdmans, 1995), p. 64.

⁵ Aland and Aland, p. 64. Although the “text-type” terminology is ultimately an arbitrary designation, I use it in this thesis with the understanding that manuscripts form groups that occasionally overlap. See my discussion on p. 32-33.

A feasible approach to this issue is to examine biblical texts preserved through patristic witnesses. As Gordon Fee notes, “Patristic evidence is of primary importance for both of the major tasks of NT textual criticism: in contrast to the early Greek MSS, the Fathers have the potential of offering datable and geographically certain evidence.”⁶ Therefore, it is possible that within Clement of Alexandria’s text we find one of the earliest and most extensive witnesses to the text of the Pauline Epistles aside from P46. But this is an entirely different category of textual evidence, because we are not working with various manuscripts—instead, we are working with manuscripts *and* a reconstructed text. This reconstructed biblical text has been extracted from Clement’s writings.

Immediately, one should ask several very important methodological questions. Here are three vital issues that must be carefully considered:

1. Are the manuscripts that record the church father’s text reliable or have they undergone alterations?
2. Once extracted, how does one reconstruct the church father’s biblical text using the citations, adaptations, and allusions to the passages in question?
3. How does one carry out a statistical analysis of a reconstructed text?

The first question will be addressed in this chapter. The final two questions will be addressed in the *Methodology* chapter. Before answering these questions, however, it is helpful to understand the context and educational background of Clement, and appreciate the intellectual climate of the city of Alexandria in which he resided.

Clement of Alexandria

Titus Flavius Clemens was born ca. AD 150. Although he was (later) known as Clement of Alexandria, he likely was born in or near Athens.⁷ Athens, a city rich with the culture of ancient Greece, would have provided any young Roman male

⁶ Gordon D. Fee, rev. by Roderick L. Mullen, ‘The Use of the Greek Fathers for New Testament Textual Criticism’, in *The Text of the New Testament in Contemporary Research: Essays on the Status Quaestionis*. 2nd ed. (SD 42; ed. Bart D. Ehrman and Michael W. Holmes (Leiden; Boston: Brill, 2013), p. 351-352.

⁷ This would have been to distinguish him from Clement of Rome. See: Annewies van den Hoek, ‘How Alexandrian Was Clement of Alexandria. Reflections on Clement and His Alexandrian Background’, *The Heythrop Journal*, 31 (1990), 179–94 (p. 179). Note also that Epiphanius said that some traced his birth to Alexandria (*Heresies* 32.6.1).

citizen of means with an opportunity to absorb the literature, art, and history of the world's greatest minds—both past and present.⁸ It appears that Clement was no exception. Indeed, his vast knowledge of pagan Greek authors leads some scholars to believe that he was born to pagan parents.⁹

For years, Clement traveled in search of a distinguished teacher, although details on this period of his life are virtually nonexistent. As Ashwin-Siejkowski notes, this is largely due to the fact that Clement did not quite have the ardent advocate that Origen had in Eusebius of Caesarea.¹⁰ Eventually, Clement found his way to Alexandria in order to study under Pantaenus, a stoic convert to the Christian faith.¹¹ The city of Alexandria was founded in 331 BC by Alexander the Great, and in a little over a decade, it had supplanted Memphis as the capital of Egypt.¹² It would not be an overstatement to say that Alexandria was an intellectual powerhouse.¹³ It is thought that he arrived in this city around AD 180, where he studied with his master for the next decade. When Pantaenus died around the year AD 190, Clement took his place as the head of the school.¹⁴ He then lived quietly, teaching and caring for those who were under his tutelage.¹⁵ Clement would have been surrounded by a diverse population—living amongst Greeks, Jews, and a variety of ethnic minorities, as well as Egyptians.¹⁶

With the exception of Rome itself, Alexandria was the most important city within the Roman Empire during the time Clement lived there.¹⁷ This cosmopolitan city

⁸ Lois Eveleth, 'Clement of Alexandria and the Logos', *American Theological Inquiry*, 6 (2013), p. 37-44.

⁹ Judith L. Kovacs, 'Clement (Titus Flavius Clemens) of Alexandria', in *Early Christian Thinkers: The Lives and Legacies of Twelve Key Figures*, edited by Paul Foster (Downers Grove, Ill.: IVP Academic, 2010), p. 69.

¹⁰ Ashwin-Siejkowski, p. 19.

¹¹ Andrew C. Itter, *Esoteric Teaching in the Stromateis of Clement of Alexandria* (Leiden; Boston: Brill, 2009), p. 7.

¹² Henny Fiskå Hägg, *Clement of Alexandria and the Beginnings of Christian Apophaticism* (Oxford; New York: Oxford University Press, 2006), p. 15.

¹³ Hägg, p. 24.

¹⁴ Everett Procter, *Christian Controversy in Alexandria: Clement's Polemic against the Basilideans and Valentinians*, American University Studies: Theology and Religion, VII (New York: Peter Lang Publishing, Inc., 1995), CLXXII, p. 3.

¹⁵ Annewies van den Hoek, 'How Alexandrian Was Clement of Alexandria. Reflections on Clement and His Alexandrian Background', *The Heythrop Journal*, 31 (1990), 179-94 (p. 183).

¹⁶ Eric Osborn, *Clement of Alexandria* (Cambridge University Press, 2008), p. 3.

¹⁷ Procter, CLXXII, p. 1.

certainly had an affect on him. As Osborn notes, “Clement displayed that [Alexandrian] heritage as clearly as Tertullian displayed the Roman heritage of Carthage.”¹⁸ Alexandria was a center of learning, with libraries, museum, research centers, and schools. In addition, it was a melting pot of religious beliefs, and multi-service temples were not uncommon.¹⁹ Gnosticism was also prevalent, prompting Clement to respond by claiming that Christians are the true Gnostics (γνωστικός).²⁰

Although Clement’s knowledge of biblical literature is widely known, one of his idiosyncrasies was his penchant for citing classical authors at length. He certainly would have had access to these works in both Athens and Alexandria, and we find evidence of Clement’s broad education within his own writings. For instance, when one surveys the classical authors index within Treu and Stählin editions of Clement’s works, one sees not only classical authors, but also non-Christian authors.²¹ In his works, there are more than 1,000 references to other writers, covering at least 300 different literary works.²² Clement even cites works that are lost (such as the *Gospel of the Egyptians*²³) and preserves writings by pre-Socratic philosophers and ancient plays.²⁴ His works are therefore of great value both to biblical scholars and to classicists.

Although Alexandria was known for its most famous library (and the successive fires it suffered over the centuries), it is possible that Clement had access to a Christian library.²⁵ What is obvious, however, is that the libraries available to Clement contained works by Christian authors.²⁶ This library (or libraries) likely would have contained more than just biblical manuscripts. Since Clement and other Christian thinkers apparently had access to other early Christian writings, one presumes that “local” libraries preserved copies of these earliest Christian

¹⁸ Osborn, p. 2.

¹⁹ Hägg, p. 30.

²⁰ Hägg, p. 32.

²¹ Ursula Treu and Otto Stählin, *Clemens Alexandrinus Register. Erster Teil: Zitatenregister, Testimonienregister, Initienregister für die Fragmente, Eigennamenregister Vierter Band* (Berlin: Akademie-Verlag, 1980), p. 30ff.

²² Osborn, p. 2.

²³ Judith L. Kovacs, pp. 60–70.

²⁴ Judith L. Kovacs, p. 68.

²⁵ Judith L. Kovacs, p. 69.

²⁶ Annewies van den Hoek, ‘How Alexandrian Was Clement of Alexandria. Reflections on Clement and His Alexandrian Background’, *The Heythrop Journal*, 31 (1990), 179–94 (p. 183).

works. The libraries allowed these Christian scholars to delve deeply into their respective areas of specialty. As van den Hock notes:

It is revealing to see how seriously and meticulously these scholars dealt with scriptural interpretations. Their working techniques often come down to questions of commas and periods. They asked themselves whether they should pause in a sentence, or why a particular preposition appears.²⁷

Since Christian texts can be traced back to the second century in Alexandria, it is also plausible that there might have been a Christian Scriptorium already present when Clement lived and worked there. Additionally, van den Hock points out that the earliest evidence of a Christian library was of one started by Clement of Alexandria's pupil Alexander. It is possible that he found his model from Alexandria.²⁸

Although Clement is known for his many citations of classic works, he clearly favors biblical citations. As van den Hoek writes, "While he exploits a vast spectrum of non-Christian writers drawn from the almost thousand-year history of classical literature, the most sensitive indicators of his special position are his borrowings from writers of Jewish and Christian origin."²⁹ But was Clement in charge of an official theological school? Scholars are divided on the debate. At the very least, it seems likely that Clement (and Pantænus) gave lessons privately.³⁰ As Hoek notes, it is a short step from a Scriptorium to a library. It is certainly possible that the two could have existed under one roof, and as she notes, this would be "consistent with what has been observed of Clement's scholarly approach."³¹

²⁷ Annewies van den Hoek, 'The "Catechetical" School of Early Christian Alexandria and Its Philonic Heritage', *Harvard Theological Review*, 90 (1997), 59–87 (p. 81).

²⁸ Hoek, 'The "Catechetical" School of Early Christian Alexandria and Its Philonic Heritage', p. 82.

²⁹ Hoek, 'How Alexandrian Was Clement of Alexandria. Reflections on Clement and His Alexandrian Background', p. 184ff.

³⁰ Judith L. Kovacs, p. 69.

³¹ Hoek, 'How Alexandrian Was Clement of Alexandria. Reflections on Clement and His Alexandrian Background', p. 191; Günther Zuntz, *The Text of the Epistles; a Disquisition Upon the Corpus Paulinum* (London: Published for the British Academy by Oxford University Press, 1953), p. 59.

There is some evidence in Eusebius' writings that a catechetical school existed in Alexandria ca. AD 200. In *Church History*, he states, "About that time, Pantænus, a man highly distinguished for his learning, had charge of the school of the faithful in Alexandria. A school (διδασκαλεῖον) of sacred learning, which continues to our day, was established there in ancient times, and as we have been informed, was managed by men of great ability and zeal for divine things."³² He later notes, "Clement having succeeded Pantænus, had charge at that time of the catechetical instruction in Alexandria, so that Origen, while still a boy, was one of his pupils."³³ And yet, as with so many ancient authors, the truth is sometimes far more complex than the recorded history. Annewies van den Hoek points out the lack of accuracy behind Eusebius' claims, noting that he, unlike Clement, existed within the framework of an established church. "Eusebius created chains of succession of bishops or prominent teachers, usually with their starting points in apostolic times, in order to give the organizations of his time enhanced legitimacy."³⁴

If a school did not exist, though, what exactly was Clement's role? Other implied evidence also points at some sort of educational system. Returning to Eusebius, he includes in his writings a letter from Alexander, bishop of Jerusalem, whom he quotes referring to Clement as a "presbyter."³⁵ Because this term could mean either "priest" or "bishop" at the time of Alexander, Kovacs believes this is evidence that Clement had some sort of an official position in the Alexandrian church.³⁶ Additionally, given that Clement had easy access to an apparently sizeable Christian library (and, as noted, potentially a Scriptorium), scholars are re-evaluating the situation and believe it is at least possible that there was some sort of Christian institution in Alexandria. As Kovacs notes, "Our picture of the origins of the church in Alexandria before his [Clement's] time is shadowy indeed."³⁷

Little is known about the end of Clement's life. As the emperor Severus began to persecute Christians, it is believed that he fled Alexandria around AD 202, and died

³² 'The Church History of Eusebius.', in *Vol. 1: Eusebius: Church History, Life of Constantine the Great, and Oration in Praise of Constantine*, edited by P. Schaff and H. Wace, trans. by A.C. McGiffert (Buffalo, NY: Christian Literature Publishing, 1980) sec. 5.9.1-2.

³³ P. Schaff and H. Wace, sec. 6.6.1.

³⁴ Hoek, 'The "Catechetical" School of Early Christian Alexandria and Its Philonic Heritage', p. 61.

³⁵ *H.E.* 6.11.6

³⁶ Judith L. Kovacs, p. 69.

³⁷ Judith L. Kovacs, p. 69.

between AD 211 and 215.³⁸ The writings that survive from his time in Alexandria form his legacy. Following his death, Clement was generally held in high esteem. As Kovacs notes, “He stands at the beginning of [sic] long tradition of Christian theology.”³⁹

Clement's Writings

Clement's extant writings consist of six major works. The *Stromateis* (or *Miscellanies*) is contained in seven complete books and an eighth incomplete book. Also included in the *Stromateis* is the *Excerpta ex Theodoto* and the *Eclogae propheticae*. His other extant writings consist of *Protepticus*, *Paedagogus*, and *Quis dives salvetur*. In addition to these extant writings, he has five additional partially extant writings: *Hypotyposeis*, *On the Pascha*, *Exhortation to Perseverance*, *Ecclesiastical Canon*, and *On Providence*.⁴⁰

As mentioned above, Clement cites classical authors and philosophers at length. Aswin-Siejkowski notes, “He [Clement] would argue that Christians from the very beginning of their journey in faith should also endorse study of the Scriptures and helpful traditions of philosophy.”⁴¹ In *Miscellanies* 7.1.1.1, one finds a summary of Clement's view of Greek philosophy: “The Greek preparatory culture, therefore, with philosophy itself, is shown to have come down from God to men, not with a definite direction, but in the way in which showers fall down on the good land, and on the dunghill, and on the houses.” He continues, “And philosophy—I do not mean the Stoic, or the Platonic, or the Epicurean, or the Aristotelian, but whatever has been well said by each of those sects, which teach righteousness along with a science pervaded by piety—this eclectic whole I call philosophy.”⁴² For Clement, truth can be found in any philosophical system, but it only has *meaning* when it falls on the fertile grounds of Christianity.

Critical Editions and Previous Studies

One of the challenges faced in any text-critical study of a patristic source is the successful identification of corruptions introduced by later copyists. These copyists

³⁸ Judith L. Kovacs, p. 69.

³⁹ Judith L. Kovacs, pp. 79–81.

⁴⁰ Piotr Ashwin-Siejkowski. “Clement Of Alexandria,” in *The Wiley Blackwell Companion To Patristics*, edited by Ken Parry (Hoboken: John Wiley & Sons Ltd., 2015), p. 85

⁴¹ Piotr Ashwin-Siejkowski, 87.

⁴² Alexander Roberts, “Fathers of the Second Century” in Vol. 2: *The Ante-Nicene Fathers: The Writings of the Fathers Down to A.D. 325*, edited by Rev. Alexander Roberts, Sir James Donaldson, & Arthur Cleveland Coxe. (New York: Cosimo, 2007).

occasionally attempted to “correct” a Father’s biblical citations so as to match the biblical text common to their own time period and/or geographic location.⁴³ One often finds corruptions within the biblical text that are aligned with the later Byzantine text-type or “Majority Text” (MT).⁴⁴ Uncritical editions often preserve the text of later copyists and do not accurately represent the text of the Father.⁴⁵ Bart Ehrman, in his monograph *Didymus the Blind and the Text of the Gospels*, notes, “Patristic writings that survive only in Medieval MSS or that are available only in uncritical editions, such as Migne’s *Patrologia Graeca*, are of practically no value for establishing the original wording of the NT.”⁴⁶ Catenae manuscripts are also of little use since the copyists often did not faithfully or accurately record the patristic sources next to the quotations.⁴⁷ Not surprisingly, those who have carried out research in past years have achieved dissimilar conclusions concerning the textual affinity of patristic sources. Fee observes, “A good critical edition of a father’s text, or the discovery of early MSS, *always* moves the father’s text of the NT *away from* the TR and *closer to* the text of our modern critical editions.”⁴⁸

The critical edition used in this study is Otto Stählin’s edition of Clement’s writings (which was revised by Ludwig Früchtel and Ursula Treu).⁴⁹ Despite being somewhat dated, it is more reliable than the recent edition by Miroslav Marcovich. Although this edition was meant to be an improvement on Stählin’s edition, Marcovich makes an unfortunate methodological decision that renders his results unreliable. Instead of analyzing the writings of Clement as transmitted, he makes changes to

⁴³ Bart D. Ehrman, *Didymus the Blind and the Text of the Gospels* (SBLNTGF 1; Atlanta, Ga.: Scholars Press, 1986), p. 6.

⁴⁴ Gordon D. Fee, ‘Modern Textual Criticism and the Revival of the Textus Receptus’, *Journal of the Evangelical Theological Society*, 21 (1978), 19–33 (p. 27).

⁴⁵ E.g., *Patrologia Graeca*. Bart D. Ehrman, Michael W. Holmes and Bruce M. Metzger, *The Text of the New Testament in Contemporary Research: Essays on the Status Quaestionis* (Grand Rapids, Mich.: W.B. Eerdmans, 1995), p. 6.

⁴⁶ Ehrman, *Didymus the Blind and the Text of the Gospels*, p. 6.

⁴⁷ Darrell D. Hannah, *The Text of I Corinthians in the Writings of Origen* (Atlanta, Ga.: Scholars Press, 1997), p. 7.

⁴⁸ Fee, ‘Modern Textual Criticism and the Revival of the Textus Receptus’, p. 26.

⁴⁹ Otto Stählin, *Protrepticus und Paedagogus*. Vol. 1 of *Clemens Alexandrinus*. 3rd ed, edited by Ursula Treu. GCS 12. (Berlin: Akademie-Verlag, 1972); *Register*. Vol. 4 of *Clemens Alexandrinus*. 2nd ed, edited by Ursula Treu. GCS 39. (Leipzig: Hinrichs, 1980); *Stromata Buch I-VI*. Vol. 2 of *Clemens Alexandrinus*. 3rd ed, edited by Ludwig Früchtel. GCS 52. (Berlin: Akademie-Verlag, 1960); (*Stromata Buch VII und VIII, Excerpta ex Theodoto, Eclogae Propheticae, Quis Dives Salvetur, Fragmente*. Vol. 3 of *Clemens Alexandrinus*. 2nd ed, edited by Ludwig Früchtel and Ursula Treu. GCS 17. (Berlin: Akademie-Verlag, 1979).

the text whenever he encounters readings that he finds to be incomprehensible or confusing. As Marcovich himself notes, “I have tried to improve Stählin’s remarkable edition by emending the transmitted text wherever it did not make sense, while relying on Clement’s sources and on his lexicon and expression employed elsewhere in his opus. As for both apparatuses, I have corrected Stählin’s errors and simplified and updated his *Parallelbelege*.”⁵⁰ Obviously, such modifications would have ruinous consequences for any text-critical study. By eliminating potentially reliable readings, a determination of the textual affinity of Clement’s biblical references becomes impossible. Consequently, the present research will be based on Stählin’s edition.

The manuscript evidence we have for Clement’s writings is both limited and late. Immediately, one must question the amount of corruption the text underwent as a result of transmission over the centuries. The *Protrepticus* and *Paedagogus* are dependent upon two manuscripts. However, one of these manuscripts is simply a copy of the other. The oldest extant manuscript is the tenth century Arethas Codex (located in Paris), known as manuscript P. A claim is made within it that it was copied for the Archbishop of Caesarea in Cappadocia between September 913 and August 914.⁵¹ Originally, the codex included all of the *Protrepticus* and the three volumes of Clement’s *Paedagogus*. Unfortunately, it was badly damaged and now preserves very little of the original text. Aside from the damage, Marcovich noted that the manuscript appears to be derived from an “exemplar full of textual corruptions, lacunae, interpolations and dislocations.”⁵² The primary witness that fills the lacuna in P is the eleventh century manuscript *Mutinensis*, gr. 126 (known as manuscript M), which is nearly identical in contents to P. Therefore, many scholars believe M was directly copied from P.⁵³ Finally, another manuscript, Laurentianus V 24 (known as manuscript F), appears to be related to M and is from the twelfth century. It too has many inferior readings and does not appear to be a direct descendant of P.⁵⁴

The *Stromateis*, *Excerpta ex Theodoto*, and the *Eclogae prophetae* are also dependent primarily upon a single late manuscript. They are found in the eleventh-century

⁵⁰ Clement, Miroslav Marcovich and J. C. M. van Winden, *Clementis Alexandrini Paedagogus* (Leiden; Boston: Brill, 2002), pp. X–XI.

⁵¹ Miroslav Marcovich, *Clementis Alexandrini Paedagogus* (VCSup 61; Leiden: Brill, 2002), ix.

⁵² Cosaert, p. 13.

⁵³ Cosaert, p. 13.

⁵⁴ Miroslav Marcovich, ix.

codex Laurentianus V 3, known as manuscript L. Cosaert notes that L, much like P, is filled with corruptions. Kenyon concluded that this was due to a corrupt ancestor and posited that such corruptions could even have gone all the way back to a poorly copied archetype.⁵⁵ The other major witness, the eleventh-twelfth century manuscript Scorialensis W III 19 (known as manuscript S).⁵⁶

Given that we have just one witness for each of these extant writings, the data sets will be less cumbersome than a hypothetical situation in which we might have several manuscripts independently attesting to Clement's writings. Unfortunately, this is not necessarily a welcome simplification. It is now impossible to test the reliability of the source texts, and the paucity of the available data can skew the results of a statistical analysis. It is therefore important to consider the limited evidence when forming a methodology. Fortunately, there are other ways to spot some of these corruptions. As noted, Clement does not tend to quote large blocks of the Gospels. This, plus the "absence of a standardized text form," according to Cosaert, "suggest[s] later scribes made no deliberate attempt to bring his citations into conformity with any particular textual tradition."⁵⁷

Previous text-critical studies of Clement are woefully inadequate. The first substantial text-critical study of the citations of the Gospels and Acts found within Clement of Alexandria's writings was produced by P. Mordaunt Barnard. His apparatus was complex—as he notes, "It is presumed that the reader will have Tischendorf's *Editio octava critica maior* open before him."⁵⁸ Using a system of varying levels of bold underlining and carats (ex., καί vs. καί vs. καί), Barnard indicates those citations which he thinks help indicate the textual make-up of Clement's manuscripts. Using Barnard's system, the majority of the variation units are classified as Western or mixed. The results are baffling—although this is certainly due to his complicated and (at times) perplexing methodology.

Once Barnard completed the apparatus, F.C. Burkitt analyzed the information and recorded his conclusions in the introduction of the book. According to Burkitt,

⁵⁵ See Cosaert here, page 13, for a source which gives more info on this

⁵⁶ Cosaert, p. 14.

⁵⁷ Cosaert, p. 14. See also his remarks on Mark in chapter 4. See Stahlin's discussion of the manuscript tradition behind Clement's writing in *Protr. And Paed.*, Volume 1. The most extensive discussion in English is P. Mordaunt Barnard's *Clement of Alexandria: Quis Dives Salvetur*.

⁵⁸ P. Mordaunt Barnard and J. Armitage Robinson, *The Biblical Text of Clement of Alexandria: In the Four Gospels and the Acts of the Apostles* (Eugene, OR: Wipf and Stock Publishers, 2004), p. 2.

Clement's citations indicated that the Gospels in their earliest form were "Western": "With Clement's evidence before us we must recognize that the earliest texts of the Gospels are fundamentally 'Western' in every country of which we have knowledge even in Egypt."⁵⁹ Yet as noted, Barnard's conclusions are problematic due to his almost indecipherable methodology. Regrettably, Burkitt either did not recognize or address these issues.

In 1914, John Patrick evaluated the text of Paul's Epistles as found in Clement of Alexandria's text. The brief study is found only in an appendix in his book about Clement's life. Unlike Barnard and Burkitt, Patrick concluded that Clement's text of the New Testament was Alexandrian in nature. He notes, "throughout there is a difference between his text and that of Codex B."⁶⁰ Unfortunately, his study was based on a comparison between Clement of Alexandria's Pauline citations against the Textus Receptus (TR). Since Patrick's work, text critics have abandoned this approach due to the unreliability of the methodology.⁶¹ Frankly, even Patrick did not seem to find any conclusions from his methodological approach. Instead, he presented the data without providing concluding remarks, aside from a note that Clement's text is "mixed" and added no further substantial observations.⁶²

Another early study worth noting is Reuben J. Swanson's evaluation of the Gospel text in Clement of Alexandria's writings. He concludes that Matthew and John are Alexandrian, while Luke is Western in nature. Based on a small data pool for Mark, he does not draw any conclusion on its textual affinities. Swanson limits himself to what he considers to be the primary witnesses of major text-types.⁶³ This is certainly a questionable approach. Swanson also classifies manuscripts according to "Egyptian," "Western," "Caesarean," and "Byzantine"—an obsolete system. For example, many scholars question the presence of a "Caesarean" text.⁶⁴ Additionally, Swanson's statistical approach is precarious. he does not account for

⁵⁹ Barnard and Robinson, p. xviii.

⁶⁰ John Patrick, *Clement of Alexandria: The Croall Lecture for 1899-1900* (Edinburgh and London: William Blackwood and Sons, 1914), p. 311.

⁶¹ Bruce Metzger, 'The Caesarean Text of the Gospels', *Journal of Biblical Literature*, LXIV (1945), 457–89.

⁶² Patrick, p. 314.

⁶³ Reuben J Swanson, 'The Gospel Text of Clement of Alexandria', (Ph.D. diss., Yale University: 1956), p. 19.

⁶⁴ Aland and Aland.

instances of manuscripts which have lacunae.⁶⁵ Finally, Swanson does not differentiate among citations, allusions, and adaptations of Gospel text. He also evaluates citations found in the *Stromateis* alone. Swanson himself is not even convinced that his methodological approach would allow him to come to a definitive conclusion: “It is evident that Clement was so familiar with his sources that he referred to a gospel manuscript only infrequently, and for this reason it is very difficult to determine when he had a manuscript before him from which he copied and when he did not. Therefore, many of the changes which we might assign to syntactical, or exegetical, or to doctrinal intention may be due only indirectly to these factors.”⁶⁶ Eventually, Cosaert would improve upon Swanson’s problematic methodological approach—though he faced the same complications when identifying reliable Gospel data.

In 1966, J.A. Brooks published his research of Clement’s use of the Pauline Epistles. Like Swanson, Brooks only looked at citations found solely within *Stromateis*.⁶⁷ Given that Brooks produced this research under the watchful eye of Bruce Metzger (as even Cosaert notes⁶⁸) it is little surprise that his methodology and results were presented in an incredibly precise and thorough manner. Unfortunately, his research was not inclusive. Given that he did not look at all extant writings, Brooks’ conclusions do not take into account the full scope of available data. In addition, although his data was accurate, he includes in his quantitative analysis a total of 340 witnesses—including, oddly, manuscript data found in critical editions of the New Testament (Tischendorf, von Soden, Nestle, etc.).⁶⁹ This resulted in a flawed methodology: first, the data itself is unreliable given that he did not look at all available extant writings. Additionally, his excessive critical apparatus increases the possibility of transcription errors.

In 1970, Michael Mees also published research on Clement’s New Testament citations. His incredibly ambitious study included both a commentary and text for Clement’s use of *all* New Testament canonical writings. There are two major problems with Mees’ work. First, he does not give any explanation of his methodology. He compares the text of Clement to various manuscripts, text

⁶⁵ Swanson, ‘The Gospel Text of Clement of Alexandria’, p. 25ff.

⁶⁶ Swanson, p. 8.

⁶⁷ James Brooks, ‘The Text of the Pauline Epistles in the Stromata of Clement of Alexandria’, (Th.D. diss., Princeton: Princeton Theological Seminary, 1966) p. 45’.

⁶⁸ Cosaert, p. 38.

⁶⁹ Brooks, pp. 46, 52–59.

groups, and even according to types of conjunctions or prepositions—but without any clear reason for his approach.⁷⁰ Secondly, numerous errors have been discovered in his apparatus.⁷¹ As a result, Mees’ work—though grand in scale—is far from definitive.

Cosaert’s study of the Gospel text in Clement deserves a brief final note. His methodology, while adequate, lacks updated techniques of analysis used in the current study. This is not a critique, but a reflection on how quickly methodological approaches develop within textual criticism. His conclusion was that while the biblical text of John in Clement is primarily Alexandrian, the text of the Synoptics is a mixture of primary Alexandrian and Western readings. As he puts it, “There was not yet a dominant text-type of the Synoptics in Alexandria at the end of the second century.”⁷² While his methodology is sound and results consistent with previous research on the text of the Gospels in Clement, the conclusion may need to be revised. Given the criticism of associating types of text with specific geographical regions, it seems far safer to say that Clement’s *manuscripts* share readings with the Alexandrian and Western witnesses used for analysis. Conclusions beyond this are ultimately unhelpful.

Although the usefulness of patristic sources in text critical research is necessarily limited due to the paucity of surviving patristic manuscripts, the benefits still outweigh the methodological hurdles. Analysis of patristic sources reveal a snapshot of early New Testament readings for which we have very little manuscript evidence. This is especially true when one considers the case of Clement of Alexandria: his extensive citations of the Pauline Epistles and Hebrews offer a sizeable data set from which one can gain a better understanding of the textual makeup of the manuscripts available to Clement at a certain geographic location and time period. In order to extract these citations, however, one must

⁷⁰ Michael Mees, *Die Zitate aus dem Neuen Testament bei Clemens von Alexandrien*, Quaderni Di ‘Vetera Christianorum’, 2 (Rome: Istituto di Letteratura Christiana Antica - Università di Bari, 1970).

⁷¹ Reuben Swanson, ‘Book Review: Die Zitate aus dem Neuen Testament bei Clemens von Alexandrien’, *Journal of Biblical Literature*, 89 (1970), 518–19; Gordon D. Fee, ‘The Text of John in Origen and Cyril of Alexandria: A Contribution to Methodology in the Recovery and Analysis of Patristic Citations’, in *Studies in the Theory and Method of New Testament Textual Criticism*, edited by Eldon Jay Epp and Gordon D. Fee (Grand Rapids, Mich.: W.B. Eerdmans, 1993), pp. 301–43; Cosaert, pp. 41–44.

⁷² Cosaert, p. 210.

take a methodological approach that differs slightly from the traditional analysis of continuous text New Testament Manuscripts.

Chapter 2 – Methodology

There are few areas in New Testament research that require as meticulous an approach as a text-critical study of biblical citations found within a church father's writings. In this chapter, Clement of Alexandria's citation methods will be discussed first. Following this, the history of quantitative analysis in New Testament textual criticism will be explored with reflections on how the traditional methods must be updated for the purposes of analyzing patristic sources. Next, Bart Ehrman's Group Profile method will be examined, along with its usefulness for the present study. Finally, the methodology used for the multivariate analysis will be discussed, including a description of multidimensional scaling maps and dendograms.

Citations, Adaptations, and Allusions

How does one reconstruct the biblical text from patristic citations, adaptations, and allusions? First, we must address the difference between a citation, an adaptation, and an allusion to a biblical text. These three categories have gone through various phases of nuanced definitions.⁷³ Beginning with the definition of "citation," Fee suggested that citations be defined as places "where a Father is consciously trying to cite, either from memory or by copying, the very words of the biblical text."⁷⁴ Citations are the most reliable data for determining the textual affinity of a Father's biblical sources.⁷⁵ It is assumed that a citation finds its source in a continuous text biblical manuscript that dates (at the latest) to the time the patristic writing was composed. In the case of Clement of Alexandria, this would be sometime during the second century. It is also likely that this manuscript would have been copied or at least located in the same geographical region as the Father.⁷⁶

⁷³ Carrol D. Osburn, "Methodology in Identifying Patristic Citations in NT Textual Criticism," *NovT* 47.4 (2005): 313-343.

⁷⁴ Fee, 'The Text of John in Origen and Cyril of Alexandria: A Contribution to Methodology in the Recovery and Analysis of Patristic Citations', p. 304. The use of the word "consciously" is potentially problematic since one might infer that there is a potential for an "unconscious" citation. Instead, I would suggest that Fee's use of the word "consciously" reflects a deliberate attempt to reproduce the biblical text as transmitted.

⁷⁵ Bart D. Ehrman, Gordon D. Fee and Michael W. Holmes, *The Text of the Fourth Gospel in the Writings of Origen* (SBLNTGF 3; Atlanta, Ga.: Scholars Press, 1992), p. 22.

⁷⁶ It is conceivable that the Father is recalling from memory the text of a manuscript located in a different geographical region, but it seems safe to assume that this would be an extremely rare exception.

Ehrman has suggested a nuanced classification that allows one to account for inconsistencies in the biblical citations (“very loose,” “loose” and “exact” citations).⁷⁷ However, such subtle differences are impossible to reflect in the data when carrying out quantitative analysis—not to mention the subjectivity involved in such a classification system. Although they may be helpful in the evaluation of the quantitative analysis and group profile results, as employed in this study these subtly distinct classifications will fall under the umbrella term “citation,” as defined above. He contends that the reasons why a Father may adapt a passage may not always be transparent, suggesting instead that any major modification in a passage should be classified as an adaptation as long as it “maintains a close verbal correspondence to the biblical text.”⁷⁸ He proposes an alternate description of an adaptation, which lies between a citation and allusion, where the Father alters the passage simply in the interest of incorporating the biblical text into the sentence.

While a certain degree of accuracy is assumed with citations, adaptations are passages where one finds a clear verbal correspondence with the biblical text but where the Father has adapted the passage for discussion and/or syntax.⁷⁹ Ehrman argues that restricting an adaptation to discussion and/or syntax “unnecessarily restricts the category to variations whose causes are readily discerned.”⁸⁰ Later, Fee defined an adaptation (for his research of Origen’s writings) as “a quotation that has been somewhat modified (syntactically or materially) in light of the context of Origen’s discussion.”⁸¹ He acknowledges the difficulty in distinguishing between an “exact adaptation” and a “loose citation,” but notes, “This difficulty creates few real problems, since the labels are merely designed to enable a reader to gauge the approximate accuracy of a given reference.”⁸²

Fee defined an allusion as, “[a] reference to the *content* of a biblical passage in which *verbal* correspondence to the NT Greek text is so remote as to offer no value

⁷⁷ Ehrman, Fee and Holmes, p. 13.

⁷⁸ Ehrman, Fee and Holmes, p. 13. ⁷⁸ There is always a question of reliability when one encounters any biblical text, whether within a continuous text manuscript or within a patristic source. The concerns for a nuanced classification, although understandable, are ultimately difficult to employ.

⁷⁹ Fee, ‘The Text of John in Origen and Cyril of Alexandria: A Contribution to Methodology in the Recovery and Analysis of Patristic Citations’, p. 304.

⁸⁰ Ehrman, Fee and Holmes, p. 14.

⁸¹ Ehrman, Fee and Holmes, p. 22.

⁸² Ehrman, Fee and Holmes, p. 22 f. 5.

for the reconstruction of the text.”⁸³ Later, Fee defined an allusion as “a clear echo of a passage which nonetheless lacks a sustained verbal agreement.”⁸⁴ Since allusions do not accurately transmit biblical text, the data cannot usually be used in quantitative analysis. However, allusions are still of some use because they can often preserve indications of variant readings.⁸⁵ This is helpful in the final analysis of a text after the quantitative analysis has been carried out. Only textually significant allusions will be noted in the final analysis since referencing each allusion would be a time-consuming task beyond the scope of this research.⁸⁶

Classifying passages according to these three categories and determining their reliability is a process that is far from straightforward. Although these classifications can be arbitrary at times, as Fee himself noted, their true importance lies in their ability to help a reader know the level of confidence they can place on the reconstructed passage.⁸⁷ In this study, the definition used will be employed not as hard and fast rules, but as guides to determining how to classify a particular passage. Jean-Francois Racine suggested the following definitions when working with the text of Basil of Caesarea: “A *citation* [C] is a verbally exact reproduction of a Gospel passage; an *adaptation* [Ad] is a quoted passage in which Basil has modified the text, either to accommodate its context syntactically, or to suit his own purposes; an *allusion* [All] is an echo of a Gospel passage that shows conceptual and/or verbal affinities with it.”⁸⁸ In order to maintain some consistency with research similar to the current study, the following definitions will be used as a guide when working with Clement of Alexandria’s text:

[C] - A *Citation* is a verbally exact⁸⁹ reproduction of a biblical passage.

[Ad] - An *Adaptation* is a biblical passage that is modified syntactically or materially.⁹⁰

⁸³ Fee, ‘The Text of John in Origen and Cyril of Alexandria: A Contribution to Methodology in the Recovery and Analysis of Patristic Citations’, p. 304.

⁸⁴ Ehrman, Fee and Holmes, p. 22.

⁸⁵ Ehrman, Fee and Holmes, pp. 14–15.

⁸⁶ Ehrman, Fee and Holmes, p. 22.

⁸⁷ The confidence level referred to in this case is not confidence in the reliability of the manuscript text being copied. Rather, it is confidence that the church father made a deliberate attempt to copy the biblical text as either read or memorized.

⁸⁸ Jean-François Racine, *The Text of Matthew in the Writings of Basil of Caesarea* (SBLNTG 5; Atlanta: Society of Biblical Literature, 2004), p. 28.

⁸⁹ A citation that is “verbally exact” is copied exactly as it appears on the manuscript either being used or recalled by the writer.

[All] - An *Allusion* is a clear echo of a biblical passage that exhibits verbal agreement with the biblical text.

[L] - A *Lemma* found within commentaries; although sometimes useful, lemmata are also more prone to copying during the reproduction of the church father's texts.⁹¹

These are guidelines that help classify the majority of biblical readings found within Clement's writings. Occasionally, however, a variant reading falls so closely between two definitions that other factors must be considered. This is generally far less important when struggling with the classification of a variant reading that is likely either an Adaptation or an Allusion. In this case, it is often better to classify the reading as an Allusion, since such modifications to the biblical text render it more or less useless in the current study. However, what does one do when faced with a potentially viable reading that is not a clear Citation (i.e., a singular or rare reading)? One must consider both internal and external factors. For instance, Clement tends to modify biblical text at points of transition. If the reading in question occurs at a transition point, it is safe to assume that it is likely an Adaptation. If the variant reading does not occur at a point of transition, it is possibly a Citation that is a preservation of a singular or rare reading. Such decisions occur on a case-by-case basis, and are indicated in the Apparatus in a footnote.

Citations, Adaptations, and Allusions in Clement of Alexandria

With a guide in place to classify citations, adaptations, and allusions, one must next locate them within Clement of Alexandria's text. To do this, it is best to start with available scripture indices. Stählin's text contains a thorough scripture index that italicizes passages which are thought to be citations. I have found this to be reliable in most cases. As always, judgments must be made on a case-by-case basis. Another helpful resource for locating biblical material in patristic writings is *Biblia Patristica*. The Bibl Index database (<http://www.biblindex.mom.fr/>) lists the data from *Biblia Patristica* in a format that is easily searchable through electronic means. Unfortunately, this database also records loose, one-word allusions that are of little use for text-critical research. Unless there is a clear indication from the context that a church father is alluding to a specific passage, such data is not

⁹⁰ Unlike citations, adaptations are not verbally exact copies of biblical texts. Instead, the biblical text may be modified by the writer. These modifications could be either syntactical in nature (sentence structure changes) or material changes (expressions, grammar, etc.).

⁹¹ Osborn, 30.

helpful in a study like this. Ultimately, one must still study the patristic text to ensure that important data are recorded.

When reconstructing a text, a set of guidelines is helpful. Oftentimes Clement will attest to multiple readings, which forces one to choose a single reconstructed text for analysis. Generally speaking:

1. Citations are preferable to adaptations and allusions.⁹²
2. Longer (block) citations are preferable to shorter citations.
3. In the case of conflicting citations, the preferred reading is generally the reading that has near it a citation, adaptation, or allusion of the same or similar passage.⁹³
4. In the absence of a viable citation, adaptations are preferable to allusions.

Given these guidelines, it should be immediately apparent that citations account for the bulk of collatable data. In order to identify citations, one often finds that Clement uses a “citation formula.” As noted, he was well versed in the text of the New Testament and sometimes would quote it by memory, though this is more often the case with the Gospel text.⁹⁴ Clement appears to be more inclined to cite directly from manuscripts when quoting the Pauline epistles.⁹⁵ “Clement’s wide-ranging familiarity with the words of the New Testament indicates he must have committed large portions of the New Testament to memory,” observes Cosaert. “This observation is significant since it implies that for this to have taken place Clement must have first been intimately acquainted with a written text.”⁹⁶ Cosaert found that Clement cited the Gospel text with varying degrees of accuracy and occasionally showed a dependence upon an oral tradition. He also found examples

⁹² As noted above, citations are verbally exact reproductions of the biblical text. In the case of competing citations, adaptations and allusions can often help one decide which citation is the more reliable.

⁹³ For instance, if near a citation of Romans 8:1-8 Clement adapted Romans 8:10, it would be more trustworthy than finding an adaptation of Romans 8:10 in the nearby context of a text where he is citing John 3. He is less likely to have a manuscript text in front of him and more likely to be recalling it by memory.

⁹⁴ Cosaert, p. 24.

⁹⁵ Cosaert, p. 24.

⁹⁶ Cosaert, p. 25.

where Clement altered the text to emphasize his own theological interpretation of the text.⁹⁷

But since Clement does not seem to be as familiar with Paul, the citations (in theory) should be more reliable since they are taken directly from manuscripts. We will return to this issue shortly. First, it will be helpful to look at examples of Clement's citation formulae when citing Paul. In the first example, we see Clement's most common method of introducing a citation: *φησιν ο αποστολος*, or "says the apostle." In *Strom.* 2.12.2, we see this citation formula (in bold) used when Clement cites Hebrews 11:3-4:

πιστει νοοῦμεν κατηρτίσθαι τοὺς αἰῶνας ῥήματι θεοῦ εἰς τὸ μὴ ἐκ
φαινομένων τὸ βλεπόμενον γεγονέναι, **φησὴν ὁ ἀποστολος** πίστει
πλείονα θυσίαν Ἄβελ παρὰ Κάιν προσήνεγκε...

In the next example, Clement uses a form of the verb *λέγω* ("to say") to introduce 2 Tim. 2.1-2 and then uses *καὶ πάλιν* ("and again") to include verse 15 from the same chapter (*Strom.* 1.3.3). Again, the formulae are printed in bold typeface.

σὺ οὖν ἐνδυναμοῦ, **καὶ Παῦλος λέγει**, ἐν χάριτι τῇ ἐν Χριστῷ Ἰησοῦ, καὶ
ἃ ἤκουσας παρ' ἐμοῦ διὰ πολλῶν μαρτύρων, ταῦτα παράθου πιστοῖς
ἀνθρώποις, οἵτινες ἱκανοὶ ἔσονται καὶ ἑτέρους διδάξαι. **καὶ πάλιν**
σπούδασον σεαυτὸν δόκιμον παραστήσαι τῷ θεῷ, ἐργάτην ἀνεπαίσχυντον,
ὀρθοτομοῦντα τὸν λόγον τῆς ἀληθείας.

In the third example, Clement uses a form of *γράφω*, "to write" in combination with *φησιν* ("saying") to cite 1 Timothy 6:20-21 (*Strom.* 2.52.5). Such indicators are typically not present in adaptations.

περὶ ἧς ὁ ἀπόστολος γράφων ὧς Τιμόθεε, **φησὶν**, τὴν παραθήκην
φύλαξον, ἐκτρεπόμενος τὰς βεβήλους κενοφωνίας καὶ ἀντιθέσεις τῆς
ψευδωνύμου γνώσεως, ἣν τινες ἐπαγγελλόμενοι περὶ τὴν πίστιν ἡστόχησαν.

What happens, however, when a citation formula is used but the citation does *not* appear to be a "verbally exact quotation?" Two observations: first, the beginning and the end of the citations are nearly always prone to adaptations, *even if* Clement

⁹⁷ Cosaert, p. 25.

is citing from a manuscript; secondly, there are even instances when Clement cites the *same passage* from Paul and does *not* do so consistently. In *Strom.* 1.4.4, Clement cites 1 Tim. 5.21 and adds a δε just after the first word of the verse (Διαμαρτύρομαι). He adds the citation formula τῷ Τιμοθέῳ φησὶν ἐπιστέλλων (“he says in [his] letter to Timothy”). Following this, he cites the verse. The δε is a singular reading found only in Clement’s text. Clement includes or omits δε, και, and (especially) γαρ quite often. In these instances, the conjunction is included in provisional brackets in the reconstructed text. Although Clement attests to it, it is not likely his text and is *not* included in the collation. The reconstructed text would look like this in the apparatus:

TEXT: διαμαρτυρομαι [[δε]] ενωπιον του θεου και Χριστου Ιησου και των εκλεκτων αγγελων ινα ταυτα φυλαξης χωρις προκριματος μηδεν ποιων κατα προσκλισιν.

In yet another example, we see a unique situation in which Clement cites the same passage twice within close proximity and each is cited differently (*Col.* 2:4):

1. ταῦτα δὲ λέγω, ἵνα μηδεὶς ὑμᾶς παραλογίζεται ἐν πιθανολογίᾳ (*Strom.* 1.50.4 [p. 33 l. 4] BP1) [C]
2. τοῦτο δὲ λέγω, ἵνα μή τις ὑμᾶς παραλογίζεται ἐν πιθανολογίᾳ, (*Strom.* 1.51.5 [p. 33 l. 26] BP1) [C]

In the first passage (*Strom.* 1.50.4) Clement’s citation begins with the statement, ἐπαίω δὲ κἀγκείνων αὐτοῦ (“But I hear these words of his”) and includes the word μηδεὶς. In the second passage (*Strom.* 1.51.5), Clement uses the usual citation formula φησὶν ὁ ἀπόστολος (“says the apostle”), but has the reading μη τις. How could this occur if he had the same manuscript in front of him? It is unlikely to be a later corruption since one would expect the scribe to alter both verses. In such cases, it is best to use the reading that contains the usual citation formula (φησὶν ὁ ἀπόστολος). Perhaps in the first case, Clement was merely recalling the words of Paul when he said, “I hear these words of his...”

Relevant adaptations and allusions are indicated in the apparatus by an asterisk. For example, in *Romans* 3.29, an adaptation and an allusion attest to the reading μονων for μονον, which is the preferred reading of the NA28 and the following manuscripts: 01 A C F G K L P Ψ 049 104 876 2423.

1. ἡ Ἰουδαίων μόνων ἐστὶν ὁ θεός; οὐχὶ καὶ ἐθνῶν; ναὶ καὶ ἐθνῶν (*Strom.* 5.18.8 [p. 338 l. 13]) [C]
2. ἡ Ἰουδαίων μόνων ((φησὶν)) ὁ θεός; οὐχὶ καὶ Ἑλλήνων; (*Strom.* 5.134.2 [p. 417 l. 15] BP1) [Ad]*
3. οὐ γὰρ Ἰουδαίων μόνων (*Strom.* 6.47.2 [p. 455 l. 20] BP1) [All – Also Rom. 10.12]*

This has been reflected in the reconstruction of Clement’s text, which differs from the critical editions:

TEXT: ἡ Ἰουδαίων μόνων ἐστὶν ὁ θεός; οὐχὶ καὶ ἐθνῶν; ναὶ καὶ ἐθνῶν.

Further explanations of the textual apparatus can be found in Chapter 3.

Manuscript Witnesses

I have selected the following manuscripts for my collations of all of the Epistles (note that these manuscripts are not extant for *all* of the Epistles and Hebrews in all places).⁹⁸ I have grouped them by the three text-types to which they are traditionally ascribed.

Alexandrian: Primary – P⁴⁶, 01, B, 1739

Alexandrian: Secondary – 01c, A, C, P, Ψ, 33, 104

Byzantine: K, L, 049, 223, 876, 2423

Western: D F G

While I do not intend to make any assumptions or claims concerning whether text-types are a viable way of distinguishing manuscripts, it is a question that is nevertheless unavoidable. The mere presence of a classification system for manuscripts inevitably changes how competing variation units are analyzed.

I am both aware of and appreciate the critiques made by those in Munster, Birmingham, etc., of classifying manuscripts by text-types. I would generally prefer to avoid such terminology. But in this case, I use the term “text-type” simply

⁹⁸ I chose these manuscripts based upon their inclusion in similar studies in the *SBLNTG* series for the purpose of comparison.

because others have used it in similar studies before me. In addition, I think it can be a timesaving simplification as long as one is aware of its pitfalls.

These manuscripts were chosen both for their usefulness and for their presence in similar studies for the purpose of comparison. Cosaert proposes two criteria for the selection of witnesses: first, that “they comprise the leading representatives accepted by most text critics for each of the major text-types, that is, the established families of shared readings” and second, that “they are consistently used in recent studies of patristic quotations.”⁹⁹

All manuscript transcriptions were produced by hand from digital images of the manuscripts or were checked against numerous critical editions when images were not available. When transcribed by hand, the transcriptions were triple-checked against the images for accuracy and compared to critical editions of the New Testament (when applicable). The majority of the text-critical data for uncial manuscripts were collected from a critical edition. While this might cause concerns about accuracy, two important points must be noted: the volumes used are reliable and trusted, and the point of this research is not to produce new transcriptions—rather, it is to assess the nature of the biblical text in Clement’s writings. Additionally, there is no need to screen out insignificant variation units as they are not included in this particular critical edition. Therefore, rather than reinvent the wheel, relying upon critical editions allows one to increase the number of manuscripts against which Clement’s text can be accurately collated.

With the exception of P46, all other papyrus transcriptions were also produced from *Das Neue Testament auf Papyrus*.¹⁰⁰ P46 transcriptions were produced from Kenyon’s *Chester Beatty Biblical Papyri: Description and Texts of Twelve manuscripts on Papyrus of the Greek Bible* as well as the images found on the University of Michigan’s website.¹⁰¹ Only P46 was included in the analysis since the evidence from other papyri were too sparse to be of any statistical significance.

⁹⁹ Cosaert, pp. 48–49.

¹⁰⁰ Winfried Grunewald and others, *Das Neue Testament auf Papyrus*. (Berlin; New York: W. de Gruyter, 1986), vols. I–II.

¹⁰¹ Frederic George Kenyon, *Chester Beatty Biblical Papyri: Description and Texts of Twelve Manuscripts on Papyrus of the Greek Bible* (London: Emery Walker, 1933), vol. III; ‘P.Mich.inv. 6238’, *University of Michigan Library Digital Collections* <<http://quod.lib.umich.edu/>>.

Sinaiticus transcriptions (Ⲙ/01 and Ⲙ^c/01^c) were produced from the digital images available at the “Codex Sinaiticus” website.¹⁰² This is an especially helpful digitization of a New Testament manuscript. In addition to the manuscript images, the Codex Sinaiticus Project team produced transcriptions; translations in Russian, Modern Greek, German, and English; and physical descriptions that can be viewed simultaneously with the manuscript images. This is especially helpful for text-critical purposes, as the transcriptions can now be checked immediately against the images. The uncial manuscripts A, B, D, F, G, I, K, L, P, Ψ, and 049 were checked against *Das Neue Testament auf Papyrus* and Nestle-Aland 28th edition (NA²⁸).¹⁰³

Both 33 and 1739 were transcribed from the Institut für Neutestamentliche Textforschung (INTF) Virtual Manuscript Room.¹⁰⁴ Minuscule manuscript 104 was transcribed by hand from the British Library’s digital manuscript collection.¹⁰⁵ Minuscles 223, 876, and 2423 were transcribed from Clark’s *Eight American Praxapostoloi*.¹⁰⁶ Where applicable, all minuscles were checked against the NA²⁸ or the eighth edition of Tischendorf’s Greek New Testament.¹⁰⁷

The history of the creation of text-type designations has been thoroughly discussed by numerous scholars.¹⁰⁸ While I do not intend to make any assumptions or claims concerning whether text-types are a viable way of distinguishing manuscripts, it is a question that is nevertheless unavoidable. The mere presence of a classification system for manuscripts inevitably changes how competing variation units are analyzed. As Eldon J. Epp notes, “...to write the history of the NT text is to write the history of text types, and concomitantly to write also the

¹⁰² ‘Codex Sinaiticus - Home’ <<http://www.codexsinaiticus.org/en/>>.

¹⁰³ Grunewald and others, vols. I–II; Eberhard Nestle and others, *Novum Testamentum Graece, Greek-English New Testament. Greek text Novum Testamentum Graece* (Stuttgart: Deutsche Bibelgesellschaft, 2013).

¹⁰⁴ ‘Manuscript Workspace - INTF’, *Westfälische Wilhelms-Universität Münster: Institut für Neutestamentliche Textforschung Manuscript Workplace* <<http://ntvmr.uni-muenster.de/manuscript-workspace>>.

¹⁰⁵ ‘Harley MS 5537’, *British Library Digitized Manuscripts* <http://www.bl.uk/manuscripts/FullDisplay.aspx?ref=Harley_MS_5537>.

¹⁰⁶ Kenneth Willis Clark, *Eight American Praxapostoloi* (Chicago: University of Chicago Press, 1941).

¹⁰⁷ Constantin von Tischendorf, *Novum Testamentum Graece* (Lipsiae: Bernardi Tauschnitz, 1980).

¹⁰⁸ For example, see D. C. Parker, “An Introduction to the New Testament Manuscripts and Their Texts” Cambridge: Cambridge University Press, 2008. pp. 172 ff.

history of the criteria for the priority of the readings—the guides that have evolved for determining which variant in a variation unit came before the others.”¹⁰⁹

David Parker rightly points out that original text-type designations were the result of analyses of the texts of the Gospels and not of the New Testament as a whole.¹¹⁰ This early negligence, paired with the discovery of new manuscripts and papyri, necessitated a new approach: analyzing individual sections of a manuscript in order to detect any changes in textual affinity. It quickly became apparent that the term “text-type” was, in the words of Epp, “rigid, constant, tightly circumscribed, and definitive.”¹¹¹ Instead, “text cluster” is a term far better suited when addressing the concept of manuscript relationships. Unlike the word “type,” “cluster” suggests loose relationships between manuscripts that overlap with one another to varying degrees. Parker suggests going one step further and abandoning the use of text-type and related terminology altogether.¹¹² In this thesis, I have retained the use of the term “text-type” simply because others have used it in similar studies before me. In order to reflect the useful concept of clusters, I have created visual charts which demonstrate the clustering of manuscripts.

Quantitative and Multivariate Analysis

Once the data has been collected, a series of statistical analyses can then take place. I will begin with a short introduction to quantitative analysis, which has been the prevailing form of statistical analysis in textual criticism for decades. Further steps, such as multivariate analysis, are essential when working with patristic texts.

The quantitative analysis method was first developed by Colwell and Tune in *Studies in Methodology*,¹¹³ and was subsequently revised by both Larry Hurtado¹¹⁴ and

¹⁰⁹ Eldon J. Epp, “Textual Clusters: Their Past and Future in New Testament Textual Criticism,” in *The Text of the New Testament in Contemporary Research: Essays on the Status Quaestionis*, edited by Bart D. Ehrman and Michael W. Holmes. 2nd ed. (NTTS 42; Leiden: Boston: Brill, 2013), p. 519.

¹¹⁰ Parker, 173.

¹¹¹ Epp, 523.

¹¹² Parker, 174.

¹¹³ Ernest Cadman Colwell, *Studies in Methodology in Textual Criticism of the New Testament* (Leiden: E.J. Brill, 1969), p. 56ff.

¹¹⁴ Larry W. Hurtado, *Text-Critical Methodology and the Pre-Caesarean Text: Codex W in the Gospel of Mark* (Grand Rapids, Mich.: Eerdmans, 1981), pp. 10–12.

Bart Ehrman.¹¹⁵ The text-critical method in place for critical analyses prior to the quantitative method was tenuous at best and relied upon a comparison of manuscripts to the *Textus Receptus* (TR). The supposed “significant” points of disagreement between a manuscript and the TR were noted and used as a means of classifying it into a textual group. However, this practice fell wholly short of a reliable research method, as observed by Bruce Metzger in his article “The Caesarean Text of the Gospels.”¹¹⁶

Colwell and Tune proposed the following method, which revolutionized text-critical studies:¹¹⁷

Sound method requires (a) that in any area of text which is sampled the total amount of variation be taken into account — not just the variants from some text used as a “norm”; (b) that the gross amount of agreement and difference in the relationships of manuscripts must be large enough to be significant; (c) that all variants must be classified as either genetically significant or not.

The comparison of a manuscript against a set of control texts allows one to tabulate the percentage agreement from the total number of genetically significant variation units. From this, one can eliminate all singular readings, which are of no use when measuring comparative agreement between manuscripts.¹¹⁸ To avoid obscuring the data, Colwell and Tune suggested eliminating all readings that “occur *commonly* in manuscripts as the result of scribal error or habit.”¹¹⁹ In this list they included even those variation units which occur in more than one manuscript.¹²⁰ Given the scope of this thesis and the large number of variation units expected, it seems necessary to exclude certain variation units which can be easily classified as itacisms, minor spelling variations, or as a moveable-v. Aside from these obvious errors, however, all other variation units will be included. This includes those supposedly “insignificant” variation units that are split down

¹¹⁵ Bart D. Ehrman, *Studies in the Textual Criticism of the New Testament* (NTTS 33; Leiden; Boston: Brill, 2006), p. 9ff.

¹¹⁶ Metzger.

¹¹⁷ Colwell, p. 56.

¹¹⁸ Hurtado, p. 11.

¹¹⁹ Colwell, p. 57.

¹²⁰ Colwell, p. 57.

manuscript group lines.¹²¹ This analysis will take place on a chapter-by-chapter basis for longer epistles (such as Romans, 1 Corinthians, and Hebrews) and on a larger scale for the shorter epistles (such as 2 Corinthians—Titus). This will be done to detect any shifts in textual affinity.¹²²

The quantitative analysis is both a manual and automated process of calculations. In 2008, Donker designed a Python script called “Manuscript Compare” that allows one to calculate these data matrices.¹²³ Python is a programming language that is object-oriented (like Ruby, Perl, Java, etc.). In practical terms, this means that the objects (data grouped together to form a single structure) can be structured within the code to interact with each other. While certain computer programs were modified for this research, Donker and Baker’s MsCompare.py program was adequate for the current study. The program itself allows one to perform the following functions (switches):

--version	show program’s version number and exit
-h,	--help show this help message and exit
-A,	--percent-agreement, --agreement-percent, --percentage-agreement, --agreement percentage
-a,	--count-agreement, --agreement-count
-c,	--comparison-count, --count-comparison
-l,	--lacuna-count, --count-lacuna
-D,	--dissimilarity-simple_distance, --dissimilarity
-d,	--count-disagreement, --disagreement-count
-T,	--total-weight
-U,	--unweighted
-W,	--weighted output for each comparison based on the number of other comparisons which were the opposite ¹²⁴

¹²¹ For instance, if a minor spelling reading differs from another reading and has obvious group support (ex., 01, A, B, and 1739), then this will be included in the collations.

¹²² Hurtado, pp. 10–11.

¹²³ Gerald J. Donker and G. Baker, ‘MsCompare.py’, 2008. Donker makes this software available through e-mai.

¹²⁴ Gerald J. Donker, ‘Addenda to the Book: Donker, Gerald J., “The Text of the Apostolos in Athanasius of Alexandria.”’ (Society of Biblical Literature, 2011), p. 26. The electronic file was made available through Donker.

In order to make the data readable by this program, the collations had to be tabulated in an unusual fashion. Initial collations will look familiar to those who have seen text-critical studies in the past. The following is an excerpt from the collations of Romans:

Romans 2.14

Clement

- ὅταν γὰρ ἔθνη τὰ μὴ νόμον ἔχοντα φύσει τὰ τοῦ νόμου ποιῶσιν, οὗτοι νόμον μὴ ἔχοντες ἑαυτοῖς εἰσιν νόμος ὅταν γὰρ ἔθνη τὰ μὴ νόμον ἔχοντα φύσει τὰ τοῦ νόμου ποιῶσιν, οὗτοι νόμον μὴ ἔχοντες ἑαυτοῖς εἰσιν νόμος (*Strom.* 1.95.3 [p. 61 l. 11] BP1) [C]
- ὅταν γὰρ ἔθνη τὰ μὴ νόμον ἔχοντα φύσει τὰ τοῦ νόμου ποιῶσιν, οὗτοι νόμον μὴ ἔχοντες ἑαυτοῖς εἰσιν νόμος (*Strom.* 2.44.4 [p. 136 l. 20] BP1) [C]
- ἐπεὶ τὰ τῆς ὀρθῆς πολιτείας καὶ τοῖς δικαίως βεβιωκόσι πρὸ τοῦ νόμου διὰ τοῦ λόγου ἐκηρύσσεται. (*Strom.* 3.46.2 [p. 217 l. 16] BP1) [All]
- διὸ καὶ αἱ ἐντολαὶ αἱ κατὰ νόμον τε καὶ <αἱ> πρὸ τοῦ νόμου οὐκ ἐννόμοις (*Strom.* 7.10.1 [p. 8 l. 29] BP1) [All – Also I Cor. 9.21; Rom. 5.13f]

Alexandrian Primary

01: στον γαρ εθνη τα μη νομον εχοντα φυσει τα του νομου ποιωσιν
ουτοι νομον μη εχοντες εαυτοις εισιν νομος

B: στον γαρ εθνη τα μη νομον εχοντα φυσει τα του νομου ποιωσιν,
ουτοι νομον μη εχοντες εαυτοις εισιν νομος

1739: στον γαρ εθνη τα μη νομον εχοντα φυσει τα του νομου ποιωσιν,
ουτοι νομον μη εχοντες εαυτοις εισιν νομος

Alexandrian Secondary

A: στον γαρ εθνη τα μη νομον εχοντα φυσει τα του νομου ποιωσιν,
ουτοι νομον μη εχοντες εαυτοις εισιν νομος

P: στον γαρ εθνη τα μη νομον εχοντα φυσει τα του νομου ποιει, ουτοι
νομον μη εχοντες εαυτοις εισιν νομος

Ψ: στον γαρ εθνη τα μη νομον εχοντα φυσει τα του νομου ποιη, ουτοι
νομον μη εχοντες εαυτοις εισιν νομος

104: στον γαρ εθνη τα μη νομον εχοντα φυσει τα του νομου ποιωσιν,
ουτοι νομον μη εχοντες εαυτοις εισιν νομος

Byzantine

K: στον γαρ εθνη τα μη νομον εχοντα φυσει τα του νομου ποιει, ουτοι
νομον μη εχοντες εαυτοις εισιν νομος

L: στον γαρ εθνη τα μη νομον εχοντα φυσει τα του νομου ποιει, ουτοι
 νομον μη εχοντες εαυτοις εισιν νομος
 049: στον γαρ εθνη τα μη νομον εχοντα φυσει τα του νομου ποιη, ουτοι
 νομον μη εχοντες εαυτοις εισιν νομος
 223: οταν γαρ εθνη τα μη νομον εχοντα φυσει τα του νομου ποιη ουτοι
 νομον μη εχοντες εαυτοις εισιν νομος
 876: οταν γαρ εθνη τα μη νομον εχοντα φυσει τα του νομου ποιη ουτοι
 νομον μη εχοντες εαυτοις εισιν νομος
 2423: οταν γαρ εθνη τα μη νομον εχοντα φυσει τα του νομου ποιη ουτοι
 νομον μη εχοντες εαυτοις εισιν νομος

Western

D*: στον γαρ εθνη τα μη νομον εχοντα φυσει τα του νομου ποιουσιν,
 ουτοι νομον μη εχοντες εαυτοις εισιν νομος
 G: στον δε τα εθνη τα μη νομον εχοντα φυσει τα του νομου ποιουσιν, οι
 τοιουτοι νομον μη εχοντες εαυτοις εισιν νομος

 Lac.: C F I 33

.1) ποιωσιν

1. 01 A B 104 1739 Cl

Di-Al

Pred-Al

Com-Al

2. ποιουσιν D* G

Di-W

Uni-W

Com-W

3. ποιη Ψ 049 223 876 2423

Pr-Byz

Pred-Byz

Com-Byz

4. ποιει K L P

γαρ εθνη rell] δε τα εθνη G

ουτοι rell] οι τοιουτοι G

Here, we see Clement's text listed followed by the various witnesses. Before the variation units are listed, all lacunose manuscripts are noted (in this case, C, F, I,

and GA¹²⁵ 33). Next, variation units are numbered in the sequence at which they occur in the verse. In this case, there is only one variation unit: ποιωσιν vs. ποιουσιν vs. ποιη vs. ποιει. Their support is listed (ex., ποιωσιν has the support of 01, A, B, 104, 1739, and Clement), followed by each subsequent reading. All readings are numbered—and for this variation unit, there are four readings.

Group profile designations are also included. For instance, Reading 1 is Distinctively Alexandrian, Predominantly Alexandrian, and is a Combination Reading for the Alexandrian group. The following is a full list of abbreviations for group profile designations in alphabetical order:

Prefixes used in Group Profile Designations

<i>Ex-</i>	<i>Exclusive</i>
<i>Com-</i>	<i>Combination</i>
<i>Dist-</i>	<i>Distinctive</i>
<i>Pr-</i>	<i>Primary</i>
<i>Pred-</i>	<i>Predominant</i>
<i>Uni-</i>	<i>Uniform</i>

Suffixes used in Group Profile Designations

<i>-Al</i>	<i>Alexandrian</i>
<i>-Byz</i>	<i>Byzantine</i>
<i>-W</i>	<i>Western</i>

Finally, all singular readings are noted but not included in the data. Further work must be done in order to analyze the singular readings and identify any potential significance.

To represent this in the program, a Microsoft Excel spreadsheet (.CSV) is created. Figure 1 below represents the data collected from Romans 2:14. Because there is only one variation unit, the next column presents the data from the first of two variation units found in Romans 2:17. For the variation unit in Romans 2:14, there are four readings. Each witness falls into one of these four categories. For instance, D and G represent Reading 2. Both manuscripts have “2” designated in the row and column for Romans 2:14. No other row in this column has the “2” designation.

¹²⁵ “GA” stands for “Gregory-Aland,” a classification system that originated at the Institut für Neutestamentliche Textforschung (INTF).

Manuscripts that are lacunose are represented with an “NA” (not applicable). The MsCompare.py program compares all agreements and produces the quantitative analysis results from the CSV files.

Figure 1: CSV File for Collations¹²⁶

A	B	C	D	E
Witnesses	Rom1.27.4	Rom2.14.1	Rom2.17.1	Rom2.17.2
P27	NA	NA	NA	NA
P31	NA	NA	NA	NA
P40	NA	NA	NA	NA
P46	NA	NA	NA	NA
P94	NA	NA	NA	NA
U01	2	1	1	1
U01C	NA	NA	NA	NA
U02 A	1	1	1	1
U03 B	1	1	1	1
U04 C	1	NA	NA	NA
U06 D	1	2	1	1
U10 F	NA	NA	NA	NA
U12 G	1	2	NA	NA
U18 K	1	4	1	2
U20 L	1	4	2	2
U25 P	1	4	NA	NA
U44 Ψ	1	3	1	1
U49	1	3	2	2
M104	1	1	1	1
M223	1	3	2	2
M876	1	3	2	2
M1739	1	1	2	1
M2423	1	3	2	2
CI	2	1	1	1

Once the files are ready, the CSV document can be collated using MsCompare.py. The following is the code that is entered at the command prompt:

```
cd ../folderPath MsCompare.py -A sourcefile.csv>outputfile.csv
```

Above, the system is told to locate the program “MsCompare.py” in the appropriate folder. It is then told what function to perform with this program using a *switch* (see above for full switch availability). The switch used above is A, which produces quantitative analysis results (percentage) out of the source file. Finally, the program is told to convert the source file (above, sourcefile.csv) to the appropriate output file (above, outputfile.csv).

Once these numbers are available, there must be a way to measure their importance. Colwell and Tune argued that manuscripts could be identified as members of a textual group based on a percentage rule agreement. They classified

¹²⁶ The designation “U” before uncial manuscripts and “M” before minuscule manuscripts differs from the rest of the thesis due to both consistency with Cosaert and Racine’s process as well as necessary programming issues with both Python and R.

a manuscript as a member of a group when it agreed more than 70% of the time with fellow members and was separated by a gap of approximately 10% from its neighbors.¹²⁷ While this serves as a helpful guideline, Ehrman later suggested that a better percentage agreement for patristic documents was an agreement of no less than 65% within members of a group, with a 6-8% distance between groups.¹²⁸ However, based on Jean-François Racine's recent study of *Basil of Caesarea's text of Matthew*, Cosaert includes in his analysis of Clement an allowance for a margin of error. He argues, "The complete accuracy of the results of the quantitative method requires a comparison of the entire text of a manuscript or Father with the entire text of other established manuscripts. This, of course, is impossible, due to the highly lacunose nature of a large number of manuscripts and patristic citations."¹²⁹ Racine¹³⁰ used a basic formula for calculating the error due to sample size (total number of variation units) in the quantitative analysis, which was adopted and revised by Cosaert.¹³¹

$$\sigma_p = \sqrt{\frac{p(100 - p)}{n - 1}} \cdot t_{0.05, n}$$

Here, σ_p represents the standard deviation from the percentage distribution (accounting for the variation in the sample size). In order to arrive at this percentage, however, one must know the size of the sample set and the percentage agreement reached by the quantitative analysis. Thus, the p represents the percentage of agreement between variation units reached by quantitative analysis, n the "size of the sample," and t the "standard normal value at a 95% confidence interval."¹³² In defence of his 95% confidence level choice, he notes, "if both manuscripts were compared in full (not just sample passages), the actual level of agreement between them would fall within the margin of error limits."¹³³

Cosaert, unlike Racine, used the T-score chart as opposed to the Z-score chart, noting that it is "well documented that the Z-score is often more difficult to work

¹²⁷ Colwell, p. 59.

¹²⁸ Ehrman, *Studies in the Textual Criticism of the New Testament*, p. 222.

¹²⁹ Cosaert, p. 222.

¹³⁰ Racine, p. 241.

¹³¹ Cosaert, pp. 222-223.

¹³² Cosaert, p. 223.

¹³³ Cosaert, p. 223.

with, since half of its scores will be negative and half will be positive.”¹³⁴ He also argues that since the size of the sample (n) varies in patristic sources, “it makes more sense to use the T-table in the formula, since it has been shown to provide a more accurate assessment of smaller sample sizes and has virtually no difference with the Z-table when the sample size is greater than thirty.”¹³⁵

Later, Donker revised the formula¹³⁶ by removing the subtraction of 1 from n :¹³⁷

$$\sigma = \sqrt{\frac{p(100 - p)}{n}}$$

As he notes, this modification is appropriate when working with a small data pool.¹³⁸ Given that this is a better option when working with the small amount of variation units available for patristic texts, Donker’s modified approach will be used in this current research.

While many text critics end their analysis of the data at this point, the problem is that these numbers do not indicate whether the agreement shared is statistically significant. The Mann-Whitney U (Wilcoxon) tests two independent samples and concludes whether or not they were drawn from the same or similar data sets. For example, if the results from a data set show that the Alexandrian and Byzantine witnesses share a high level of agreement with Clement, this test allows one to discover whether or not that agreement is based upon shared agreements with Clement or agreements that are shared both with Clement and by a large group of witnesses. It is a nonparametric test—meaning it can operate without assumptions about the normality of a distribution.¹³⁹ This test works on small data sets when

¹³⁴ Cosaert, p. 224 f. 17.

¹³⁵ Cosaert, p. 223.

¹³⁶ Gerald J. Donker, *The Text of the Apostolos in Athanasius of Alexandria* (SBLNTGF 8; Atlanta: Society of Biblical Literature, 2011), p. 207.

¹³⁷ Although his equation does not reflect it, he still multiplied σ_p by the value of t from the t -chart (1.96).

¹³⁸ Donker, p. 208. Derek Rowntree, *Statistics Without Tears: A Primer for Non-Mathematicians* (New York: Scribner, 1981), p. 100.

¹³⁹ Rowntree, pp. 124–125.

one does not expect the population distribution to be normal, as in the case of Clement of Alexandria's data distribution.¹⁴⁰

The R Project for Statistical Computing (R) was implemented in order to carry out this test for the current study. R is an open-source suite that allows one to manipulate data, perform calculations, and create graphical displays.¹⁴¹ For instance, in 1 Corinthians, the quantitative analysis results for individual Alexandrian manuscripts are tested against all other manuscripts:¹⁴²

Alexandrian data set:

52.17, 47.62, 56.08, 50, 57.84, 19.44, 54.63, 56.86, 53.69, 25, 52.82, 42.08, 48.28, 47.06, 56.59.

All other manuscripts:

40.98, 41.30, 40.76, 37.21, 40.69, 40.96, 43.90, 45.1, 43.9.

Although the distribution is not similar, this test does not assume that the two samples will have the same number of variation units. In this particular case, the result of the test was .2%—far below the 5% threshold for significance. The results for the Byzantine and Western texts were above 5%, thus indicating it is the Alexandrian manuscripts that are significant.

Once the quantitative analysis results have been utilized, it is useful to turn to a method called “Comprehensive Profile Method,” an approach first proposed by Bart Ehrman in *Didymus the Blind and the Text of the Gospels*.¹⁴³ While the percentage agreement will show the relationship between individual representatives of the text groups, it will not show whether a manuscript agrees with readings that are known to characterize each group.¹⁴⁴ For this reason, Ehrman notes, “textual scholars have increasingly seen the need to classify a NT document not only by determining its proportional relationship to individual witnesses of known textual groups (the quantitative analysis), but also by considering its attestation of characteristic group readings.”¹⁴⁵ This method, called the “Comprehensive Profile

¹⁴⁰ Michael P. Oakes, *Statistics for Corpus Linguistics* (Edinburgh: Edinburgh University Press, 1998), p. 11.

¹⁴¹ ‘The R Project for Statistical Computing’ <<http://www.r-project.org/>>.

¹⁴² This test uses the R package *exactRankTests*.

¹⁴³ Ehrman, *Didymus the Blind and the Text of the Gospels*.

¹⁴⁴ Ehrman, *Studies in the Textual Criticism of the New Testament*, p. 27.

¹⁴⁵ Ehrman, xxxiii, p. 28.

Method,” considers both an “Inter-Group Profile,” “Intra-Group Profile” and a combination of the two in order to form a “Combination Profile.”

When considering the “Inter-Group Profile,” one looks at “Distinctive,” “Exclusive” and “Primary” readings. These are readings which are “characteristically preserved by witnesses of only one of the known textual groups.”¹⁴⁶ For example, the “Distinctive” readings are those which are attested only by most group members. The second category, “Exclusive” readings, are those which are attested by some group members. “Primary” readings are those that are shared by two group members and have greater group than non-group support.¹⁴⁷ As Ehrman explains:

“Greater group support” is defined (a) in the case of “uniform” primary readings (see the intra-group profile below) as readings supported neither uniformly by another group, nor predominantly by more than one other group, nor by more than two other groups when one of them supports it predominantly; (b) in the case of “predominant” primary readings (see below) as readings supported neither uniformly nor predominantly by another group; and (c) in all other cases, as readings supported by more group than non-group witnesses.¹⁴⁸

The “Intra-Group Profile” is “concerned with readings found extensively among members of a group, regardless of how well they are also attested by members of other groups.”¹⁴⁹ The first type of reading in this profile is the “Uniform” reading, one that is shared by all witnesses in a manuscript group. The second, “Predominant” reading, is a reading shared by at least two-thirds of all group witnesses in the text.¹⁵⁰ Finally, a “Combination Profile” looks at a reading both within a group but also amongst various groups. Thus, these readings “are those supported by all or most representatives of a group (as determined by the intra-group profile) but by few or no other witnesses (as determined by the inter-group profile).”¹⁵¹

¹⁴⁶ Ehrman, *Didymus the Blind and the Text of the Gospels*, p. 226.

¹⁴⁷ Ehrman, *Didymus the Blind and the Text of the Gospels*, pp. 226–227.

¹⁴⁸ Ehrman, *Didymus the Blind and the Text of the Gospels*, p. 227.

¹⁴⁹ Ehrman, *Didymus the Blind and the Text of the Gospels*, p. 226.

¹⁵⁰ Ehrman, *Didymus the Blind and the Text of the Gospels*, p. 227.

¹⁵¹ Ehrman, *Didymus the Blind and the Text of the Gospels*, p. 226.

With the group profile analysis completed, one can move on to the multivariate analysis phase of the study. Unlike quantitative analysis, multivariate analysis allows one to simultaneously analyze multiple variables.¹⁵² For the purposes of this research, I have closely followed Gerald Donker's use of multivariate analysis and his use of 2D and 3D multidimensional scaling maps, Dendograms and Optimal Cluster Maps as presented in *The Text of the Apostolos in Athanasius of Alexandria*.¹⁵³ His method has been embraced by the editors of SBL's *The New Testament in the Greek Fathers* series. He was dependent upon the work of Timothy J. Finney, one of the first scholars to apply this type of analysis to the study of New Testament text.¹⁵⁴

Aside from being an impressive feat, I felt these were both helpful and perhaps necessary developments since quantitative analysis alone does not make use of all available variables, or dimensions, of data. One can take the information gathered from quantitative analysis and construct a dissimilarity data matrix (using the R program *montecarlo.r*) which can be quite helpful in showing relationships between manuscripts. Ultimately, I think it also helps us see the manuscript as existing in cluster relationships as opposed to text-type relationships.

First, one must calculate the critical values of dissimilarity in order to determine statistically significant relationships between manuscripts. As Donker observed, it is helpful to use dissimilarity because there is a direct correspondence between the increase in the level of dissimilarity and an increase in the relational distance between any given set of manuscripts. By taking this data, one can find the *normal distribution* of dissimilarity and create a normal distribution curve. Any value of dissimilarity that falls outside of the higher or lower critical value indicates that the level of agreement between witnesses is *significant* and not merely a coincidence.¹⁵⁵

All of this data can be used to create 2D and 3D multidimensional scaling maps (using R programs such as *2d.r* and *3d.r*). These maps have the advantage of allowing one to see the relative distance between manuscripts, thus creating a

¹⁵² Brian Everitt and Torsten Hothorn, *An Introduction to Applied Multivariate Analysis with R* (Springer Science & Business Media, 2011), p. 2.

¹⁵³ Donker.

¹⁵⁴ Timothy J. Finney, 'Analysis of Textual Variation', 2011 <<http://www.tfinney.net/ATV/>>.

¹⁵⁵ Donker, pp. 218–219.

helpful visual aid for identifying textual groups. Donker readily makes his software available to those who wish to use it, though I used slightly modified versions for my own research in order to produce animated images. These minor revisions to the software allow for an easier rendering of the 3D still images to a moving .gif format.

Finally, this data can all be used to view the texts as clusters. To do this, one can produce dendograms and optimal cluster maps using the *R* software package (*cluster.r*). Manuscripts that are part of a cluster are (obviously) closer to one another than manuscripts outside of the cluster. Again, this is a helpful way to visualize data when we are trying to get away from the “text-type” terminology.

Chapter 3 - Apparatus

The following pages record the data used within the analysis of Clement's texts.

Verses that Clement either cites, adapts, or alludes to are listed below. First, the Greek text of the verse is presented as found in NA²⁸. Next, Clement's citations [C], adaptations [Ad], and allusions [All] are recorded.¹⁵⁶ Following this is a list of any witness that is lacunose for that particular verse. All variation units are then listed in the following format:

- 1.) The successive number of the variation unit according to the variation unit's location within the verse.
 1. Reading Option 1 and witnesses attesting to it
 - a. Group Profile designations
 2. Reading Option 2 and witnesses attesting to it, and so forth
 - a. Group Profile Designations

All singular readings are indicated below the short line of dashes (-----). Any agreements between F and G are still considered to be singular. Underlined references to Stählin show places where the page numbers differ from the BIBLindex database.¹⁵⁷

Clement's reconstructed text is indicated in one of three ways:

1. When Clement only partially attests to a verse (either through an incomplete citation or through an adaptation or allusion), the text is reconstructed and displayed as "TEXT:" below the citation(s), adaptation(s), and/or allusion(s).
2. When Clement cites a verse but an adaptation or allusion indicates that Clement was aware of another reading, the text is again reconstructed and displayed as "TEXT:."
3. The "TEXT:" reconstruction is also used when multiple citations conflict with one another. In this case, the texts are analyzed on an internal basis (ex., Clement sometimes changes the citation to fit the immediate context.).
4. If one citation is clearly preferred over another, a double asterisk (**) next to the citation designation ([C]) indicates that *this* citation is being

¹⁵⁶ As noted, lemmata [L] are occasionally included but none are of significance for this particular data set.

¹⁵⁷ 'BIBLindex', 2015 <<http://www.biblindex.mom.fr/>>.

used for the analysis.

5. A single asterisk (*) next to a designation means support can be found in that reading for the reconstructed citation used as the collation base.
6. If there is only one citation and it is complete, no indication is necessary since this is the only text that can be used in the analysis. These are simply listed as a citation ([C]).

Romans

Romans 1:11

ἐπιποθῶ γὰρ ἰδεῖν ὑμᾶς, ἵνα τι μεταδῶ χάρισμα ὑμῖν πνευματικὸν εἰς τὸ στηριχθῆναι ὑμᾶς,

- ἐπιποθῶ γὰρ ἰδεῖν ὑμᾶς, ἵνα τι μεταδῶ χάρισμα ὑμῖν πνευματικὸν εἰς τὸ στηριχθῆναι ὑμᾶς. (*Strom.* 5.2.3 [p. 327 l. 4] BP1) [C]
- ἐπιποθῶ γὰρ ἰδεῖν ὑμᾶς, ἵνα τι μεταδῶ χάρισμα ὑμῖν πνευματικὸν εἰς τὸ στηριχθῆναι ὑμᾶς. (*Strom.* 5.26.5 [p. 342 l. 17] BP1) [C]
- πνευματικὸν χάρισμα (*Strom.* 5.64.5 [p. 369 l. 16] BP1) [All]

Lac.: F I 33

Romans 1:12

τοῦτο δέ ἐστιν συμπαρακληθῆναι ἐν ὑμῖν διὰ τῆς ἐν ἀλλήλοις πίστεως ὑμῶν τε καὶ ἐμοῦ.

- + τοῦτο δέ ἐστι συμπαρακληθῆναι ἐν ὑμῖν διὰ τῆς ἐν ἀλλήλοις πίστεως ὑμῶν τε καὶ ἐμοῦ. (*Strom.* 5.2.3 [p. 327 l. 5] BP1) [C]

Lac.: F I 33

τουτ δε εστιν rell] τουτ εστιν A

συμπαρακληθηναι rell] συνπαρακληθηνε P26

Romans 1:14

Ἑλλησίν τε καὶ βαρβάροις, σοφοῖς τε καὶ ἀνοήτοις ὀφειλέτης εἰμί,

- βαρβάροις καὶ Ἑλληνας (*Protr.* 120.2 [p. 84 l. 33]) [All]

Lac.: F

Romans 1.16

Οὐ γὰρ ἐπαισχύνομαι τὸ εὐαγγέλιον, δύναμις γὰρ θεοῦ ἐστιν εἰς σωτηρίαν παντὶ τῷ πιστεύοντι, Ἰουδαίῳ τε πρῶτον καὶ Ἑλληνι.

- ὃ ἐστι πιστεύειν τῷ θεῷ. καὶ ἡ πίστις δυνάμεις τις τοῦ θεοῦ, ἰσχὺς οὕσα τῆς ἀληθείας. (*Strom.* 2.48.4 [p. 138 l.28] BP1) [All]
- πίστις δὲ ἰσχὺς εἰς σωτηρίαν καὶ δυνάμεις εἰς ζωὴν αἰώνιον. (*Strom.* 2.53.5 [p. 142 l.12] BP1) [All]

- δύναμις θεοῦ (Exc. 12.3 [p. 110 l. 30]) [Ad – Also 1 Tim. 6.16]

Lac.: I F 33

Romans 1.17

δικαιοσύνη γὰρ θεοῦ ἐν αὐτῷ ἀποκαλύπτεται ἐκ πίστεως εἰς πίστιν, καθὼς γέγραπται· ὁ δὲ δίκαιος ἐκ πίστεως ζήσεται.

- ὁ δὲ δίκαιος ἐκ πίστεως ζήσεται (Strom. 2.29.2 [p. 128 l. 22] BP1) [C – Hab. 2.4]
- δικαιοσύνη γὰρ θεοῦ ἐν αὐτῷ ἀποκαλύπτεται ἐκ πίστεως εἰς πίστιν (Strom. 2.29.3 [p. 128 l. 26] BP1) [C]
- ἐκ πίστεως εἰς πίστιν (Strom. 2.126.3 [p. 181 l. 22] BP1) [C]
- δικαιοσύνη δὲ θεοῦ ἐν αὐτῷ ἀποκαλύπτεται ἐκ πίστεως εἰς πίστιν (Strom. 5.2.3 [p. 327 l. 7] BP1) [C]
- ἐκ πίστεως εἰς πίστιν (Quis div. 8.5 [p. 165 l. 12] BP1) [C]

TEXT: δικαιοσύνη [γὰρ] θεοῦ ἐν αὐτῷ ἀποκαλύπτεται ἐκ πίστεως εἰς πίστιν, ... ὁ δὲ δίκαιος ἐκ πίστεως ζήσεται.¹⁵⁸

Lac.: I F 33

γὰρ rell] δε A

δίκαιος rell] δίκαιος μου C*

Romans 1.20

τὰ γὰρ ἀόρατα αὐτοῦ ἀπὸ κτίσεως κόσμου τοῖς ποιήμασιν νοούμενα καθορᾶται, ἢ τε ἄϊδιος αὐτοῦ δύναμις καὶ θεϊότης, εἰς τὸ εἶναι αὐτοῦς ἀναπολογήτους,

- συνεργεῖ δὲ καὶ τὸ τοῦ θεοῦ ἀόρατον εἰς πίστιν τοῦ πεπλασμένου. (Strom. 4.90.1 [p. 287 l. 26] [All – Also Ex. 33.20])
- ἀναπολόγητός (Strom. 7.11.2 [p. 9 l. 16] BP1) [All] – also Rom. 2.1]
- ἀναπολόγητος (Strom. 7.92.1 [p. 65 l. 15] BP1) [All]

Lac.: I F 33

¹⁵⁸ The variant reading δικαιοσυνή δε found in Strom. 5.2.3 [p. 327 l. 7] has support from A. The variant reading in Clement was found in Ath fol 91^v. However, given that γὰρ is generally agreed to be the earlier reading, it is likely that the reading in Ath fol 91^v is a later corruption. It also appears in Strom. 2.29.3 [p. 128 l. 26] that Clement is directly citing Paul.

Romans 1.21

διότι γνόντες τὸν θεὸν οὐχ ὡς θεὸν ἐδόξασαν ἢ ἡυχαρίστησαν, ἀλλ' ἐματαιώθησαν ἐν τοῖς διαλογισμοῖς αὐτῶν καὶ ἐσκοτίσθη ἡ ἀσύνετος αὐτῶν καρδία.

- ὅτι γνόντες τὸν θεὸν οὐχ ὡς θεὸν ἐδόξασαν ἢ ἡυχαρίστησαν, ἀλλ' ἐματαιώθησαν ἐν τοῖς διαλογισμοῖς αὐτῶν, + Rom. 1.23 (Protr. 81.2 [p. 61 l. 30]) [C]
- ἐπεὶ μὴ σέβουσι κατὰ θεὸν τὸν θεόν. (Strom. 6.149.1 [p. 508 l. 22] BP1) [All]

Lac.: I F 33

1)

1. ηυχαριστησαν 01 A C D* (ηυχαρισθησαν) Ψ 104 1739 Cl

*Prim-Al**

Pred-Al

Com-Al

2. ευχαριστησαν B G K L P 049 223 876 2423

Uni-Byz

γνοντες rell] γνωντες 104

διοτι rell] οτι Cl

θεον² rell] *om.* 049*

Romans 1.22

φάσκοντες εἶναι σοφοὶ ἐμωράνθησαν

- σοφῶν (*Paed.* 1.32.2 [p. 109 l. 9] BP1) [All – Also 1 Tim. 6.4]
- φάσκοντες εἶναι σοφοὶ ἐμωράνθησαν (*Strom.* 1.175.2 [p. 108 l. 18] BP1) [C]

Lac.: F I 33

Romans 1.23

καὶ ἥλλαξαν τὴν δόξαν τοῦ ἀφθάρτου θεοῦ ἐν ὁμοιώματι εἰκόνος φθαρτοῦ ἀνθρώπου καὶ πετεινῶν καὶ τετραπόδων καὶ ἑρπετῶν.

- + from Rom. 1.21 καὶ ἥλλαξαν τὴν δόξαν τοῦ θεοῦ ἐν ὁμοιώματι εἰκόνος φθαρτοῦ ἀνθρώπου + to Rom. 1.25 (*Protr.* 81.2 [p. 61 l. 32] BP1) [C]

Lac.: F I 33

 ηλλαξαν rell] ηλλαξαντο K
 του αφθартου θεου rell] 1 3 Cl

Romans 1.25

οἵτινες μετήλλαξαν τὴν ἀλήθειαν τοῦ θεοῦ ἐν τῷ ψεύδει καὶ ἐσεβάσθησαν καὶ ἐλάτρευσαν τῇ κτίσει παρὰ τὸν κτίσαντα, ὅς ἐστιν εὐλογητὸς εἰς τοὺς αἰῶνας, ἀμήν.

- + from Rom. 1.23 καὶ ἐλάτρευσαν τῇ κτίσει παρὰ τὸν κτίσαντα. (*Protr.* 81.2 [p. 61 l. 33] [C])

Lac.: F I 33

τη κτισει rell] την κτισιν P*

Romans 1.26

Διὰ τοῦτο παρέδωκεν αὐτοὺς ὁ θεὸς εἰς πάθη ἀτιμίας, αἵ τε γὰρ θήλειαι αὐτῶν μετήλλαξαν τὴν φυσικὴν χρῆσιν εἰς τὴν παρὰ φύσιν,

- παρέδωκεν ὁ θεός, ((ὥς φησιν ὁ ἀπόστολος,)) εἰς πάθη ἀτιμίας αἵ τε γὰρ θήλειαι αὐτῶν μετήλλαξαν τὴν φυσικὴν χρῆσιν εἰς τὴν παρὰ φύσιν (*Paed.* 2.86.3 [p. 210 l. 5] BP1) [C]¹⁵⁹
- ἡ φυσικὴ χρῆσις (*Paed.* 9.1 [p. 159 l. 24]) [All]

Lac. F I 33

.1) φυσιν

1. 01 A B C K L P Ψ 049 104 223 876 1739 2423 Cl

Uni-Al

Uni-Byz

2. add χρῆσιν D* G

Uni-W

αυτους rell] om. Cl

θηλειαι rell] θηλει L; θηλιαι 104

χρησιν rell] κτισιν D*

Romans 1.27

ὁμοίως τε καὶ οἱ ἄρσενες ἀφέντες τὴν φυσικὴν χρῆσιν τῆς θηλείας ἐξεκαύθησαν ἐν

¹⁵⁹ Διὰ τοῦτο is not included in the collation.

τῇ ὀρέξει αὐτῶν εἰς ἀλλήλους, ἄρσενες ἐν ἄρσεσιν τὴν ἀσχημοσύνην
κατεργαζόμενοι καὶ τὴν ἀντιμισθίαν ἣν ἔδει τῆς πλάνης αὐτῶν ἐν ἑαυτοῖς
ἀπολαμβάνοντες.

- + ὁμοίως δὲ καὶ οἱ ἄρρενες αὐτῶν ἀφέντες τὴν φυσικὴν χρῆσιν
ἐξεκαύθησαν ἐν τῇ ὀρέξει αὐτῶν εἰς ἀλλήλους, ἄρρενες ἐν ἄρρεσι τὴν
ἀσχημοσύνην κατεργαζόμενοι καὶ τὴν ἀντιμισθίαν, ἣν ἔδει, τῆς πλάνης
αὐτῶν ἐν ἑαυτοῖς ἀπολαμβάνοντες. (*Paed.* 2.86.3 [p. 210 l. 8] BP1) [C]

Lac.: F I 33¹⁶⁰

.1) τε

1. 01 B K L

2. δε A D* G P Ψ 104 1739 Cl

Pr-Al

Pred-Al

Com-Al

3. om. C 049* 223 876 2423

Pr-Byz

Pred-Byz

Com-Byz

.2)

1. ἀρσενες¹ P40 B D* G

Uni-W

2. ἀρρενες 01 A C K L P Ψ 049 104 223 876 1739 2423* Cl

Pred-Al

Pred-Byz

.3)

1. ἀρσενες² 01^{*c} B D G K L P Ψ 049 104 223 876 1739* 2423

Pred-Al

Uni-Byz

Uni-W

2. ἀρρενες A C Cl

Ex-Al

.4)

1. ἀρσεσιν A B C D G K L P Ψ 049 104 223 876 1739* 2423

Uni-W

Uni-Byz

¹⁶⁰ D is a supplement from a later hand.

Pred-Al

2. αρρεσιν 01^{*.c} Cl

οι rell.] om. L

αφεντες] αυτων αφεντες Cl

της θηλειας] om. Cl

Romans 1.28

Καὶ καθὼς οὐκ ἔδοκίμασαν τὸν θεὸν ἔχειν ἐν ἐπιγνώσει, παρέδωκεν αὐτοὺς ὁ θεὸς εἰς ἀδόκιμον νοῦν, ποιεῖν τὰ μὴ καθήκοντα,

- ἐπίγνωσιν (*Strom.* 6.39.1 [p. 451 l. 5] BP1) [All]

Lac.: F I 33

Romans 2.1

Διὸ ἀναπολόγητος εἶ, ὃ ἄνθρωπε πᾶς ὁ κρίνων· ἐν ᾧ γὰρ κρίνεις τὸν ἕτερον, σεαυτὸν κατακρίνεις, τὰ γὰρ αὐτὰ πράσσεις ὁ κρίνων.

- ἀναπολόγητός (*Strom.* 7.11.2 [p. 9 l. 16]) [All – also Rom. 1.20]
- τοῖς δὲ αἰτίας ἀλόγους προβαλλομένοις ἀναπολόγητος ἡ κρίσις. (*Strom.* 7.92.1 [p. 65 l. 14]) [All]

Lac.: F I 33

Romans 2.4

ἢ τοῦ πλούτου τῆς χρηστότητος αὐτοῦ καὶ τῆς ἀνοχῆς καὶ τῆς μακροθυμίας καταφρονεῖς, ἀγνοῶν ὅτι τὸ χρηστὸν τοῦ θεοῦ εἰς μετάνοιάν σε ἄγει;

- τῆς μακροθυμίας καὶ χρηστότητος τοῦ θεοῦ καταφρονουντες (*Strom.* 3.12.3 [p. 201 l. 6] BP1) [Ad]

Lac.: F I 33

Romans 2.11

οὐ γάρ ἐστιν προσωποληψία παρὰ τῷ θεῷ.

- ἀπροσωπολήπτου ὄντος τοῦ θεοῦ (*Strom.* 6.46.4 [p. 455 l. 10]) [All – also Acts 10.34]
-

Lac.: C F I 33

Romans 2.14

ὅταν γὰρ ἔθνη τὰ μὴ νόμον ἔχοντα φύσει τὰ τοῦ νόμου ποιῶσιν, οὗτοι νόμον μὴ ἔχοντες ἑαυτοῖς εἰσιν νόμος·

- ὅταν γὰρ ἔθνη τὰ μὴ νόμον ἔχοντα φύσει τὰ τοῦ νόμου ποιῶσιν, οὗτοι νόμον μὴ ἔχοντες ἑαυτοῖς εἰσιν νόμος (*Strom.* 1.95.3 [p. 61 l. 11] BP1) [C]
- ὅταν γὰρ ἔθνη τὰ μὴ νόμον ἔχοντα φύσει τὰ τοῦ νόμου ποιῶσιν, οὗτοι νόμον μὴ ἔχοντες ἑαυτοῖς εἰσιν νόμος (*Strom.* 2.44.4 [p. 136 l. 20] BP1) [C]
- ἐπεὶ τὰ τῆς ὀρθῆς πολιτείας καὶ τοῖς δικαίως βεβιωκόσι πρὸ τοῦ νόμου διὰ τοῦ λόγου ἐκηρύσσετο. (*Strom.* 3.46.2 [p. 217 l. 16] BP1) [All]
- διὸ καὶ αἱ ἐντολαὶ αἱ κατὰ νόμον τε καὶ <αἱ> πρὸ τοῦ νόμου οὐκ ἐννόμοις (*Strom.* 7.10.1 [p. 8 l. 29] BP1) [All – Also I Cor. 9.21; Rom. 5.13f]

Lac.: C F I 33

.1) ποιῶσιν

1. 01 A B 104 1739 Cl

Di-Al

Pred-Al

Com-Al

2. ποιουσιν D* G

Di-W

Uni-W

Com-W

3. ποιη Ψ 049 223 876 2423

Pr-Byz

Pred-Byz

Com-Byz

4. ποιει K L P

γὰρ εθνη rell] δε τα εθνη G

ουτοι rell] οι τοιουτοι G

Romans 2.17

Εἰ δὲ σὺ Ἰουδαῖος ἐπονομάζη καὶ ἐπαναπαύῃ νόμῳ καὶ καυχᾶσαι ἐν θεῷ

- εἰ δὲ σὺ | Ἰουδαῖος ἐπονομάζη καὶ ἐπαναπαύῃ νόμῳ καὶ καυχᾶσαι ἐν θεῷ (*Strom.* 1.174.1 [p. 108 l. 1] BP1) [C]

Lac.: C F G I P 33

.1)

1. ει δε 01 A B D* K Ψ 104 Cl

Pr-Al

Pred-Al

Com-Al

Uni-W

2. ιδε L 049 223 876 1739 2423

Pred-Byz

Pr-Byz

Com-Byz

.2)

νομω

1. 01 A B D* Ψ 104 1739 Cl

Pr-Al

2. τω νομω K L 049 223 876 2423

Di-Byz

Romans 2.18

καὶ γινώσκεις τὸ θέλημα καὶ δοκιμάζεις τὰ διαφέροντα κατηχούμενος ἐκ τοῦ νόμου,

- + καὶ γινώσκεις τὸ θέλημα τοῦ θεοῦ καὶ δοκιμάζεις τὰ διαφέροντα κατηχούμενος ἐκ τοῦ νόμου, (*Strom.* 1.174.1 [p. 108 l. 2] BP1) [C]

Lac.: C F G I P 33

θελημα rell] *add* του θεου Cl

Romans 2.19

πέποιθάς τε σεαυτὸν ὁδηγὸν εἶναι τυφλῶν, φῶς τῶν ἐν σκότει,

- + πέποιθάς τε σεαυτὸν ὁδηγὸν εἶναι τυφλῶν, φῶς τῶν ἐν σκότει, (*Strom.* 1.174.1 [p. 108 l. 4] BP1) [C]

Lac.: C F G I P 33

σκοτι rell] σκοτει 1739

Romans 2.20

παιδευτὴν ἀφρόνων, διδάσκαλον νηπίων, ἔχοντα τὴν μόρφωσιν τῆς γνώσεως καὶ τῆς ἀληθείας ἐν τῷ νόμῳ·

- + παιδευτὴν ἀφρόνων, διδάσκαλον νηπίων, ἔχοντα τὴν μόρφωσιν τῆς γνώσεως καὶ τῆς ἀληθείας ἐν τῷ νόμῳ. (*Strom.* 1.174.1 [p. 108 l. 5] BP1) [C]

Lac.: C F G I P 33

διδασκαλον νηπιων] *om.* A

Romans 2.24

τὸ γὰρ ὄνομα τοῦ θεοῦ δι' ὑμᾶς βλασφημεῖται ἐν τοῖς ἔθνεσιν, καθὼς γέγραπται.

- τὸ ὄνομα βλασφημεῖται (*Strom.* 3.46.4 [p. 217 l. 22] BP1) [All – Is 52.5]
- τὸ γὰρ ὄνομα τοῦ θεοῦ δι' αὐτοὺς βλασφημεῖται (*Strom.* 3.107.2 [p. 245 l. 27] BP1) [C]

Lac.: C F G I P 33

ονομα rell] αὐτοὺς Cl

Romans 2.25

Περιτομὴ μὲν γὰρ ὠφελεῖ ἐὰν νόμον πράσσης· ἐὰν δὲ παραβάτης νόμου ᾖ, ἡ περιτομὴ σου ἀκροβυστία γέγονεν.

- περιτομὴν τὴν χειροποίητον οὐδὲν ὠφελεῖν' (*Strom.* 7.53.3 [p. 39 l. 18] BP1) [Ad – Also Eph. 2.11]¹⁶¹

Lac.: C F I P and G ...] ἡ περιτομὴ² 33

Romans 2.26

ἐὰν οὖν ἡ ἀκροβυστία τὰ δικαιώματα τοῦ νόμου φυλάσσει, οὐχ ἡ ἀκροβυστία αὐτοῦ εἰς περιτομὴν λογισθήσεται;

- + from 2.14 τῆς ἀκροβυστίας τὰ δικαιώματα τοῦ νόμου φυλασσούσης (*Strom.* 1.95.3 [p. 61 l. 12]) [Ad]*

¹⁶¹ He states here that he is referring to Paul ('To illustrate, the noble apostle circumcised Timothy, though loudly declaring and writing...' αὐτίχα Τιμόθεον ὁ γενναῖος περιέτεμεν ἀποστολος, κεκραγῶς καὶ γράφων...'). However, the connection to this exact passage is tenuous and it appears that he is recalling this from memory alone.

TEXT: τὰ δικαιώματα τοῦ νόμου¹⁶²

Lac.: C F I P 33

τα δικαιώματα rell] δικαιώμα G
λογισθησεται rell] τα τραπησεται 104

Romans 2.29

ἀλλ' ὁ ἐν τῷ κρυπτῷ Ἰουδαῖος, καὶ περιτομὴ καρδίας ἐν πνεύματι οὐ γράμματι, οὗ ὁ ἔπαινος οὐκ ἐξ ἀνθρώπων ἀλλ' ἐκ τοῦ θεοῦ.

- τῆς καρδίας περιτομήν (Strom. 7.53.3 [p. 39 l. 19]) [All – also Rom. 3.30]
- οὐ τὸν ἔπαινον παρὰ ἀνθρώπων, ἀλλὰ παρὰ τοῦ θεοῦ (Strom. 7.78.2 [p. 55 l. 23] BP1) [Ad]

Lac.: C F I P 33

Romans 3.2

πολὺ κατὰ πάντα τρόπον. πρῶτον μὲν [γὰρ] ὅτι ἐπιστεύθησαν τὰ λόγια τοῦ θεοῦ.

- τὰ λόγια τοῦ θεοῦ (Strom. 7.108.2 [p. 77 l. 8]) [C – of Num. 24.16]

Lac.: C F I P 33

Romans 3.5

εἰ δὲ ἡ ἀδικία ἡμῶν θεοῦ δικαιοσύνην συνίστησιν, τί ἐροῦμεν; μὴ ἄδικος ὁ θεὸς ὁ ἐπιφέρων τὴν ὀργήν; κατὰ ἄνθρωπον λέγω.

- εἰ δὲ ἡ ἀδικία ἡμῶν θεοῦ δικαιοσύνην συνίστησιν, τί ἐροῦμεν; μὴ ἄδικος ὁ θεὸς ὁ ἐπιφέρων τὴν ὀργήν; (Paed. 1.69.1 [p. 130 l. 15] BP1) [C]¹⁶³

Lac.: C F I 33

¹⁶² Although the text immediately preceding this adaptation is a citation, this appears to be an adaptation. The change of nominative ἡ ἀκροβυστία to genitive τῆς ἀκροβυστίας allows Clement to continue the argument made from the immediate context (Rom. 2.14). This is a genitive of time, meaning “when.” However, given the uncertainty and that no significant variant readings are relevant for either changed reading, the text has been reconstructed without ἡ ἀκροβυστία and φυλάσσει.

¹⁶³ κατὰ ἄνθρωπον λέγω is not included in this citation. It is difficult to argue from silence, but it appears that Clement intentionally omitted κατὰ ἄνθρωπον λέγω since he immediately skips to the next verse. However, he excludes a large portion of that verse, too—thus the question mark.

η αδικια rell] αδικια 049
 θεου δικαιοσυνην rell] 2 1 G
 οργην] *add.* αυτου 01*
 κατα ανθρωπον λεγω rell] OMIT? Cl

Romans 3.6

μη γένοιτο· ἐπεὶ πῶς κρινεῖ ὁ θεὸς τὸν κόσμον;

- μη γένοιτο. (*Paed.* 1.69.1 [p. 130 l. 15] BP1) [C]¹⁶⁴

Lac.: C F I 33

κρινει ο θεος rell] 2 3 1 104

Romans 3.8

καὶ μὴ καθὼς βλασφημούμεθα καὶ καθὼς φασὶν τινες ἡμᾶς λέγειν ὅτι ποιήσωμεν τὰ κακά, ἵνα ἔλθῃ τὰ ἀγαθὰ; ὧν τὸ κρίμα ἔνδικόν ἐστιν.

- καὶ μὴ καθὼς βλασφημούμεθα καὶ καθὼς φασὶ τινες ἡμᾶς | λέγειν, ὅτι ποιήσωμεν τὰ κακά, ἵνα ἔλθῃ τὰ ἀγαθὰ, ὧν τὸ κρίμα ἔνδικόν ἐστιν (*Strom.* 3.39.1 [p. 213 l. 32] BP1) [C]

Lac.: C F I 33

.1) και καθως

1. 01 A D G L P Ψ 049 104 223 876 1739 2423 Cl

Uni-W

Pred-Al

Pred-Byz

2. καθως B K

τινες¹ rell] *om.* 1739

οτι rell] *om.* G

τα¹ rell] *om.* D*

Romans 3.16

σύντριμμα καὶ ταλαιπωρία ἐν ταῖς ὁδοῖς αὐτῶν,

- σύντριμμα καὶ ταλαιπωρία ἐν ταῖς ὁδοῖς αὐτῶν, (*Strom.* 1.175.1 [p. 108 l.

¹⁶⁴ It is impossible to know whether Clement knew of the text following *μη γενοιτο*. It is my suspicion that he consciously chose not to include it.

16] BP1) [C]

Lac.: C F I 33

Romans 3.17

καὶ ὁδὸν εἰρήνης οὐκ ἔγνωσαν.

- + καὶ ὁδὸν εἰρήνης οὐκ ἔγνωσαν (*Strom.* 1.175.1 [p. 108 l. 17] BP1) [C]

Lac.: C F I

Romans 3.18

οὐκ ἔστιν φόβος θεοῦ ἀπέναντι τῶν ὀφθαλμῶν αὐτῶν.

- + οὐκ ἔστι φόβος θεοῦ ἀπέναντι τῶν ὀφθαλμῶν αὐτῶν (*Strom.* 1.175.1 [p. 107 l. 17] BP1) [C]

Lac.: C F I 33

αυτων rell] αυτου Ψ

Romans 3.20

διότι ἐξ ἔργων νόμου οὐ δικαιωθήσεται πᾶσα σὰρξ ἐνώπιον αὐτοῦ, διὰ γὰρ νόμου ἐπίγνωσις ἁμαρτίας.

- διὰ γὰρ νόμου γνῶσις ἁμαρτίας (*Strom.* 2.34.4 [p. 131 l. 8] BP1) [C]
- ὃν οὐ συνιᾷσι, γνῶσιν εἶπεν ἁμαρτίας διὰ νόμου πεφανερῶσθαι, οὐχὶ ὑπόστασιν εἰληφέναι. (*Strom.* 2.35.1 [p. 131 l. 12] BP1) [All]
- τουτέστι τῇ ὑπὸ τοῦ νόμου δηλουμένη ἁμαρτία, ἣν δείκνυσιν, οὐ γεννᾷ ὁ νόμος (*Strom.* 3.84.1 [p. 234 l. 25] BP1) [All]
- διὰ νόμου ἐπίγνωσις ἁμαρτίας (*Strom.* 4.9.6 [p. 252 l. 19] BP1) [C]

TEXT: δια γαρ νομου επιγνωσις αμαρτιας¹⁶⁵

Lac.: C I 33

¹⁶⁵ Clement was clearly aware of the γαρ, so it is appropriate to include it in the TEXT. He was also aware of the επιγνωσις. Since επιγνωσις and γνωσις can be used interchangeably, they are not necessarily separate variation units. Either way, he was aware of both readings. The reading γνωσις does not have any other major manuscript support.

επιγνώσις rell] επιγνώσεως F G

Romans 3.21

νυνὶ δὲ χωρὶς νόμου δικαιοσύνη θεοῦ πεφανέρωται μαρτυρουμένη ὑπὸ τοῦ νόμου καὶ τῶν προφητῶν,

- νυνὶ δὲ χωρὶς νόμου δικαιοσύνη θεοῦ πεφανέρωται (*Paed.* 1.73.2 [p. 132 l. 29] BP1) [C]
- μαρτυροῦσιν δὲ περὶ κυρίον ὁ νόμος καὶ οἱ προφῆται. (*Strom.* 7.1.6 [p. 3 l. 25]) [All – also John 5.39; Acts 10.43]

Lac.: I 33

θεοῦ rell] του θεου F; *add.* δια πιστεως Ιησου Χριστου εις παντας και επι παντας G*

Romans 3.22

δικαιοσύνη δὲ θεοῦ διὰ πίστεως Ἰησοῦ Χριστοῦ εἰς πάντας τοὺς πιστεύοντας. οὐ γάρ ἐστιν διαστολή,

- + δικαιοσύνη δὲ θεοῦ διὰ πίστεως Ἰησοῦ Χριστοῦ, εἰς πάντας τοὺς πιστεύοντας· οὐ γάρ ἐστι· διαστολή (*Paed.* 1.73.2 [p. 132 l. 30] BP1) [C]

Lac.: I 33

.1) παντας

1. P40 01* A B C P Ψ 104 1739 Cl

Di-Al

Pred-Al

Com-Al

2. *add.* και επι παντας 01c D F G K L 049 223 876 2423

Uni-W

Uni-Byz

Ιησου Χριστου rell] 2 B; εν Χριστω Ιησου A
τους] του 049*

Romans 3.26

ἐν τῇ ἀνοχῇ τοῦ θεοῦ, πρὸς τὴν ἔνδειξιν τῆς δικαιοσύνης αὐτοῦ ἐν τῷ νῦν καιρῷ, εἰς τὸ εἶναι αὐτὸν δίκαιον καὶ δικαιοῦντα τὸν ἐκ πίστεως Ἰησοῦ.

- + ἐν τῇ ἀνοχῇ τοῦ θεοῦ, πρὸς τὴν ἔνδειξιν τοῦ εἶναι αὐτὸν δίκαιον καὶ δικαιοῦντα τὸν ἐκ πίστεως Ἰησοῦν (*Paed.* 1.73.2 [p. 133 l. 1] BP1) [C]

Lac.: I 33

.1)

1. τὴν 01 A B C D* P 1739 Cl

Pr-Al

Pred-Al

Com-Al

2. *om.* K L Ψ 049 104 223 876 2423

Pr-Byz

Uni-Byz

Com-Byz

.2)

1. Ἰησοῦ 01 A B C K P 049 104 1739 2423

Pr-Al

Pred-Al

Com-Al

2. Ἰησοῦν D L Ψ 223 876 Cl

3. *om.* F G

ἐν τῇ ἀνοχῇ τοῦ θεοῦ, πρὸς τὴν ἐνδειξιν τῆς δικαιοσύνης αὐτοῦ *rell*] *om.* F G
(*homoioтелеuton*)

τῆς δικαιοσύνης αὐτοῦ ἐν τῷ νῦν καιρῷ εἰς *rell*] *om.* Cl

καὶ 01 A B C D K L P Ψ 049 104 223 876 2423 1739 Cl] *om.* F G

δικαιοῦντα *rell*] δικαιοῦν D*

το *rell*] τοῦ Cl

Romans 3.29

ἢ Ἰουδαίων ὁ θεὸς μόνον; οὐχὶ καὶ ἐθνῶν; ναὶ καὶ ἐθνῶν,

- ἢ Ἰουδαίων μόνων ἐστὶν ὁ θεός; οὐχὶ καὶ ἐθνῶν; ναὶ καὶ ἐθνῶν (*Strom.* 5.18.8 [p. 338 l. 13]) [C]
- ἢ Ἰουδαίων μόνων ((*φησὶν*)) ὁ θεός; οὐχὶ καὶ Ἑλλήνων; (*Strom.* 5.134.2 [p. 417 l. 15] BP1) [Ad]*
- οὐ γὰρ Ἰουδαίων μόνων (*Strom.* 6.47.2 [p. 455 l. 20] BP1) [All – Also Rom. 10.12]*

TEXT: ἡ Ἰουδαίων μόνων ἐστὶν ὁ θεός; οὐχὶ καὶ ἐθνῶν; ναι καὶ ἐθνῶν.¹⁶⁶

Lac.: I 33

.1)

1. ὁ θεὸς μόνων 01 A C F G K L P Ψ 049 104 876 2423

Pred-Al

Pred-Byz

2. ὁ θεὸς μόνων B 223 1739

3. ὁ θεὸς μόνος D

4. μόνων ἐστὶν ὁ θεός Cl

.2)

1. οὐχὶ καὶ 01 A B C D F G K 104 1739 Cl

Uni-W

Pred-Al

2. οὐχὶ δε καὶ L P Ψ 049 223 876 2423

Pr-Byz

Pred-Byz

Com-Byz

ἡ] μὴ A^{*vid}

ναι καὶ ἐθνῶν rell] *om. homoioteleuton* 049

Romans 3.30

εἶπερ εἷς ὁ θεὸς ὃς δικαιώσει περιτομὴν ἐκ πίστεως καὶ ἀκροβυστίαν διὰ τῆς πίστεως.

- + εἶπερ εἷς ὁ θεός (*Strom.* 5.18.8 [p. 338 l. 14] BP1) [C]
- τὴν ἐκ πίστεως τῆς καρδίας περιτομὴν (*Strom.* 7.53.3 [p. 39 l. 19]) [All – also Rom. 2.29]

Lac.: I 33

.1)

1. εἶπερ 01* A B C 1739 Cl

*Dist-Al**

2. ἐπεὶπερ 01c D* F G L P Ψ 049 104 223 876 2423

¹⁶⁶ It is clear from the adaptation and allusion that Clement was aware of a text that had μόνων following ἡ Ἰουδαίων. Therefore, there is no reason to think that he was not citing a manuscript directly in the citation from *Strom.* 5.18.8.

Uni-W

Pred-Byz

3. επειδηπερ K

o rell] om. D*

δια της rell] εκ 104

Romans 4.2

εἰ γὰρ Ἀβραὰμ ἐξ ἔργων ἐδικαιώθη, ἔχει καύχημα, ἀλλ' οὐ πρὸς θεόν.

- Ἀβραὰμ δὲ οὐχ ἐξ ἔργων ἐδικαιώθη, ἀλλ' ἐκ πίστεως (*Strom.* 1.38.1 [p. 25 l. 7]) [Ad – Also Rom. 4.16 and Gen 15:6]*

TEXT: Ἀβραὰμ δὲ οὐχ ἐξ ἔργων ἐδικαιώθη,

Lac.: I

ει γαρ Αβρααμ rell] om. (*homoioteleuton*) P40; Αβρααμ δε ουχ Cl

Romans 4.3

τί γὰρ ἡ γραφή λέγει; ἐπίστευσεν δὲ Ἀβραὰμ τῷ θεῷ καὶ ἐλογίσθη αὐτῷ εἰς δικαιοσύνην.

- πιστὸς δὲ ἐλογίσθη Ἀβραὰμ καὶ δίκαιος (*Strom.* 1.30.4 [p. 19 l. 24]) [All – Also Gen. 15.6]
- τῷ Ἀβραὰμ πιστεύσαντι ἐλογίσθη εἰς δικαιοσύνην (*Strom.* 2.28.4 [p. 128 l. 10] BP1) [Ad – Also Rom. 4.9, 4.22; Gal. 3.6]
- εἰς πίστιν ἐλογίσθησαν (*Strom.* 2.124.3 [p. 180 l. 23] BP1) [All]
- ἐλογίσθη γὰρ αὐτῷ εἰς δικαιοσύνην (*Strom.* 4.5.1 [p. 328 l. 8]) [Ad – Also Gen. 15.6]*
- ὀρθῶς δὲ βεβιωκότες οἱ πρὸ νόμου εἰς πίστιν ἐλογίσθησαν καὶ δίκαιοι εἶναι ἐκρίθησαν (*Strom.* 6.47.3 [p. 455 l. 23]) [All – Also Rom. 9.30]
- ἐλογίσθη εἰς δικαιοσύνην [Ad – Also Gen. 15.6]*

TEXT: ελογισθη αυτω εις δικαιοσυνην

Lac.: I

Romans 4.7

μακάριοι ὧν ἀφέθησαν αἱ ἀνομίαι καὶ ὧν ἐπεκαλύφθησαν αἱ ἁμαρτίαι·

- μακάριοι ὧν ἀφέθησαν αἱ ἀνομίαι, καὶ ὧν ἐπεκαλύφθησαν αἱ ἁμαρτίαι (Strom. 2.65.2 [p. 148 l. 6]) [C of Ps. 31.1]

Lac.: I 33

Romans 4.8

μακάριος ἀνὴρ οὗ οὐ μὴ λογίσηται κύριος ἁμαρτίαν.

- + μακάριος ἀνὴρ ὃς οὐ μὴ λογίσηται κύριος ἁμαρτίαν, (Strom. 2.65.2 [p. 148 l. 7] BP1) [C of Ps. 31.1]

Lac.: I 33

.1)

1. ου¹ P40^{vid} 01* B D* G 1739

Pred-W

2. ω 01c A C F K L P Ψ 049 104 223 876 2423 Cl

Uni-Byz

.2)

1. λογισηται 01 A B C D F G L Ψ 104 223 876 1739 2423 Cl

Pred-Al

Pred-Byz

Uni-W

2. λογισεται K P 049

Romans 4.9

Ὁ μακαρισμὸς οὖν οὗτος ἐπὶ τὴν περιτομὴν ἢ καὶ ἐπὶ τὴν ἀκροβυστίαν; λέγομεν γάρ· ἐλογίσθη τῷ Ἀβραάμ ἡ πίστις εἰς δικαιοσύνην.

- ἐλογίσθη εἰς δικαιοσύνην (Strom. 2.28.4 [p. 128 l. 11]) [All – Also Rom. 4.3, 4.22; Gal. 3.6]
- + οὗτος ὁ μακαρισμὸς (Strom. 2.65.2 [p. 148 l. 8] BP1) [All]
- εἰς πίστιν ἐλογίθησαν (Strom. 2.124.3 [p. 180 l. 23]) [All – Also Gen. 15.6]

Lac.: I

Romans 4.16

Ἐὰν τοῦτο ἐκ πίστεως, ἵνα κατὰ χάριν, εἰς τὸ εἶναι βεβαίαν τὴν ἐπαγγελίαν παντὶ τῷ σπέρματι, οὐ τῷ ἐκ τοῦ νόμου μόνον ἀλλὰ καὶ τῷ ἐκ πίστεως Ἀβραάμ, ὅς ἐστιν πατὴρ πάντων ἡμῶν,

- Ἀβραὰμ δὲ οὐκ ἐξ ἔργων ἐδικαιώθη, ἀλλ' ἐκ πίστεως (Strom. 1.38.1 [p. 25 l. 7] BP1) [All – Also Rom. 4.2 and Gen 15:6]
- οὐ γὰρ μόνων Ἑβραίων, ἀλλὰ καὶ ἐθνῶν πατήρ Ἀβραάμ. (Strom. 3.8.6 [p. 199 l. 22] BP1) [All – Also Gen. 17.5]

Lac.: I

Romans 4.17

καθὼς γέγραπται ὅτι πατέρα πολλῶν ἐθνῶν τέθεικά σε, κατέναντι οὗ ἐπίστευσεν θεοῦ τοῦ ζωοποιοῦντος τοὺς νεκροὺς καὶ καλοῦντος τὰ μὴ ὄντα ὡς ὄντα.

- οὐ γὰρ μόνων Ἑβραίων, ἀλλὰ καὶ ἐθνῶν πατήρ Ἀβραάμ. (Strom. 3.8.6 [p. 199 l. 22] BP1) [All]

Lac.: I

Romans 4.22

διὸ [καὶ] ἐλογίσθη αὐτῷ εἰς δικαιοσύνην.

- τῷ Ἀβραάμ πιστεύσαντι ἐλογίσθη εἰς δικαιοσύνην (Strom. 2.28.4 [p. 128 l. 10]) [Ad – Also Rom. 4.3, 4.9; Gal. 3.6]

Lac.: I

Romans 5.3

οὐ μόνον δέ, ἀλλὰ καὶ καυχώμεθα ἐν ταῖς θλίψεσιν, εἰδότες ὅτι ἡ θλίψις ὑπομονὴν κατεργάζεται,

- ἡ θλίψις ὑπομονὴν κατεργάζεται (Strom. 4.145.1 [p. 312 l. 17] BP1) [C]

Lac.: I

Romans 5.4

ἡ δὲ ὑπομονὴ δοκιμὴν, ἡ δὲ δοκιμὴ ἐλπίδα.

- δοκιμασίαν (*Quis div.* 25.6 [p. 176 l. 16])) [All – Also 1 Cor. 3.13]
- ἡ γὰρ ὑπομονή, ((φησί,)) δοκιμὴν, ἡ δὲ δοκιμὴ ἐλπίδα (Strom. 2.134.4 [p. 187 l. 16] BP1) [C]
- + ἡ δὲ ὑπομονὴ δοκιμὴν, ἡ δὲ δοκιμὴ ἐλπίδα (Strom. 4.145.1 [p. 312 l. 18] BP1) [C]

TEXT: η δε υπομονη δοκιμην η δε δοκιμη ελπιδα¹⁶⁷

Lac.: I

Romans 5.5

ή δε έλπις ου καταισχύνει, ότι ή αγάπη του θεου εκκέχεται έν ταίς καρδίαις ήμωv δια πνεύματος αγίου του δοθέντος ήμιν.

- + ή δε έλπις ου καταισχύνει, ότι ή αγάπη του θεου εκκέχεται έν ταίς καρδίαις ήμωv δια πνεύματος αγίου του δοθέντος ήμιν. (*Strom.* 2.13.4 [p. 187 l. 17] BP1) [C]**
- + ή δε έλπις ου καταισχύνει (*Strom.* 4.145.1 [p. 312 l. 19] BP1) [C]

Lac.: I

καταισχυνει rell] καταισχυνη 104

ημων rell] υμων 01*

Romans 5.10

ει γαρ έχθροί όντες κατηλλάγημεν τω θεω δια του θανάτου του υιου αυτού, πολλω μάλλον καταλλαγέντες σωθησόμεθα έν τη ζωη αυτού.

- έχθροί δε οί άμαρτάνοντες ειρηνται θεου, οί έχθροί δη των έντολων (*Strom.* 4.94.1 [p. 289 l. 21] BP1) [All – Also Rom. 8.7]

Lac.: I

Romans 5.12

Δια τουτο ώσπερ δι' ένος ανθρώπου ή άμαρτία εις τον κόσμον εισήλθεν και δια της άμαρτίας ό θάνατος, και ούτως εις πάντας ανθρώπους ό θάνατος διήλθεν, έφ' ω πάντες ήμαρτον.

- δια τουτο ώσπερ δι' ένος ανθρώπου ή άμαρτία εις τον κόσμον εισήλθεν, και δια της άμαρτίας ό θάνατος εις πάντας ανθρώπους διήλθεν, έφ' ω πάντες ήμαρτον (*Strom.* 3.64.2 [p. 225 l. 21] BP1) [C]

Lac.: I 33

.1)

1. η αμαρτια εις τον κοσμον 01 A B C K L P Ψ 049 104 223 876 1749 2423 Cl

¹⁶⁷ δε (*Strom.* 4.145.1) is the better choice since it is a citation that is part of continuous citation of Paul.

Uni-Al

Uni-Byz

2. 3 4 5 1 2 D* F G

Di-W

Uni-W

Com-W

.2)

1. ο θανατος διηλθεν 01 A B C K L P 049 104 223 876 2423 1739

Uni-Byz

Pred-Al

2. 3 D F G Cl

Di-W

Uni-W

Com-W

3. 3 1 2 Ψ

ο θανατος¹ rell] 2 F G

και ουτως] om. Cl

Romans 5.13

ἄχρι γὰρ νόμου ἁμαρτία ἦν ἐν κόσμῳ, ἁμαρτία δὲ οὐκ ἐλλογεῖται μὴ ὄντος νόμου,

- ὁ νόμος οὐκ ἐποίησεν, ἐλλ' ἔδειξεν τὴν ἁμαρτίαν' (*Strom.* 2.34.4 [p. 131 l. 9]) [All]
- ἄχρι νόμου ἁμαρτία ἦν ἐν κόσμῳ (*Strom.* 4.9.6 [p. 252 l. 20] BP1) [C]
- διὸ καὶ αἱ ἐντολαὶ αἱ κατὰ νόμον τε καὶ <αἱ> πρὸ τοῦ νόμου οὐκ ἐννόμοις (*Strom.* 7.10.1 [p. 8 l. 29]) [All- Also Rom. 2.14f; 1 Cor. 9.21]

TEXT: αχρι [[γαρ]] νομου αμαρτια ην εν κοσμω [

Lac.: I 33

αμαρτια ην rell] αμαρτιαν C; η αμαρτια 223

κοσμω rell] τω κοσμω 223

Romans 5.14

ἀλλὰ ἐβασίλευσεν ὁ θάνατος ἀπὸ Ἀδὰμ μέχρι Μωϋσέως καὶ ἐπὶ τοὺς μὴ ἁμαρτήσαντας ἐπὶ τῷ ὁμοιώματι τῆς παραβάσεως Ἀδὰμ ὅς ἐστιν τύπος τοῦ

μέλλοντος.

- + from 5.12 καὶ ἐβασίλευσεν ὁ θάνατος ἀπὸ Ἀδὰμ μέχρι Μωυσέως
(*Strom.* 3.64.2 [p. 225 l. 23] BP1) [C]¹⁶⁸

Lac.: I 33

.1)

1. ἀλλὰ B D 1739

2. ἀλλ 01 A C F G K L P Ψ 049 104 223 876 2423

Pred-Al

Uni-Byz

3. καὶ Cl

.2)

1. Μωυσεως 01 B C D F G K L 049 104 2423 Cl

Pred-Byz

Uni-W

2. Μωσεως A P Ψ 876 1739

3. Μωυσεος 223

Romans 6.2

μὴ γένοιτο. οἵτινες ἀπεθάνομεν τῇ ἁμαρτίᾳ, πῶς ἔτι ζήσομεν ἐν αὐτῇ;

- οἵτινες ἀπεθάνομεν τῇ ἁμαρτίᾳ, πῶς ἔτι ζήσομεν ἐν αὐτῇ; (*Strom.* 3.75.3 [p. 229 l. 32] BP1) [C]
- κατὰ τὴν ὑπακοὴν τὴν ἀναζήσασαν μὲν τῇ πίστει, ἀποθανοῦσαν δὲ τῇ ἁμαρτίᾳ. (*Strom.* 4.27.3 [p. 260 l. 14]) [All – also Rom. 6.4, 6.10]

TEXT: [μὴ γενοιτο.] οἱτινες απεθανομεν τη αμαρτια, πως ετι ζησομεν εν αυτη;¹⁶⁹

Lac.: I 33

.1)

1. ζησομεν 01 A B D K P 223 876 1739 2423 Cl

Pred-Byz 2

2. ζησωμεν P46 C F G L Ψ 049

3. ζησομεθα 104

¹⁶⁸ The use of καὶ instead of ἀλλὰ is likely due to it being part of a citation of two separate texts.

¹⁶⁹ It is likely that Clement did not include μὴ γενοιτο because it was unnecessary to include it in this citation.

οιτινες rell] *add.* γαρ F G
 απεθανομεν rell] απεθανωμεν L

Romans 6.4

συνετάφημεν οὖν αὐτῷ διὰ τοῦ βαπτίσματος εἰς τὸν θάνατον, ἵνα ὥσπερ ἠγέρθη Χριστὸς ἐκ νεκρῶν διὰ τῆς δόξης τοῦ πατρὸς, οὕτως καὶ ἡμεῖς ἐν καινότητι ζωῆς περιπατήσωμεν.

- <ὁ> συνταφεῖς Χριστῷ συνυψοῦνται θεῷ (*Protr.* 27.2 [p. 20 l. 10] BP1) [All – Also Col. 2.12]
- ἐν καινότητι ζωῆς περιπατεῖν (*Protr.* 59.3 [p. 46 l. 23] BP1) [Ad]
- Ταύτη θάνατος καὶ τέλος λέγεται τοῦ παλαιοῦ βίου τὸ βάπτισμα ἀποτασσομένων ἡμῶν ταῖς πονηραῖς ἀρχαῖς, ζωὴ δὲ κατὰ Χριστόν, ἥς μόνος αὐτὸς κυριεύει. (*Exc.* 77.1 [p. 131 l. 8]) [All]

TEXT: εν καινοτητι ζωης

Lac.: I 33

Romans 6.6

τοῦτο γινώσκοντες ὅτι ὁ παλαιὸς ἡμῶν ἄνθρωπος συνεσταυρώθη, ἵνα καταργηθῇ τὸ σῶμα τῆς ἁμαρτίας, τοῦ μηκέτι δουλεύειν ἡμᾶς τῇ ἁμαρτίᾳ·

- + from 6.2 ὅτι ὁ παλαιὸς ἡμῶν ἄνθρωπος συνεσταυρώθη, ἵνα καταργηθῇ τὸ σῶμα τῆς ἁμαρτίας (*Strom.* 3.75.3 [p. 229 l. 33]) [C]
- τοῦτο δὲ γινώσκομεν, ὅτι ὁ παλαιὸς ἄνθρωπος ἡμῶν συνεσταύρωται, ἵνα καταργηθῇ τὸ σῶμα τῆς | ἁμαρτίας, τοῦ μηκέτι δουλεύειν ἡμᾶς τῇ ἁμαρτίᾳ (*Strom.* 4.51.1 [p. 272 l. 1] BP1) [C]**

Lac.: I 33

τουτο rell] και τουτο B; τουτο δε Cl
 γινωσκοντες rell] γινωσκομεν Cl
 ημων ανθρωπος rell] om. 1 L ; 2 1 Cl
 συνεσταυρωθη rell] συνεσταυρωται Cl
 καταργηθη rell] καταργηση A
 ημας rell] om. 946^{vid}

Romans 6.10

ὁ γὰρ ἀπέθανεν, τῇ ἁμαρτίᾳ ἀπέθανεν ἐφάπαξ· ὁ δὲ ζῆ, ζῆ τῷ θεῷ.

- ἀποθανοῦσαν δὲ τῇ ἁμαρτίᾳ. (*Strom.* 4.27.3 [p. 260 l. 14]) [All – also Rom. 6.2, 6.4]
- εἰς ζωὴν μετατίθεται, εἰς ὀγδοάδα· καὶ ἀποθνήσκουσιν μὲν τῷ κόσμῳ, ζῶσι δὲ τῷ θεῷ, ἵνα θάνατος θανάτῳ, (*Exc.* 80.2 [p. 131 l. 25]) [All]
- ἵνα τῷ κόσμῳ ἀποθάνωμεν καὶ μετὰ τοῦτο τροφῆς θείας μεταλαμβάνοντες θεῷ ζήσωμεν (*Ecl.* 14.1 [p. 140 l. 27] BP1) [All]

Lac.: I 33

Romans 6.13

μηδὲ παριστάνετε τὰ μέλη ὑμῶν ὄπλα ἀδικίας τῇ ἁμαρτίᾳ, ἀλλὰ παραστήσατε ἑαυτοὺς τῷ θεῷ ὥσεί ἐκ νεκρῶν ζῶντας καὶ τὰ μέλη ὑμῶν ὄπλα δικαιοσύνης τῷ θεῷ.

- + from 6.6 μηδὲ παριστάνετε τὰ μέλη ὑμῶν ὄπλα ἀδικίας τῇ ἁμαρτίᾳ (*Strom.* 3.75.3 [p. 229 l. 34]) [C]

Lac.: I 33

μηδε rell] μητε P⁹⁴^{vid}; και P⁴⁶
 παριστανετε rell] παριστανε 049*

Romans 6.14

ἁμαρτία γὰρ ὑμῶν οὐ κυριεύσει· οὐ γάρ ἐστε ὑπὸ νόμον ἀλλὰ ὑπὸ χάριν.

- ἁμαρτία γὰρ ὑμῶν οὐ κυριεύσει· οὐ γάρ ἐστε ὑπὸ νόμον, ἀλλ' ὑπὸ χάριν (*Strom.* 2.64.4 [p. 147 l. 20] BP1) [C]
- ἁμαρτία γὰρ ὑμῶν οὐ κυριεύσει· οὐ γάρ ἐστε ὑπὸ νόμον, ἀλλ' ὑπὸ χάριν (*Strom.* 3.61.1 [p. 224 l. 12-*] BP1) [C]

Lac.: I 33

.1)

1. ου A B D F G L P Ψ 049 104 223 876 1739 2423 Cl

Uni-W

Pred-Byz

2. ουκετι 01* K

3. om. 01c C^{*vid}

Ex-Al

.2)

1. εστε 01 A B C K L P Ψ 104 223 876 1739 2423 Cl

Uni-Al

Pred-Byz

2. εσται D* F G 049

Uni-W

Pr-W

Com-W

.3)

1. αλλα 01* B C D* F G

Uni-W

2. αλλ 01c A K L P Ψ 049 104 223 876 1739 2423 Cl

Pred-Al

Uni-Byz

κυριευσει rell] κυριευσει 049

Romans 6.15

Τί οὖν; ἀμαρτήσωμεν, ὅτι οὐκ ἐσμὲν ὑπὸ νόμον ἀλλὰ ὑπὸ χάριν; μὴ γένοιτο.

- τί οὖν; ἀμαρτήσωμεν, ὅτι οὐκ ἐσμὲν ὑπὸ νόμον, ἀλλ ὑπὸ χάριν; μὴ γένοιτο. (*Strom.* 3.61.2 [p. 224 l. 17] BP1) [C]

Lac.: I 33

1.)

1. αλλα 01* B C^{vid} F G

2. αλλ 01c A D K L P Ψ 049 104 223 876 1739 2423 Cl

Pred-Al

Uni-Byz

αμαρτησωμεν rell.] ημαρτησαμεν F G; αμαρτισωμεν 104

Romans 6.17

χάρις δὲ τῷ θεῷ ὅτι ἦτε δοῦλοι τῆς ἀμαρτίας ὑπηκούσατε δὲ ἐκ καρδίας εἰς ὃν παρεδόθητε τύπον διδασχῆς,

- δούλους δὲ τοὺς ὑπὸ ἀμαρτίαν καὶ ταῖς ἀμαρτίαις πεπραμένους, τοὺς φιληδόνους καὶ φιλοσωματοὺς οἶδεν ἡ γραφή, (*Strom.* 4.12.4 [p. 253 l. 25])

BP1) [All – Also Rom. 6.20, 7.14]

Lac.: I 33

Romans 6.20

ὅτε γὰρ δοῦλοι ἦτε τῆς ἁμαρτίας, ἐλεύθεροι ἦτε τῇ δικαιοσύνῃ.

- ὅτε γὰρ δοῦλοι ἦτε τῆς ἁμαρτίας, ((φησὶν ὁ ἀπόστολος,)) ἐλεύθεροι ἦτε τῇ δικαιοσύνῃ (*Strom.* 4.11.3 [p. 253 l. 9] BP1) [C]
- δούλους δὲ τοὺς ὑπὸ ἁμαρτίαν καὶ ταῖς ἁμαρτίαις πεπραμένους, τοὺς φιληδόνους καὶ φιλοσωματοὺς οἶδεν ἡ γραφή (*Strom.* 4.12.4 [p. 253 l. 25] BP1) [All – Also Rom. 6.17, 7.14]

Lac.: I 33

.1)

1. δουλοι ητε P94 01 A B C D F G K P 049 104 223 1739 2423 Cl

Pred-Al

Pred-Byz

Uni-W

2. 2 1 L Ψ 876

Romans 6.21

τίνα οὖν καρπὸν εἶχετε τότε; ἐφ' οἷς νῦν ἐπαισχύνεσθε, τὸ γὰρ τέλος ἐκείνων θάνατος.

- + τίνα οὖν καρπὸν εἶχετε τότε; ἐφ' οἷς νῦν ἐπαισχύνεσθε· τὸ γὰρ τέλος ἐκείνων θάνατος (*Strom.* 4.11.3 [p. 253 l. 11]) [C]

Lac.: I 33

.1)

1. το γαρ 01* A C K L P Ψ 049 104 223 876 1739 2423 Cl

Pred-Al

Uni-Byz

2. το μεν γαρ P94^{vid} 01c B D* F G

Uni-W

τοτε rell] ποτε D*

θανατος rell] add. εστιν F G

Romans 6.22

νυνὶ δὲ ἐλευθερωθέντες ἀπὸ τῆς ἁμαρτίας δουλωθέντες δὲ τῷ θεῷ ἔχετε τὸν καρπὸν ὑμῶν εἰς ἁγιασμόν, τὸ δὲ τέλος ζωὴν αἰώνιον.

- νυνὶ δὲ ἐλευθερωθέντες ἀπὸ τῆς ἁμαρτίας, δουλωθέντες δὲ τῷ θεῷ, ἔχετε τὸν καρπὸν ὑμῶν εἰς ἁγιασμόν, τὸ δὲ τέλος ζωὴν αἰώνιον (Strom. 2.134.3 [p. 187 l. 12] BP1) [C]
- + νῦν δὲ ἐλευθερωθέντες ἀπὸ τῆς ἁμαρτίας, δουλωθέντες δὲ τῷ θεῷ, ἔχετε τὸν καρπὸν ὑμῶν εἰς ἁγιασμόν, τὸ δὲ τέλος ζωὴν αἰώνιον. (Strom. 4.11.3 [p. 253 l. 12]) [C]**

Lac.: I 33

νυνι rell] νυν Cl

δε³ rell] τε 01*

Romans 6.23

τὰ γὰρ ὀψώνια τῆς ἁμαρτίας θάνατος, τὸ δὲ χάρισμα τοῦ θεοῦ ζωὴ αἰώνιος ἐν Χριστῷ Ἰησοῦ τῷ κυρίῳ ἡμῶν.

- χάρισμα καὶ φῶτισμα καὶ τέλειον καὶ λουτρόν· λουτρὸν μὲν δι' οὗ τὰς ἁμαρτίας ἀπορρυπτόμεθα (Paed. 1.26.2 [p. 105 l. 23] BP1) [All – Also 2 Cor. 4.4; Iac 1.17; Tit. 3.5]
- + τὰ γὰρ ὀψώνια τῆς ἁμαρτίας θάνατος, τὸ δὲ χάρισμα τοῦ θεοῦ ζωὴ αἰώνιος ἐν Χριστῷ Ἰησοῦ τῷ κυρίῳ ἡμῶν. (Strom. 4.11.3 [p. 253 l. 14]) [C]

Lac.: I 33

τα γαρ...αιωνιος rell] om. P (homoioarkton)

Romans 7.2

ἡ γὰρ ὑπανδρος γυνὴ τῷ ζῶντι ἀνδρὶ δέδεται νόμῳ· ἐὰν δὲ ἀποθάνῃ ὁ ἀνὴρ, κατήργηται ἀπὸ τοῦ νόμου τοῦ ἀνδρός.

- ἡ γὰρ ὑπανδρος γυνὴ ((φησί)) τῷ ζῶντι ἀνδρὶ δέδεται νόμῳ (Strom. 3.80.1 [p. 232 l. 5] BP1) [C]

- ἀλλ' οὐχ ὡς ἡμεῖς φαμεν· παλαιὸν μὲν ἄνδρα τὸν νόμον, καινὸν δὲ τὸ εὐαγγέλιον συμφωνοῦμεν αὐτῷ καὶ αὐτοὶ λέγοντες, (*Strom.* 3.82.1 [p. 233 l. 18]) [All]

Lac.: I 33

Romans 7.4

ὥστε, ἀδελφοί μου, καὶ ὑμεῖς ἐθανατώθητε τῷ νόμῳ διὰ τοῦ σώματος τοῦ Χριστοῦ, εἰς τὸ γενέσθαι ὑμᾶς ἑτέρῳ, τῷ ἐκ νεκρῶν ἐγερθέντι, ἵνα καρποφορήσωμεν τῷ θεῷ.

- ἐθανατώθητε ((φησὶ)) τῷ νόμῳ, ((οὐ τῷ γάμῳ,)) εἰς τὸ γενέσθαι ὑμᾶς ἑτέρῳ, τῷ ἐκ νεκρῶν ἐγερθέντι (*Strom.* 3.80.2 [p. 232 l. 10] BP1) [C]
- ἐθανατώθημεν τῷ νόμῳ διὰ τοῦ σώματος τοῦ Χριστοῦ εἰς τὸ γενέσθαι ἡμᾶς ἑτέρῳ, τῷ ἐκ νεκρῶν ἐγερθέντι, ((τῷ ὑπὸ τοῦ νόμου προφητευθέντι,)) ἵνα καρποφορήσωμεν τῷ θεῷ. (*Strom.* 3.83.5 [p. 234 l. 21] BP1) [C]
- καὶ ὑμεῖς οὖν ἐθανατώθητε τῷ νόμῳ διὰ τοῦ σώματος τοῦ Χριστοῦ εἰς τὸ γενέσθαι ὑμᾶς ἑτέρῳ, τῷ ἐκ νεκρῶν ἐγερθέντι (*Strom.* 3.84.4 [p. 235 l. 4] BP1) [C]

TEXT: [[ὥστε, ἀδελφοί μου,]]¹⁷⁰ καὶ ὑμεῖς οὖν ἐθανατώθητε τῷ νόμῳ διὰ τοῦ σώματος τοῦ Χριστοῦ εἰς τὸ γενέσθαι ὑμᾶς¹⁷¹ ἑτέρῳ, τῷ ἐκ νεκρῶν ἐγερθέντι ἵνα καρποφορήσωμεν τῷ θεῷ

Lac.: I 33

ἀδελφοί μου καὶ ὑμεῖς rel] 3 4 1 2 01; ἀδελφοί μοι καὶ ὑμεῖς F G

διὰ rel] om. 049

ἐτέρῳ rel] ἀνδρὶ ἐτέρῳ 223

καρποφορήσωμεν rel] καρποφορεσώμεν F G; καρποφορεσομεν P

Romans 7.5

ὅτε γὰρ ἦμεν ἐν τῇ σαρκί, τὰ παθήματα τῶν ἁμαρτιῶν τὰ διὰ τοῦ νόμου ἐνηργεῖτο ἐν τοῖς μέλεσιν ἡμῶν, εἰς τὸ καρποφορῆσαι τῷ θανάτῳ.

¹⁷⁰ This is not part of any continuous citation. Therefore, the fairly generic ὥστε, ἀδελφοί μου could easily be omitted by Clement. It has been supplied here in brackets.

¹⁷¹ Although *Strom.* 3.83.5 supports ἡμᾶς over ὑμᾶς, both *Strom.* 3.80.2 and *Strom.* 3.84.4 support the ὑμᾶς reading and it has therefore been chosen as for Clement's text.

- Ὅτε ἤμεν ἐν τῇ σαρκὶ (Exc. 67.1 [p. 129 l. 1] BP1) [Ad]

TEXT: οτε [γαρ] ημεν εν τη σαρκι¹⁷²

Lac.: I 33

ημεν rell] ημην D^{*.c}

εν¹ rell.] om. F G

Romans 7.7

Τί οὖν ἐροῦμεν; ὁ νόμος ἁμαρτία; μὴ γένοιτο· ἀλλὰ τὴν ἁμαρτίαν οὐκ ἔγνω ἐῖ μὴ διὰ νόμου· τὴν τε γὰρ ἐπιθυμίαν οὐκ ᾔδειν ἐῖ μὴ ὁ νόμος ἔλεγεν· οὐκ ἐπιθυμήσεις.

- διὰ νόμου τὴν ἁμαρτίαν ἔγνω (Strom. 3.7.2 [p. 198 l. 30] BP1) [Ad]
- τί ἐροῦμεν; ὁ νόμος ἁμαρτία; μὴ γένοιτο· ἀλλὰ τὴν ἁμαρτίαν οὐκ ἔγνω ἐῖ μὴ διὰ νόμου· τὴν τε γὰρ ἐπιθυμίαν οὐκ ᾔδειν, ἐῖ μὴ ὁ νόμος ἔλεγεν· οὐκ ἐπιθυμήσεις. (Strom. 3.76.2 [p. 230 l. 5] BP1) [C]
- τῷ νόμῳ, τουτέστι τῇ ὑπὸ τοῦ νόμου δηλουμένη ἁμαρτία, ἣν δείκνυσιν, οὐ γεννᾷ ὁ νόμος (Strom. 3.84.1 [p. 234 l. 25]) [All]

Lac.: I 33

.1)

1. επιθυμῆσεις 01 A B C D F G L Ψ 049 104 223 876 1739 2423 Cl

Pred-Al

Pred-Byz

Uni-W

2. επιθυμησης K P

ουν rell] om. Cl

ερουμεν rell] ερευομεν F; add. οτι 223

αμαρτια rell] add. τι ουν· ο νομος αμαρτια; K

τε rell] om. F G

νομος² rell] λογος L

Romans 7.8

ἀφορμὴν δὲ λαβοῦσα ἡ ἁμαρτία διὰ τῆς ἐντολῆς κατειργάσατο ἐν ἐμοὶ πᾶσαν

¹⁷² This is part of a small adaptation. Given the context, it is clear that Clement was referring to this verse, but it is not clear that he would be directly *citing* this particular text. The γαρ has therefore been supplied provisionally as it is possible that Clement was citing from memory.

ἐπιθυμίαν· χωρίς γὰρ νόμου ἁμαρτία νεκρά.

- μόνας τὰς ἀφορμὰς παρὰ τῆς ἐντολῆς λαβόντα. (*Pasc.* [p. 217 l. 15] BP1) [All]
- χωρίς νόμου ἁμαρτία νεκρά (*Strom.* 4.9.6 [p. 252 l. 21] BP1) [Ad]*

TEXT: χωρίς [γὰρ] νομου αμαρτια νεκρα¹⁷³

Lac. I 33

αμαρτια² rell] η αμαρτια 01c

νεκρα rell] ην νεκρα K; νεκρα ην F G

Romans 7.11

ἡ γὰρ ἁμαρτία ἀφορμὴν λαβοῦσα διὰ τῆς ἐντολῆς ἐξηπάτησέν με καὶ δι' αὐτῆς ἀπέκτεινεν.

μόνας τὰς ἀφορμὰς παρὰ τῆς ἐντολῆς λαβόντα (*Pasc.* [p. 217 l. 15] BP1) [Ad]

Lac. I 33

Romans 7.12

ὥστε ὁ μὲν νόμος ἅγιος καὶ ἡ ἐντολὴ ἀγία καὶ δικαία καὶ ἀγαθή.

- ὥστε ὁ μὲν νόμος ἅγιος, καὶ ἡ ἐντολὴ ἀγία καὶ δικαία καὶ ἀγαθή (*Paed.* 1.73.3 [p. 133 l. 3] BP1) [C]**
- ἐντολὴ ἀγία (*Quis div.* 9.2 [p. 165 l. 19] BP1) [Ad]*
- ὁ μὲν νόμος ἅγιος καὶ ἡ ἐντολὴ ἀγία καὶ δικαία καὶ ἀγαθή (*Strom.* 3.84.1 [p. 234 l. 23] BP1) [C]
- ἀγίου δὲ ὄντος τοῦ νόμου ἅγιος ὁ γάμος. (*Strom.* 3.84.2 [p. 234 l. 30] BP1) [All]
- ὥστε ὁ νόμος ἅγιος (*Strom.* 4.11.1 [p. 253 l. 6]) [C]

Lac.: I 33

Romans 7.13

Τὸ οὖν ἀγαθὸν ἐμοὶ ἐγένετο θάνατος; μὴ γένοιτο· ἀλλὰ ἡ ἁμαρτία, ἵνα φανῇ ἁμαρτία, διὰ τοῦ ἀγαθοῦ μοι κατεργαζομένη θάνατον, ἵνα γένηται καθ' ὑπερβολὴν ἁμαρτωλὸς ἡ ἁμαρτία διὰ τῆς ἐντολῆς.

¹⁷³ The text from *Strom.* 4.9.6 is part of several small citations of Paul. Although it is possible that Clement is citing from a manuscript, this cannot be said with strong certainty. I have therefore classified it as an adaptation and inserted the γὰρ provisionally.

- ἵνα φανῇ ἁμαρτία (*Strom.* 3.84.1 [p. 234 l. 28] BP1) [C]¹⁷⁴

Lac.: I 33

Romans 7.14

Οἶδαμεν γὰρ ὅτι ὁ νόμος πνευματικός ἐστίν, ἐγὼ δὲ σάρκινός εἰμι πεπραμένος ὑπὸ τὴν ἁμαρτίαν.

- ὁ νόμος πνευματικὸς* (*Strom.* 1.169.2 [p. 105 l. 18] BP1) [Ad]
- ζῆ γὰρ ὁ νόμος πνευματικὸς ὦν καὶ γνωστικῶς νοούμενος (*Strom.* 3.83.5 [p. 234 l. 20] BP1) [Ad]*
- πνευματικός (*Strom.* 4.11.1 [p. 253 l. 6] BP1) [All – Also Rom. 7.12]*
- δούλους δὲ τοὺς ὑπὸ ἁμαρτίαν καὶ ταῖς ἁμαρτίαις πεπραμένους (*Strom.* 4.12.3 [p. 253 l. 25]) [All – Also Rom. 6.17, 20]

TEXT: γὰρ [οτι] ο νομος πνευματικος

Lac.: I 33

.1)

1. γαρ 01 B C F G K P Ψ 049 104 223 876 1739 2423 Cl

Pred-Al

Pred-Byz

2. δε A D L

Romans 7.17

νυνὶ δὲ οὐκέτι ἐγὼ κατεργάζομαι αὐτὸ ἀλλὰ ἡ οἰκοῦσα ἐν ἐμοὶ ἁμαρτία.

- ἀλλ' ἡ οἰκοῦσα ἐν ἐμοὶ ἁμαρτία (*Strom.* 3.76.4 [p. 230 l. 12] BP1) [C]

Lac.: I 33

.1)

1. αλλα B D* F G

Pr-W

Uni-W

Com-W

2. αλλ 01 A C K L P Ψ 049 104 223 876 1739 2423 Cl

Pred-Al

Uni-Byz

¹⁷⁴ This is listed as a citation because he is citing the previous verse in the same section and likely has a manuscript in front of him.

.2)

1. οικουσα A C D F G K L P Ψ 049 104 223 876 1739 2423 Cl

Pred-Al

Uni-Byz

Uni-W

2. ενοικουσα 01 B

Ex-Al

Romans 7.18

Οἶδα γὰρ ὅτι οὐκ οἰκεῖ ἐν ἐμοί, τοῦτ' ἔστιν ἐν τῇ σαρκί μου, ἀγαθόν· τὸ γὰρ θέλειν παράκειται μοι, τὸ δὲ κατεργάζεσθαι τὸ καλὸν οὐ·

- οἶδα γὰρ ὅτι οὐκ οἰκεῖ ἐν ἐμοί, τουτέστιν ἐν τῇ σαρκί μου, ἀγαθόν (*Strom.* 3.76.3 [p. 230 l. 10] BP1) [C]
- + οὐκ οἰκεῖ ἐν τῇ σαρκί μου ἀγαθόν (*Strom.* 3.76.4 [p. 230 l. 13] BP1) [Ad]

Lac.: I 33

αγαθον rell] το αγαθον F G

σαρκι rell] καρδια 876

Romans 7.20

εἰ δὲ ὃ οὐ θέλω [ἐγὼ] τοῦτο ποιῶ, οὐκέτι ἐγὼ κατεργάζομαι αὐτὸ ἀλλὰ ἡ οἰκοῦσα ἐν ἐμοὶ ἁμαρτία.

- + εἰ δὲ ὃ οὐ θέλω, τοῦτο ἐγὼ ποιῶ, οὐκέτι ἐγὼ κατεργάζομαι αὐτό, ἀλλ' ἡ οἰκοῦσα ἐν ἐμοὶ ἁμαρτία (*Strom.* 3.77.1 [p. 230 l. 13]) [C]

Lac.: I 33

.1)

1. εγω τουτο 01 A K L P Ψ 049 223 876 1739 2423

Pred-Al

Uni-Byz

2. 2 B C D F G 104

Uni-W

3. 2 1 Cl

.2)

1. αλλα 01 B D*

2. αλλ A C F G K L P Ψ 049 104 223 876 1739 2423 Cl

Pred-Al

Uni-Byz

εμοι rell] μοι 876 (insig)

Romans 7.22

συνήδομαι γὰρ τῷ νόμῳ τοῦ θεοῦ κατὰ τὸν ἔσω ἄνθρωπον,

- τοῦ θεοῦ (*Strom.* 3.77.1 [p. 230 l. 15]) [All]

Lac.: I 33

Romans 7.23

βλέπω δὲ ἕτερον νόμον ἐν τοῖς μέλεσίν μου ἀντιστρατευόμενον τῷ νόμῳ τοῦ νοός μου καὶ αἰχμαλωτίζοντά με ἐν τῷ νόμῳ τῆς ἁμαρτίας τῷ ὄντι ἐν τοῖς μέλεσίν μου.

- νόμον ἀντιστρατευόμενον τῷ νόμῳ τοῦ νοός μου² (*Exc.* 52.1 [p. 124 l. 7] BP1) [C]
- + from 7.20 ἀντιστρατευομένη τῷ νόμῳ ((τοῦ θεοῦ καὶ)) τοῦ νοός μου, ((φησὶν,)) αἰχμαλωτίζει με ἐν τῷ νόμῳ τῆς ἁμαρτίας τῷ ὄντι ἐν τοῖς μέλεσί μου. (*Strom.* 3.77.1 [p. 230 l. 15] BP1) [C]
- τὸν ἀντιστρατηγοῦντα νόμον τῷ φρονήματι τοῦ νοῦ ἡμῶν (*Strom.* 4.40.2 [p. 266 l. 10] BP1) [Ad]
- πολемуμένους τοῖς τῆς ἁμαρτίας στρατηγήμασι (*Strom.* 4.40.4 [p. 266 l. 20]) [All]
- τῶν ἀντιστρατευομένων τῷ νῷ (*Strom.* 7.44.7 [p. 33 l. 25] BP1) [Ad]

TEXT: ἀντιστρατευόμενον¹⁷⁵ τῷ νομῷ τοῦ νοοῦ μου [καὶ]¹⁷⁶ αἰχμαλωτίζει με ἐν τῷ νομῷ τῆς ἁμαρτίας τῷ ὄντι ἐν τοῖς μέλεσι μου

Lac.: I 33

.1)

1. εἰν² 01 A B D F G K P Ψ 049 104 223 876 2423 C]

Pred-Al

¹⁷⁵ It appears from *Exc.* 52.1 that Clement was aware of the reading ἀντιστρατευόμενον and it has therefore been used in the reconstruction of the text as opposed to ἀντιστρατευομένη.

¹⁷⁶ The καὶ, though not found in Clement's extant writings, was likely in the manuscript he was using for the citation in *Strom.* 3.77.1. However, he inserted an explanatory φησὶν at this natural break in the sentence.

Pred-Byz

Uni-W

2. *om.* C L 1739

μου¹ rell] μοι F G

τω νομω του νοος...της αμαρτιας rell] και αιχμαλωτιζοντα τω νομω του νοος μου A
αιχμαλωτιζοντα rell] αιχμαλωτιζει Cl

Romans 7.24

Ταλαίπωρος ἐγὼ ἄνθρωπος· τίς με ῥύσεται ἐκ τοῦ σώματος τοῦ θανάτου τούτου;

- ταλαίπωρος ἐγὼ ἄνθρωπος, τίς με ῥύσεται ἐκ τοῦ σώματος τοῦ θανάτου τούτου; (*Strom.* 3.18.2 [p. 204 l. 5] BP1) [C]
- + ταλαίπωρος ἐγὼ ἄνθρωπος· τίς με ῥύσεται ἐκ τοῦ σώματος τοῦ θανάτου τούτου; (*Strom.* 3.77.1 [p. 230 l. 17] BP1) [C]

Lac.: I 33

Romans 8.2

ὁ γὰρ νόμος τοῦ πνεύματος τῆς ζωῆς ἐν Χριστῷ Ἰησοῦ ἠλευθέρωσέν σε ἀπὸ τοῦ νόμου τῆς ἁμαρτίας καὶ τοῦ θανάτου.

- ὁ γὰρ νόμος τοῦ πνεύματος ἠλευθέρωσέν με ἀπὸ τοῦ νόμου τῆς ἁμαρτίας καὶ τοῦ θανάτου (*Strom.* 3.77.2 [p. 230 l. 19] BP1) [C]

Lac.: I 33

.1) εν Χριστω Ιησου

1. 01 A B C D F G L P Ψ 049 104 223 876 1739 2423

Uni-Al

Pred-Byz

Uni-W

2. *om.* K Cl

.2)

1. σε 01 B F G 1739*

2. με A D K L P 049 104 223 876 2423 Cl

Uni-Byz

3. ημας Ψ

*No C for .3

της ζωης rell] om. Cl
 ηλευθερωσεν rell] ελευθερωσεν F G

Romans 8.3

Τὸ γὰρ ἀδύνατον τοῦ νόμου ἐν ᾧ ἡσθένει διὰ τῆς σαρκός, ὁ θεὸς τὸν ἑαυτοῦ υἱὸν πέμψας ἐν ὁμοιώματι σαρκὸς ἁμαρτίας καὶ περὶ ἁμαρτίας κατέκρινεν τὴν ἁμαρτίαν ἐν τῇ σαρκί,

- + ὁ θεὸς κατέκρινεν τὴν ἁμαρτίαν ἐν τῇ σαρκί (*Strom.* 3.77.2 [p. 230 l. 21] BP1) [Ad]*

TEXT: ο θεος... κατεκρινεν την αμαρτιαν εν τη σαρκι¹⁷⁷

Lac.: I 33

κατεκρινεν rell] κατακρινεν F*
 εν τη σαρκι rell] προς D*

Romans 8.4

ἵνα τὸ δικαίωμα τοῦ νόμου πληρωθῇ ἐν ἡμῖν τοῖς μὴ κατὰ σάρκα περιπατοῦσιν ἀλλὰ κατὰ πνεῦμα.

- + ἵνα τὸ δικαίωμα τοῦ νόμου πληρωθῇ ἐν ἡμῖν τοῖς μὴ κατὰ σάρκα περιπατοῦσιν, ἀλλὰ κατὰ πνεῦμα. (*Strom.* 3.77.2 [p. 230 l. 22] BP1) [C]

Lac.: I 33

νομου rell] θεου 876
 ημιν rell] υμιν 876

Romans 8.5

οἱ γὰρ κατὰ σάρκα ὄντες τὰ τῆς σαρκὸς φρονοῦσιν, οἱ δὲ κατὰ πνεῦμα τὰ τοῦ πνεύματος.

- εἰκότως λέγει ἐπ' ἴσης τοῖς ἐθνικοῖς τὰ σαρκὸς ἔτι φρονοῦντας. (*Paed.* 1.36.3 [p. 111 l. 23]) [All]
- + from 8.6 ὅτι οἱ κατὰ σάρκα ζῶντες τὰ τῆς σαρκὸς φρονοῦσιν, (*Strom.* 3.78.1 [p. 230 l. 30] BP1) [C]

¹⁷⁷ Given the amount of text missing in what appears to be an adaptation, the text has not been supplied. Rather, the collations will (as always) only consider the fragment of this verse that is available from Clement.

Lac.: I 33

οι γαρ κατα rell] οτι οι κατα Cl
οντες rell] ζωντες Cl

Romans 8.6

τὸ γὰρ φρόνημα τῆς σαρκὸς θάνατος, τὸ δὲ φρόνημα τοῦ πνεύματος ζωὴ καὶ εἰρήνη·
• τὸ γὰρ φρόνημα τῆς σαρκὸς θάνατος, (*Strom.* 3.78.1 [p. 230 l. 29] BP1) [C]

Lac.: I 33

γαρ rell] δε 1739
θανατος...σαρκος rell] om. (*homoioteleuton*) 049

Romans 8.7

διότι τὸ φρόνημα τῆς σαρκὸς ἔχθρα εἰς θεόν, τῷ γὰρ νόμῳ τοῦ θεοῦ οὐχ
ὑποτάσσεται, οὐδὲ γὰρ δύναται·

- + καὶ τὸ φρόνημα τῆς σαρκὸς ἔχθρα εἰς θεόν· τῷ γὰρ νόμῳ τοῦ θεοῦ οὐχ ὑποτάσσεται. (*Strom.* 3.78.1 [p. 230 l. 31] BP1) [C]
- τὸ φρόνημα τῆς σαρκὸς ἔχθρα εἰς θεόν ((ὁ ἀπόστολος ἐξηγεῖται,)) τῷ γὰρ νόμῳ τοῦ θεοῦ οὐχ ὑποτάσσεται, οὐδὲ γὰρ δύναται· (*Strom.* 4.45.4 [p. 268 l. 22] BP1) [C]
- ἔχθροὶ δὲ οἱ ἁμαρτάνοντες εἴρηνται θεοῦ, οἱ ἔχθροὶ δὲ τῶν ἐντολῶν (*Strom.* 4.94.1 [p. 289 l. 21]) [All - Also Iac 4.4]

TEXT: και το φρονημα της σαρκος εχθρα εις θεον· τω γαρ νομω του θεου ουχ υποτασσεται ουδε γαρ δυναται

Lac.: I 33

διοτι rell] οτι F G; και Cl
εχθρα rell] εκθρα F G
ουδε rell] ουτε L

Romans 8.8

οἱ δὲ ἐν σαρκὶ ὄντες θεῷ ἀρέσαι οὐ δύνανται.

- + οἱ δὲ ἐν σαρκὶ ὄντες, ((οὐχ ὥς τινες δογματίζουσι,)) θεῷ ἀρέσαι οὐ

δύνανται, (*Strom.* 3.78.1 [p. 230 l. 32] BP1) [C]

- + οἱ δὲ ἐν σαρκὶ ὄντες θεῶ ἀρέσαι οὐ δύνανται (*Strom.* 4.45.4 [p. 268 l. 24] BP1) [C]
- θεῶ ἀρέσαι οὐ δύνανται (*Strom.* 7.71.4 [p. 51 l. 22] BP1) [C]

Lac.: I 33

θεω rell] τω θεω D

Romans 8.9

Ὑμεῖς δὲ οὐκ ἐστὲ ἐν σαρκὶ ἀλλὰ ἐν πνεύματι, εἴπερ πνεῦμα θεοῦ οἰκεῖ ἐν ὑμῖν. εἰ δέ τις πνεῦμα Χριστοῦ οὐκ ἔχει, οὗτος οὐκ ἔστιν αὐτοῦ.

- οὐ γὰρ <ὅτι> ἔτι ἐν σαρκὶ ἐσμεν (*Paed.* 1.36.6 [p. 112 l. 4]) [All]
- ὑμεῖς γὰρ | οὐκέτι ἐστὲ ἐν σαρκί, ἀλλ' ἐν πνεύματι (*Strom.* 2.125.6 [p. 181 l. 10] BP1) [C]
- ὑμεῖς δὲ οὐκ ἐστὲ ἐν σαρκί, ἀλλ' ἐν πνεύματι, εἴπερ πνεῦμα θεοῦ οἰκεῖ ἐν ὑμῖν. εἰ δέ τις πνεῦμα Χριστοῦ οὐκ ἔχει, οὗτος οὐκ ἔστιν αὐτοῦ. (*Strom.* 3.78.2 [p. 231 l. 1] BP1) [C]**

Lac.: I 33

.1)

1. ἀλλα 01 B D*

2. ἀλλ A C F G K L P Ψ 049 104 223 876 1739 2423 C]

Pred-Al

Uni-Byz

ουκ εχει ουτος ουκ] *unleserlich* C*

Χριστου rell] θεου 876

Romans 8.10

εἰ δὲ Χριστὸς ἐν ὑμῖν, τὸ μὲν σῶμα νεκρὸν διὰ ἁμαρτίαν τὸ δὲ πνεῦμα ζωὴ διὰ δικαιοσύνην.

- τὸ μὲν σῶμα νεκρὸν δι' ἁμαρτίαν (*Strom.* 3.77.3 [p. 230 l. 24] BP1) [C]
- + εἰ δὲ Χριστὸς ἐν ὑμῖν, τὸ μὲν σῶμα νεκρὸν δι' ἁμαρτίαν, τὸ δὲ πνεῦμα ζωὴ διὰ δικαιοσύνην. (*Strom.* 3.78.2 [p. 231 l. 3] BP1) [C]
- εἰ δὲ Χριστὸς ἐν ὑμῖν, τὸ μὲν σῶμα νεκρὸν δι' ἁμαρτίαν, τὸ δὲ πνεῦμα ζωὴ διὰ δικαιοσύνην (*Strom.* 4.45.5 [p. 268 l. 26] BP1) [C]

Lac.: I 33

.1)

1. Δια¹ A B C F G K 2423

2. δι 01 D* L P Ψ 049 104 223 876 1739 Cl

Pred-Al

Pred-Byz

ει δε Χριστος εν υμιν *rell] om.* F G

σωμα *rell] add.* εστιν F G

Romans 8.11

εἰ δὲ τὸ πνεῦμα τοῦ ἐγείραντος τὸν Ἰησοῦν ἐκ νεκρῶν οἰκεῖ ἐν ὑμῖν, ὁ ἐγείρας
Χριστὸν ἐκ νεκρῶν ζωοποιήσῃ καὶ τὰ θνητὰ σώματα ὑμῶν διὰ τοῦ ἐνοικοῦντος
αὐτοῦ πνεύματος ἐν ὑμῖν.

- + τὸ πνεῦμα, ((ἐποίσει,)) τοῦ ἐγείραντος ἐκ νεκρῶν Ἰησοῦν οἰκεῖ ἐν ὑμῖν,
ὅς ζωοποιήσῃ καὶ τὰ θνητὰ σώματα ὑμῶν διὰ τοῦ ἐνοικοῦντος αὐτοῦ
πνεύματος ἐν ὑμῖν. (*Strom.* 3.77.3 [p. 230 l. 26] BP1) [C]

TEXT: [ει δε]¹⁷⁸ το πνευμα του εγειραντος εκ νεκρων Ιησουν οικει εν υμιν ος
ζωοποιησει και τα θνητα σωματα υμων δια του ενοικουντος αυτου πνευματος εν
υμιν

Lac.: I 33

.1)

1. τον Ιησουν εκ νεκρων 01* A B

Ex-Al

2. 2 3 4 01c C D F G K L P Ψ 049 104 223 876 2423

Uni-Byz

Uni-W

3. 1 2 1739

4. εκ νεκρων Ιησουν Cl

.2)

1. Χριστον εκ νεκρων B F G

¹⁷⁸ Since this is part of an argument he is making, it is possible that Clement had ει δε in his text but left it out here for stylistic purposes. It has therefore been provisionally added to the reconstructed text.

2. τον Χριστον εκ νεκρων 01c K L P Ψ 223 876 2423

Pred-Byz

3. τον Χριστον εκ των νεκρων 049

4. Χριστον Ιησουν εκ νεκρων D*

5. εκ νεκρων Χριστον Ιησουν 01* A 1739

Di-Al

6. εκ νεκρων Ιησουν Χριστον C

7. Ιησουν Χριστον εκ νεκρων 104

8. *om.* Cl

.3)

1. και B C D F G K L P Ψ 049 104 223 876 2423 Cl

Pred-Al

Uni-Byz

Uni-W

2. *om.* 01 A 1739

Ex-Al

.4)

1. του ενοικουντος αυτου πνευματος 01 A C* (αυτοι) 223 Cl

2. το ενοικουν αυτου πνευμα B D F G K L P* Ψ 049 876 1739 2423

Pred-Byz

Uni-W

3. του ενοικουν τος αυτου πνευματος 104

ο εγειρας *rell*] ος Cl

ζωοποιησει *rell*] ζωοποιηση 104

υμων *rell*] ημων K*

Romans 8.12

Ἄρα οὖν, ἀδελφοί, ὀφειλέται ἐσμέν οὐ τῇ σαρκὶ τοῦ κατὰ σάρκα ζῆν,

- + from 8.10 ἄρα οὖν, ἀδελφοί, ὀφειλέται ἐσμέν, οὐ τῇ σαρκὶ τοῦ κατὰ σάρκα ζῆν. (*Strom.* 3.78.2 [p. 231 l. 5] BP1) [C]

Lac.: I 33

αρα *rell*] αρ' 1739

οφιλεται *rell*] οφειλεται 1739

Romans 8.13

εἰ γὰρ κατὰ σάρκα ζῆτε, μέλλετε ἀποθνήσκειν· εἰ δὲ πνεύματι τὰς πράξεις τοῦ σώματος θανατοῦτε, ζήσεσθε.

- + εἰ γὰρ κατὰ σάρκα ζῆτε, μέλλετε ἀποθνήσκειν· εἰ δὲ πνεύματι τὰς πράξεις τοῦ σώματος θανατοῦτε, ζήσεσθε. (*Strom.* 3.78.2 [p. 231 l. 6] BP1) [C]**
- εἰ γὰρ κατὰ σάρκα ζῆτε, μέλλετε ἀποθνήσκειν· (*Strom.* 4.45.6 [p. 268 l. 27] BP1) [C]

Lac.: I 33

.1) του σωματος

1. 01 A B C K L P Ψ 049 104 223 876 1739 2423 Cl

Pred-Al-Uni-Al

Uni-Byz

2. της σαρκος D F G

Di-W

Uni-W

Com-W

γαρ rell] *om.* 049

θανατουτε] *add.* και Ψ

Romans 8.14

ὅσοι γὰρ πνεύματι θεοῦ ἄγονται, οὗτοι υἱοὶ θεοῦ εἰσιν.

- + ὅσοι γὰρ πνεύματι θεοῦ ἄγονται, | οὗτοί εἰσιν υἱοὶ θεοῦ. (*Strom.* 3.78.2 [p. 231 l. 8] BP1) [C]

Lac.: I 33

.1)

1. υιοι θεου εισιν 01 A C D 1739

2. 1 3 2 B F G

3. 3 1 2 K L P Ψ 049 104 223 876 2423 Cl

Uni-Byz

Romans 8.15

οὐ γὰρ ἐλάβετε πνεῦμα δουλείας πάλιν εἰς φόβον ἀλλὰ ἐλάβετε πνεῦμα υἰοθεσίας

ἐν ᾧ κράζομεν· ἀββα ὁ πατήρ.

- Ἀββᾶ ((λέγουσα)) ὁ πατήρ (*Protr.* 88.3 [p. 66 l. 1]) [All – also Mc 14.36, Gal. 4.6]
- πατὴρ ὄνομα εἰς γνῶσιν ἀφίκεται, προστάττοντος ἡπια καὶ τῷ παιδί ἐγκελευομένου τὰ σωτήρια. (*Protr.* 115.4 [p. 81 l. 27]) [All]
- καὶ γὰρ ὁ νόμος αὐτοῦ τὸν φόβον ὑπεκλύειν βούλεται τὸ ἐκούσιον ἐλευθερώσας εἰς πίστιν. (*Paed.* 3.87.1 [p. 284 l. 4] BP1) [All]
- οὐ γὰρ ἐλάβετε πνεῦμα δουλείας πάλιν εἰς φόβον, ἀλλὰ ἐλάβετε πνεῦμα υἰοθεσίας, ἐν ᾧ κράζομεν· ἀββᾶ ὁ πατήρ· (*Strom.* 3.78.4 [p. 231 l. 11] BP1) [C]
- δουλείας πάλιν εἰς φόβον (*Strom.* 4.49.5 [p. 271 l. 5]) [All – C 2 Tim. 1.7f]
- καὶ μετατεθεὶς ἐκ δουλείας εἰς υἰοθεσίαν (*Strom.* 7.82.7 [p. 59 l. 8] BP1) [All]
- τὸ πνεῦμα τῆς δουλείας τὸ εἰς φόβον (*Ecl.* 19.1 [p. 142 l. 5] BP1) [Ad]
- ἀββᾶ ὁ πατήρ (*Ecl.* 19.2 [p. 142 l. 9] BP1) [All – Also Gal. 4.6]
- οὐχὶ δὲ δούλους ποιῶν ὡς δοῦλος, ἀλλὰ καὶ υἱοὺς καὶ ἀδελφοὺς καὶ συγκληρονόμους τοὺς ἐπιτελοῦντας τὸ θέλημα τοῦ πατρός. (*Quis div.* 9.2 [p. 165 l. 22] BP1) [All – Rom. 8.14-17]

Lac.: I 33

.1)

1. δουλειας P²⁷ A B C G K L Ψ 104 223 876 1739 2423 Cl

Pred-Al

Pred-Byz

2. δουλιας 01 D* P 049*

3. δουλεγιας F

.2)

1. αλλα 01 A B C Cl

Ex-Al

2. αλλ D F G K L P Ψ 049 104 223 876 1739 2423

Uni-Byz

Uni-W

ελαβετε rell] ελαβε 104*

παλιν rell] om. Ψ

κραζομεν rell] κραζομεν F

Romans 8.16

αὐτὸ τὸ πνεῦμα συμμαρτυρεῖ τῷ πνεύματι ἡμῶν ὅτι ἐσμὲν τέκνα θεοῦ.

- αὐτό, ((φησί,)) τὸ πνεῦμα μαρτυρεῖ (*Ecl.* 19.2 [p. 142 l. 8] BP1) [Ad]*

TEXT: αυτο το πνευμα μαρτυρει¹⁷⁹

Lac.: I 33

.1) συμμαρτυρει

1. C K L P Ψ 049 104 223 876 1739 2423

Uni-Byz

2. συνμαρτυρει P27 P46 01 A B* D F G

Uni-W

3. μαρτυρει Cl

αυτο rell] ωστε αυτο D

Romans 8.17

εἰ δὲ τέκνα, καὶ κληρονόμοι κληρονόμοι μὲν θεοῦ, συγκληρονόμοι δὲ Χριστοῦ, εἶπερ συμπάσχομεν ἵνα καὶ συνδοξασθῶμεν.

- συγκληρονόμος (*Protr.* 113.5 [p. 80 l. 11]) [All]
- συγκληρονόμον (*Protr.* 115.4 [p. 81 l. 25]) [All]
- συμποτικὰς (*Protr.* 115.4 [p. 184 l. 10] BP1) [All]
- συγκληρονόμους (*Strom.* 2.134.2 [p. 187 l. 10] BP1) [All]
- + from 8.18 εἶπερ συμπάσχομεν, ἵνα καὶ συνδοξασθῶμεν, ὡς συγκληρονόμοι Χριστοῦ (*Strom.* 4.45.6 [p. 269 l. 3] BP1) [Ad]*
- συγκληρονόμους υἱοὺς καὶ φίλους. ἀδελφοί μου γάρ, φησὶν ὁ κύριος, καὶ συγκληρονόμοι οἱ ποιοῦντες τὸ θέλημα τοῦ πατρός μου. (*Ecl.* 20.3 [p. 142 l. 13]) [All – Also C Mt. 12.50]
- οὐχὶ δὲ δούλους ποιῶν ὡς δοῦλος, ἀλλὰ καὶ υἱοὺς καὶ ἀδελφούς καὶ συγκληρονόμους τοὺς ἐπιτελοῦντας τὸ θέλημα τοῦ πατρός. (*Quis div.* 9.2 [p. 165 l. 22] BP1) [All – Also Mt. 12.50]
- τέκνον αὐτοῦ γνήσιον καὶ κληρονόμον (*Quis div.* 36.2 [p. 183 l. 25] BP1) [All – Also 1 Tim. 1.2; Tit. 1.4]

¹⁷⁹ Given the context, it is clear that Clement is making several adaptations of Paul's text. Therefore this particular text is listed as an adaptation. Even if Clement was citing from a manuscript, he was clearly adapting the text for his own purposes.

TEXT: [ὥς]¹⁸⁰ συγκληρονόμοι Χριστοῦ εἵπερ συμπάσχομεν, ἵνα καὶ
 συνδοξασθῶμεν¹⁸¹

Lac.: I 33

.1)

1. συγκληρονόμοι C K Ψ 049 104 223 876 1739 2423 Cl

Pred-Byz

2. συνκληρονόμοι ℘27 ℘46 01 A B* D F G L P

Uni-W

.2)

1. συμπάσχομεν K L Ψ 223 876 2423 Cl

Pr-Byz

Pred-Byz

Com-Byz

2. συνπάσχομεν 01 B* C D F G

Uni-W

3. συμπάσχωμεν P 049 1739

4. συνπάσχωμεν A

5. πάσχομεν ℘46 104

Ex-Al

δε² rell] *om.* Cl; τε 876*

καί² rell] *om.* ℘46

Romans 8.18

Λογίζομαι γὰρ ὅτι οὐκ ἄξια τὰ παθήματα τοῦ νῦν καιροῦ πρὸς τὴν μέλλουσαν δόξαν
 ἀποκαλυφθῆναι εἰς ἡμᾶς.

- λογίζομαι γὰρ ὅτι οὐκ ἄξια τὰ παθήματα τοῦ νῦν καιροῦ πρὸς τὴν
 μέλλουσαν δόξαν ἀποκαλυφθῆναι εἰς ἡμᾶς + to 8.17 (*Strom.* 4.45.6 [p. 269
 l. 1] BP1) [C]

Lac.: I 33

.1) γαρ

¹⁸⁰ The ὥς has been kept provisionally in the text, but it is doubtful that this was part of Clement's manuscript(s). He likely inserted it in the adaptation.

¹⁸¹ Clement cites Romans 8:13a, 18, and 17ba together. Therefore, assuming that he has adapted the text to fit his argument, the text has been reconstructed to fit the traditional format of the verse.

1. P⁴⁶ 01 B C D F G K L Ψ 049 104 223 876 1739 2423 C¹

Pred-Al

Uni-Byz

Uni-W

2. δε A P

Ex-Al

Romans 8:19

ἡ γὰρ ἀποκαρδοκία τῆς κτίσεως τὴν ἀποκάλυψιν τῶν υἱῶν τοῦ θεοῦ ἀπεκδέχεται.

- τὴν ἀποκάλυψιν τῆς δόξης τῶν υἱῶν τοῦ θεοῦ. (*Quis div.* 29.4 [p. 179 l. 16] BP1) [Ad]*

TEXT: τὴν ἀποκάλυψιν τῶν υἱῶν τοῦ θεοῦ¹⁸²

Lac.: I 33

του *rell*] *om.* F G

Romans 8.20

τῇ γὰρ ματαιότητι ἡ κτίσις ὑπετάγη, οὐχ ἑκοῦσα ἀλλὰ διὰ τὸν ὑποτάξαντα, ἐφ' ἐλπίδι

- διὰ τὸν ὑποτάξαντα (*Strom.* 7.5.6 [p. 6 l. 5]) [Ad – also 1 Cor. 15.27]
- ὑπετάγη τῇ ματαιότητι τοῦ κόσμου, οὐχ ἑκόν, ἀλλὰ διὰ τὸν | ὑποτάξαντα, ἐφ' ἐλπίδι, (*Quis div.* 49.1 [p. 123 l. 5] BP1) [C]
- + τῆς ματαιότητος τοῦ κόσμου (*Quis div.* 29.4 [p. 179 l. 16] BP1) [All]*

TEXT: [ὑπεταγη τη ματαιοτητι του κοσμου]¹⁸³ ουχ εκων, αλλα δια τον υποταξαντα, επ' ελπιδι

Lac.: I 33

.1)

1. εφ P⁴⁶ 01 B* D* F G

¹⁸² Clement is adapting Rom. 8:19-21 here. This particular adaptation has been selected as an important witness to the variant reading that omits the definite article in του θεου.

¹⁸³ It is possible that Clement was not citing this from memory. The best evidence for this is the use of *υπεταγη τη ματαιοτητι του κοσμου* for *τη γαρ ματαιοτητι η κτισις υπεταγη*. However, it has been included provisionally in the reconstructed text here because it does not have any effect upon any significant variation unit and ultimately will not affect the quantitative or multivariate analysis data.

Uni-W

2. επ ϩ27 A C K L P Ψ 049 104 223 876 1739 2423 Cl

Pred-Al

Uni-Byz

ουχ εκουσα rell] ου θελουσα F G; *unleserlich* D*; ουχ εκων Cl

Romans 8.21

ὅτι καὶ αὐτὴ ἡ κτίσις ἐλευθερωθήσεται ἀπὸ τῆς δουλείας τῆς φθορᾶς εἰς τὴν ἐλευθερίαν τῆς δόξης τῶν τέκνων τοῦ θεοῦ.

- + ὅτι καὶ αὐτὸς ἐλευθερωθήσεται, (*Quis div.* 49.1 [p. 123 l. 6] BP1) [Ad]*
- ἡλευθερωμένω εἰς υἰοθεσίαν (*Ecl.* 31.3 [p. 146 l. 23] BP1) [All]
ἡλευθέρωσεν τὴν σάρκα τῆς φθορᾶς καὶ δουλείας (*Paed.* 3.2.3 [p. 237 l. 7] BP1) [Ad]
- + ἐλευθερωθήσονται (*Quis div.* 29.4 [p. 179 l. 16] BP1) [All]

TEXT: οτι και [αυτος]¹⁸⁴ [...] ελευθερωθησεται¹⁸⁵

Lac.: I 33

.1) οτι

1. ϩ46 A B C K L P Ψ 049 104 223 876 1739 2423 Cl

Pred-Al

Uni-Byz

2. διοτι 01 D* F G

Pr-W

Uni-W

Com-W

ελευθερωθησεται rell] ελευθερουται ϩ27^{c vid} (*^{vid} ηλευθε]ρωθη [εκ])

Romans 8.22

οἶδαμεν γὰρ ὅτι πᾶσα ἡ κτίσις συστενάζει καὶ συνωδίνει ἄχρι τοῦ νῦν.

¹⁸⁴ The αὐτος reading in Clement for αὐτη and his omission of ἡ κτίσις is not significant as this is an adaptation. The αὐτος reading has been included provisionally but has no effect upon the collation data.

¹⁸⁵ Although Clement does seem to attest to a similar form of the ηλευθερωθη variant reading in ϩ27^{c vid}, it appears from *Quis div.* 49.1 (and to some extent *Quis div.* 29.4) that it was more likely the form ἐλευθερωθήσεται since this is part of a longer (and therefore potentially more reliable) adaptation of Paul's text.

- ἀντιλαμβάνεται πάντα πρὸς πάντων, τὰ μὲν ἄψυχα συμπαθοῦντα τῷ ζῳῳ, τῶν δὲ ἐμψύχων τὰ μὲν ἤδη ἀθάνατα (Strom. 5.133.7 [p. 416 l. 18]) [All]

Lac.: I 33

Romans 8.24

τῇ γὰρ ἐλπίδι ἐσώθημεν· ἐλπίς δὲ βλεπομένη οὐκ ἔστιν ἐλπίς· ὁ γὰρ βλέπει τίς ἐλπίζει;

- τῇ γὰρ ἐλπίδι ἐσώθημεν· ἐλπίς δὲ βλεπομένη οὐκ ἔστιν ἐλπίς· ὁ γὰρ βλέπει τις, τί καὶ ἐλπίζει; (Strom. 4.46.2 [p. 269 l. 11] BP1) [C]

Lac.: I 33

.1)

1. τις P²⁷vid P⁴⁶ B*

Ex-Al

2. τις τι D F G

Di-W

Uni-W

Com-W

3. τις καὶ 01* 1739

Ex-Al

4. τις τι καὶ 01c A C K L P Ψ 049 104 223 876 2423 Cl

Uni-Byz

.2)

1. ἐλπίζει P⁴⁶ 01c B C D F G K L P Ψ 049 104 223 876 1739 2423 Cl

Pr-Al

Uni-Byz

Uni-W

2. υπομενει 01* A

Ex-Al

βλεπομενη rell] η βλεπομενη F G

Romans 8.25

εἰ δὲ ὁ οὐ βλέπομεν ἐλπίζομεν, δι' ὑπομονῆς ἀπεκδεχόμεθα.

- + εἰ δὲ ὁ οὐ βλέπομεν ἐλπίζομεν, δι' ὑπομονῆς ἀπεκδεχόμεθα. (Strom.

4.46.2 [p. 269 l. 13] BP1) [C]

Lac.: I 33

ο ου rell] 2 C*

απεκδεχομεθα rell] εκδεχομεθα 876

Romans 8.26

Ὡσαύτως δὲ καὶ τὸ πνεῦμα συναντιλαμβάνεται τῇ ἀσθενείᾳ ἡμῶν· τὸ γὰρ τί προσευξώμεθα καθὸ δεῖ οὐκ οἶδαμεν, ἀλλὰ αὐτὸ τὸ πνεῦμα ὑπερεντυγχάνει στεναγμοῖς ἀλαλήτοις·

- ἀλαλήτοις στεναγμοῖς (*Strom.* 7.49.7 [p. 37 l. 14] BP1) [Ad]

Lac.: I 33

Romans 8.28

Οἶδαμεν δὲ ὅτι τοῖς ἀγαπῶσιν τὸν θεὸν πάντα συνεργεῖ εἰς ἀγαθόν, τοῖς κατὰ πρόθεσιν κλητοῖς οὓσιν.

- τοὺς κατὰ πρόθεσιν κλητοὺς (*Paed.* 3.20.5 [p. 248 l. 20] BP1) [Ad]*
- οἶδαμεν δὲ ὅτι τοῖς ἀγαπῶσι τὸν θεὸν πάντα συνεργεῖ εἰς τὸ ἀγαθόν, τοῖς κατὰ πρόθεσιν κλητοῖς οὓσι. (*Strom.* 4.46.1 [p. 269 l. 4] BP1) [C]**
- πρόθεσιν τὸν ἐκλεκτὸν (*Strom.* 7.37.5 [p. 29 l. 11] BP1) [All – Also Rom. 9.11]

Lac.: I 33

.1)

1. συνεργει 01 C D F G K L P Ψ 049 104 223 876 1739 2423 Cl

*Pred-Al**Uni-Byz**Uni-W*

2. add. ο θεος P46 A B

Ex-Al

.2)

1. εις 01 A B C D F G K P Ψ 104 876 1739 2423 Cl

*Uni-Al**Uni-W*

2. add. το L 049 223

Ex-Byz

δε rell] γαρ 1739

αγαπωσιν rell] αγανωσις F

παντα rell] παν P46

Romans 8.29

ὅτι οὗς προέγνω, καὶ προώρισεν συμμόρφους τῆς εἰκόνος τοῦ υἱοῦ αὐτοῦ, εἰς τὸ εἶναι αὐτὸν πρωτότοκον ἐν πολλοῖς ἀδελφοῖς·

- οἱ τοῦ πρωτοτόκου γνήσιοι φίλοι (*Protr.* 82.7 [p. 62 l. 29] BP1) [All – Also Col. 1.15; Heb. 1.6]
- + προέγνω ὁ θεὸς συμμόρφους τῆς εἰκόνος τοῦ υἱοῦ αὐτοῦ, ([δὲ] οὗς κατὰ τὸν μακάριον ἀπόστολον)) ὥρισεν εἰς τὸ εἶναι αὐτὸν πρωτότοκον ἐν πολλοῖς ἀδελφοῖς, (*Paed.* 3.20.5 [p. 248 l. 20] BP1) [Ad]*
- + ὅτι οὗς προέγνω, καὶ προώρισεν συμμόρφους τῆς εἰκόνος τοῦ υἱοῦ αὐτοῦ, εἰς τὸ εἶναι αὐτὸν πρωτότοκον ἐν πολλοῖς ἀδελφοῖς· (*Strom.* 4.46.1 [p. 269 l. 6] BP1) [C]
- καὶ πρὸ τῆς γενέσεως τό <τε> ἐσόμενον ὡς ἤδη ὑπάρχον ἐγνωκώς; (*Strom.* 7.37.5 [p. 29 l. 11] BP1) [All]

TEXT: οτι ους προεγνω και προωρισεν συμμορφους της εικονος του υιου αυτου εις το ειναι αυτον πρωτοτοκον εν πολλοις αδελφοις¹⁸⁶

Lac.: I 33

.1)

1. συμμορφους A B C D K L P Ψ 049 104 223 876 1739 2423 Cl

Pred-Al

Uni-Byz

2. συνμορφους 01 F G

Romans 8.30

οὗς δὲ προώρισεν, τούτους καὶ ἐκάλεσεν· καὶ οὗς ἐκάλεσεν, τούτους καὶ ἐδικαίωσεν· οὗς δὲ ἐδικαίωσεν, τούτους καὶ ἐδόξασεν.

- + οὗς δὲ προώρισεν, τούτους καὶ ἐκάλεσεν· οὗς δὲ ἐκάλεσεν, τούτους καὶ ἐδικαίωσεν· οὗς δὲ ἐδικαίωσε, τούτους καὶ ἐδόξασεν. (*Strom.* 4.46.1 [p.

¹⁸⁶ The citation chosen from *Strom.* 4.46.1 is part of a continuous text. Although this is also true of *Paed.* 3.20.5, it is clear from the way in which Clement cites the previous verse that he is adapting it to his own purposes.

269 l. 7] BP1) [C]

- τοῖς ἐκ τούτων προωρισμένοις μέν, κατὰ δὲ τὸν οἰκεῖον καιρὸν κεκλημένοις

Lac.: I 33

.1)

1. ους δε² P46 01 B C D F G K L P Ψ 049 104 223 1739 2423 Cl

Pred-Al

Pred-Byz

Uni-W

2. και ους A 876

προωρισεν rell] προεγνω A

τουτους¹ rell] τουτοις F

και ους rell] ου και P46; ους δε Cl

Romans 8.36

καθὼς γέγραπται ὅτι ἕνεκεν σοῦ θανατούμεθα ὅλην τὴν ἡμέραν, ἐλογίσθημεν ὡς πρόβατα σφαγῆς.

- καθάπερ γέγραπται ὅτι ἕνεκεν σοῦ θανατούμεθα ὅλην τὴν ἡμέραν, ἐλογίσθημεν ὡς πρόβατα σφαγῆς. (*Strom.* 4.47.5 [p. 269 l. 33] BP1) [C] – also Ps 43.23

Lac.: I P 33

.1)

1. ενεκεν 01 A B D F G L Ψ 049 1739 2423 Cl

Pred-Al

Uni-W

2. ενεκα C K 104 223 876

ολην την ημεραν rell] om. 049

Romans 8.37

ἀλλ' ἐν τούτοις πᾶσιν ὑπερνικῶμεν διὰ τοῦ ἀγαπήσαντος ἡμᾶς.

- + ἀλλ' ἐν τούτοις πᾶσιν ὑπερνικῶμεν διὰ τοῦ ἀγαπήσαντος ἡμᾶς. (*Strom.* 4.47.5 [p. 269 l. 34] BP1) [C]
-

Lac.: I P 33

.1)

1. δια του αγαπησαντος $\mathfrak{P}46$ 01 A B C K L Ψ 049 104 223 876 1739 2423 Cl

Uni-Al

Uni-Byz

2. δια τον αγαπησαντα D F G

Di-W

Uni-W

Com-W

Romans 8.38

πέπεισμαι γὰρ ὅτι οὔτε θάνατος οὔτε ζωὴ οὔτε ἄγγελοι οὔτε ἀρχαὶ οὔτε ἐνεστῶτα οὔτε μέλλοντα οὔτε δυνάμεις

- πέπεισμαι γὰρ ὅτι οὔτε θάνατος, ((ὁ κατ' ἐπιφορὰν τῶν διωκόντων,)) οὔτε ζωή, ((ἡ κατὰ τὸν βίον τοῦτον,)) οὔτε ἄγγελοι, ((οἱ ἀποστάται,)) οὔτε ἀρχαί ((ἀρχὴ δὲ τῷ Σατανᾷ ὁ βίος ὃν εἴλετο· τοιαῦται γὰρ αἱ κατ' αὐτὸν ἀρχαί τε καὶ ἐξουσίαι τοῦ σκούτου,)) οὔτε τὰ ἐνεστῶτα, ((ἐν οἷς ἔσμεν κατὰ τὸν τοῦ βίου χρόνον, ὡς τοῦ μὲν στρατιώτου ἡ ἐλπίς, τοῦ ἐμπορίου δὲ τὸ κέρδος,)) (Strom. 4.96.1 [p. 290 l. 17] BP1) [C]

TEXT: πεπεισμαι γαρ οτι ουτε θανατος ουτε ζωη ουτε αγγελου ουτε αρχαι ουτε τα ενεστῶτα¹⁸⁷

Lac.: I P 33

.1) αρχαι

1. $\mathfrak{P}46$ 01 A B F G K L Ψ 049 223 876 1739 2423 Cl

Pred-Al

Uni-Byz

2. αρχαι ουτε εξουσαι C 104

Ex-Al

3. εξουσια ουτε αρχαι D

.2)

1. ουτε ενεστῶτα ουτε μελλοντα ουτε δυναμεις $\mathfrak{P}27^{\text{vid}}$ $\mathfrak{P}46$ 01 A B C D F G 104 1739

Pr-Al

¹⁸⁷ It is impossible to know if Clement's text had the following text: ουτε μελλοντα ουτε δυναμεις. It would be an argument from silence. However, given the number of textual issues surrounding this reading and the fact that he continues directly to the next verse, it is possible that this is a true variant reading. It will therefore be counted as an omission.

Pred-Al

Com-Al

Uni-W

2. 5 6 1-4 K L 049 223 876 2423

Di-Byz

Uni-Byz

3. 5 6 1 2 Ψ

4. ουτε τα ενεστωτα Cl

Romans 8.39

οὔτε ὑψωμα οὔτε βάθος οὔτε τις κτίσις ἑτέρα δυνήσεται ἡμᾶς χωρίσαι ἀπὸ τῆς ἀγάπης τοῦ θεοῦ τῆς ἐν Χριστῷ Ἰησοῦ τῷ κυρίῳ ἡμῶν.

- + οὔτε ὑψωμα οὔτε βάθος, οὔτε τις κτίσις ἑτέρα (((κατ' ἐνέργειαν τὴν οἰκείαν ἀνθρώπῳ ἀντιπράττειν τῇ πίστει τοῦ προαιρουμένου· κτίσις δὲ συνωνύμως καὶ ἐνέργεια λέγεται, ἔργον ἡμέτερον οὐσα ἢ τοιάδε ἐνέργεια))) οὐ δυνήσεται ἡμᾶς χωρίσαι ἀπὸ τῆς ἀγάπης τοῦ θεοῦ τῆς ἐν Χριστῷ Ἰησοῦ τῷ κυρίῳ ἡμῶν. (*Strom.* 4.96.1 [p. 290 l. 22] BP1) [C]

TEXT: ουτε υψωμα ουτε βαθος ουτε τις κτισις ετερα ου δυνησεται ημας χωρισαι απο της αγαπης του θεου της εν Χριστω Ιησου τω κυριω ημων

Lac.: I P 33

.1) τις

1. $\mathfrak{P}^{27\text{vid}}$ 01 A B C K L Ψ 049 104 223 876 1739 2423 Cl

Pred-Al

Uni-Byz

2. *om.* \mathfrak{P}^{46} D F G

Pr-W

.2)

1. τω κυριω \mathfrak{P}^{46} \mathfrak{P}^{27} 01 B D K L Ψ 049 104 223 876 1739 2423 Cl

Pred-Al

Uni-Byz

2. του κυριου A C F G

ουτε υψωμα rell] *om.* Ψ (*homoioarkton*)

δυνησεται rell] ου δυνησεται Cl

Romans 9.3

ηὐχόμεν γὰρ ἀνάθεμα εἶναι αὐτὸς ἐγὼ ἀπὸ τοῦ Χριστοῦ ὑπὲρ τῶν ἀδελφῶν μου
τῶν συγγενῶν μου κατὰ σάρκα,

- τὰ μὲν τῶν ἀδελφῶν ἀμαρτήματα μερίσασθαι εὐχόμενος εἰς
ἐξομολόγησιν καὶ ἐπιστροφὴν τῶν συγγενῶν (*Strom.* 7.80.2 [p. 57 l. 7])
[All – Also Exod. 32.32]

Lac.: I P

Romans 9.11

μήπω γὰρ γεννηθέντων μηδὲ πραξάντων τι ἀγαθὸν ἢ φαῦλον, ἵνα ἡ κατ' ἐκλογὴν
πρόθεσις τοῦ θεοῦ μένη,

- πρόθεσιν τὸν ἐκλεκτὸν καὶ πρὸ τῆς γενέσεως τό <τε> ἐσόμενον ὡς ἤδη
ὑπάρχον ἐγνωκώς; (*Strom.* 7.37.5 [p. 29 l. 11]) [All – Also Rom. 8.28f]

Lac.: C I, P ...κα]τ ἐλλογην

Romans 9.14

Τί οὖν ἐροῦμεν; μὴ ἀδικία παρὰ τῷ θεῷ; μὴ γένοιτο.

- (1) ἀδικία παρὰ τῷ θεῷ (*Strom.* 1.89.3 [p. 57 l. 25] BP1) [Ad]*
- (2) οὐδὲ γὰρ ἐστὶν ἀδικία παρὰ τῷ θεῷ (*Strom.* 4.170.3 [p. 323 l. 30] BP1)
[Ad]*

TEXT: ουδε γαρ εστιν αδικια παρα τω θεω¹⁸⁸

Lac.: C I 33

.1)

1. τω ϩ46 01 A B K L P Ψ 049 104 223 876 1739 2423 Cl

Uni-Al

Uni-Byz

2. om. D* F G

Di-W

Uni-W

Com-W

¹⁸⁸ There is no reason for Clement to cite τι οὖν ἐροῦμεν in either of his adaptations. It will simply not be counted in the collations. Although the variant reading ουδε γαρ εστιν has been used in this reconstruction of the text, it is possible that Clement is just citing from memory. It is a singular reading.

Romans 9.15

τῷ Μωϋσεῖ γὰρ λέγει· ἐλεήσω ὃν ἂν ἐλεῶ καὶ οἰκτιρήσω ὃν ἂν οἰκτίρω.

- ἐλεῶν ἐλεήσω ὃν ἂν ἐλεῶ (*Strom.* 4.33.7 [p. 263 l. 9] BP1) [C of Exod. 33.19]

Lac.: C I 33

Romans 9.30

Τί οὖν ἐροῦμεν; ὅτι ἔθνη τὰ μὴ διώκοντα δικαιοσύνην κατέλαβεν δικαιοσύνην, δικαιοσύνην δὲ τὴν ἐκ πίστεως,

- ὁρθῶς δὲ βεβιωκότες οἱ πρὸ νόμου εἰς πίστιν ἐλογίσθησαν καὶ δίκαιοι εἶναι ἐκρίθησαν (*Strom.* 6.47.3 [p. 455 l. 23]) [All – Also Rom. 4.3]

Lac.: C I 33

Romans 10.2

μαρτυρῶ γὰρ αὐτοῖς ὅτι ζῆλον θεοῦ ἔχουσιν ἀλλ' οὐ κατ' ἐπίγνωσιν·

- ὅτι ζῆλον θεοῦ ἔχουσιν, ἀλλ' οὐ κατ' ἐπίγνωσιν· (*Strom.* 2.42.4 [p. 135 l. 17] BP1) [C]
- κατ' ἐπίγνωσιν (*Strom.* 7.5.6 [p. 6 l. 6]) [All]

TEXT: [...]ὅτι ζῆλον θεοῦ ἔχουσιν, ἀλλ' οὐ κατ' ἐπίγνωσιν.¹⁸⁹

Lac.: C I 33

Romans 10.3

ἀγνοοῦντες γὰρ τὴν τοῦ θεοῦ δικαιοσύνην καὶ τὴν ἰδίαν [δικαιοσύνην] ζητοῦντες στήσαι, τῇ δικαιοσύνῃ τοῦ θεοῦ οὐχ ὑπετάγησαν.

- ἀγνοοῦντες ((δὲ θεὸν καὶ)) δικαιοσύνην θεοῦ (*Quis div.* 11.3 [p. 167 l. 3] BP1) [Ad]
- + ἀγνοοῦντες γὰρ τὴν τοῦ θεοῦ δικαιοσύνην, καὶ τὴν ἰδίαν ζητοῦντες στήσαι, τῇ δικαιοσύνῃ τοῦ θεοῦ οὐχ ὑπετάγησαν· (*Strom.* 2.42.4 [p. 135 l. 18] BP1) [C]

Lac.: C I 33

¹⁸⁹ This is a citation that he is using as part of an argument. Therefore, the first part of the verse could be easily omitted. It will therefore not be included in the collation as an omission.

.1)

1. δικαιοσυνην² P46 01 G K L Ψ 049 104 223 876 2423

Uni-Byz

2. δικαιοσυνης F

3. om. A B D P 1739 Cl

αγνοουντες rell] αγνωντες 104

γαρ rell] δε A

τη δικαιοσυνη³ rell] τη δικαιοσυνην³ F*

Romans 10.4

τέλος γὰρ νόμου Χριστὸς εἰς δικαιοσύνην παντὶ τῷ πιστεύοντι.

- τέλος γὰρ νόμου Χριστὸς εἰς δικαιοσύνην ((ὁ ὑπὸ νόμου προφητευθεὶς)) παντὶ τῷ πιστεύοντι (*Strom.* 2.42.5 [p. 135 l. 23] BP1) [C]
- πλήρωμα νόμου τὸν Χριστον. ἐν εὐαγγελίῳ δὲ ἤδη προκόπτει ὁ γνωστικός, οὐ βαθμῷ χρησάμενος τῷ νόμῳ μόνον (*Strom.* 4.130.3 [p. 305 l. 28]) [All – Also Mt. 5.17]
- λοιπὸν τὸν κυριακὸν λόγον (*Strom.* 6.94.6 [p. 479 l. 17] BP1) [All]
- νόμου Χριστὸς εἰς δικαιοσύνην παντὶ τῷ πιστεύοντι (*Quis div.* 9.2 [p. 165 l. 22] BP1) [C]

TEXT: τέλος γαρ νομου Χριστος εις δικαιοσυνην παντι τω πιστευοντι

Lac.: C I 33

Romans 10.5

Μωϋσῆς γὰρ γράφει τὴν δικαιοσύνην τὴν ἐκ [τοῦ] νόμου ὅτι ὁ ποιήσας αὐτὰ ἄνθρωπος ζήσεται ἐν αὐτοῖς.

- τὸ ἐπὶ πλεον τῆς κατὰ νόμον δικαιοσύνης (*Strom.* 7.56.2 [p. 41 l. 14]) [All – also Matt. 5.20]

Lac.: C I

Romans 10.8

ἀλλὰ τί λέγει; ἐγγύς σου τὸ ῥῆμά ἐστιν ἐν τῷ στόματί σου καὶ ἐν τῇ καρδίᾳ σου, τοῦτ' ἐστιν τὸ ῥῆμα τῆς πίστεως ὃ κηρύσσομεν.

- τοῦτ' ἔστι τὸ ῥῆμα τῆς πίστεως ὃ κηρύσσομεν (*Strom.* 4.99.1 [p. 292 l. 6])

BP1) [C]

 Lac.: C I 33

 εστιν rell] *add* σφοδρα 1739
Romans 10.9

ὅτι ἐὰν ὁμολογήσης ἐν τῷ στόματί σου κύριον Ἰησοῦν καὶ πιστεύσης ἐν τῇ καρδίᾳ σου ὅτι ὁ θεὸς αὐτὸν ἤγειρεν ἐκ νεκρῶν, σωθήσῃ·

- + ὅτι ἐὰν ὁμολογήσης τὸ ῥῆμα τῷ στόματί σου ὅτι κύριος Ἰησοῦς καὶ πιστεύσης ἐν τῇ καρδίᾳ σου ὅτι ὁ θεὸς ἤγειρεν αὐτὸν ἐκ νεκρῶν, σωθήσῃ. (*Strom.* 4.99.1 [p. 292 l. 7] BP1) [C]

 Lac.: C I 33

.1)

1. ὁμολογησης P46 01 A D F G K L P Ψ 049 104 223 876 1739 2423

*Pred-Al**Uni-Byz**Uni-W*2. *add.* το ρημα B Cl

.2)

1. κυριον Ιησουν 01 D F G K L P Ψ 049 104 223 876 1739 2423

*Pred-Al**Uni-Byz**Uni-W*

2. κυριον Ιησουν Χριστον P46 A

Ex-Al

3. οτι κυριος Ιησους B Cl

.3)

1. αυτον ηγειρεν P46 01 B D F G K L Ψ 049 104 223 876 1739 2423

*Pred-Al**Uni-Byz**Uni-W*

2. 2 1 A P Cl

Ex-Al

 εν¹ rell] *om.* Cl

πιστευσης rell] πιστευεις P

Romans 10.10

καρδία γὰρ πιστεύεται εἰς δικαιοσύνην, στόματι δὲ ὁμολογεῖται εἰς σωτηρίαν.

- καρδία γὰρ πιστεύεται εἰς δικαιοσύνην, στόματι δὲ ὁμολογεῖται εἰς σωτηρίαν (*Strom.* 4.48.3 [p. 270 l. 8] BP1) [C – Is. 28.16]
- Καρδία μὲν πιστεύεται εἰς δικαιοσύνην, στόματι δὲ ὁμολογεῖται εἰς σωτηρίαν. (*Strom.* 4.99.1 [p. 292 l. 4] BP1) [C – Is. 28.16]

Lac.: C I 33

στοματι rell] στομα P

Romans 10.11

λέγει γὰρ ἡ γραφή· πᾶς ὁ πιστεύων ἐπ’ αὐτῷ οὐ κατασυνθῆσεται.

- + λέγει γοῦν ἡ γραφή· >πᾶς ὁ πιστεύων ἐπ’ αὐτῷ οὐ κατασυνθῆσεται< (*Strom.* 4.48.3 [p. 270 l. 9] BP1) [C – Is 28.16]
- + λέγει γοῦν ἡ γραφή· >πᾶς ὁ πιστεύων ἐπ’ αὐτῷ οὐ κατασυνθῆσεται.< (*Strom.* 4.99.1 [p. 292 l. 4] BP1) [C – Is. 28.16]

Lac.: C I 33

.1)

1. ου κατασυνθῆσεται 01 (κατεσυν-) A B K L P Ψ 049 104 223 876 1739 2423 Cl

Uni-Al

Uni-W

2. μη κατασυνθῆσεται D F G

Di-W

Uni-W

Com-W

γραφη rell] add. οτι 223

αυτω rell] αυτον 223

Romans 10.12

οὐ γὰρ ἐστὶν διαστολή Ἰουδαίου τε καὶ Ἑλλήνος, ὁ γὰρ αὐτὸς κύριος πάντων, πλουτῶν εἰς πάντας τοὺς ἐπικαλουμένους αὐτόν·

- τε νομικὸς ἢ ἐάν τε Ἑλλήν· οὐ γὰρ Ἰουδαίων μόνων, πάντων δὲ

ἀνθρώπων ὁ θεὸς κύριος (*Strom.* 6.47.2 [p. 455 l. 20] BP1) [All – Also Rom. 3.29]

- ὅπερ καὶ καθήκει τῷ κυρίῳ πάντων γενομένῳ. σωτὴρ γάρ ἐστιν, οὐχὶ τῶν μὲν. τῶν δ' οὐ' πρὸς δὲ ὅσον ἐπιτηδειότητος ἕκαστος εἶχεν. τὴν ἑαυτοῦ διένειμεν εὐεργεσίαν, Ἑλλησί (*Strom.* 7.6.5 [p. 6 l. 24] BP1) [All]

Lac.: C I

Romans 10.14

Πῶς οὖν ἐπικαλέσονται εἰς ὃν οὐκ ἐπίστευσαν; πῶς δὲ πιστεύσωσιν οὐκ ἤκουσαν; πῶς δὲ ἀκούσωσιν χωρὶς κηρύσσοντος;

- πῶς οὖν ἐπικαλέσονται εἰς ὃν οὐκ ἐπίστευσαν; πῶς δὲ πιστεύσουσιν οὐκ ἤκουσαν; πῶς δὲ ἀκούσουσι χωρὶς κηρύσσοντος; (*Strom.* 2.25.2 [p. 126 l. 10] BP1) [C]

Lac.: C I 33

.1)

1. ἐπικαλεσονται 01 A B D F G

Uni-W

2. ἐπικαλεσονται ℘46 K L P Ψ 049 104 223 876 1739 2423 Cl

Pred-Al

Uni-Byz

.2)

1. πιστεύσωσιν ℘46 01 B D K P Ψ 1739

Pr-Al

Pred-Al

Com-Al

2. ἐπιστεύσωσιν F G

3. πιστεύσουσιν A L 049 104 223 876 2423 Cl

Pr-Byz

Pred-Byz

Com-Byz

.3)

1. ἀκουσώσιν 01c A B Ψ

Ex-Al

2. ἀκουσονται (℘46 ἀκουσονται) 01* D F G K P 104 1739

Pred-W

3. ακουσουσιν L 049 223 876 2423 Cl

Di-Byz

Pred-Byz

Com-Byz

πως² δε P⁴⁶ 01 A B D K L P Ψ 049 104 223 876 1739 2423 Cl] η πως δε F G

ου rell] ο P⁴⁶

ηκουσαν rell] ησαν Ψ

χωρις rell] ανευ P

Romans 10.15

πῶς δὲ κηρύξωσιν ἐὰν μὴ ἀποσταλῶσιν; καθὼς γέγραπται· ὡς ὠραῖοι οἱ πόδες τῶν εὐαγγελιζομένων [τὰ] ἀγαθὰ.

- πῶς δὲ κηρύξωσιν, ἐὰν μὴ ἀποσταλῶσι; καθὼς γέγραπται· ὡς ὠραῖοι οἱ πόδες τῶν εὐαγγελιζομένων τὰ ἀγαθὰ. (*Strom.* 2.25.2 [p. 126 l. 12] BP1) [C]

Lac.: I 33

.1)

1. κηρυξωσιν P⁴⁶ 01 A B C D K L P Ψ 104 876 1739 Cl

Pred-Al

2. κηρυξουσιν 049 223 2423

Ex-Byz

3. εκηρυσσουσιν F G

.2)

1. ποδες P⁴⁶ 01* A B C 1739 Cl

Di-Al

2. *add.* των ευαγγελιζομενων ειρηνην 01c D F G K L P Ψ 049 104 223 876 2423

.3)

1. τα P⁴⁶ 01* K L Ψ 049 104 223 876 2423 Cl

Uni-Byz

2. *om.* 01c A B D* F G P 1739

Uni-W

καθως rell] καθαπερ B

γεγραπται rell] *add.* οτι P⁴⁶

των Ϙ46 01 A B D K L P Ψ 049 104 223 876 1739 2423 C1] om. F G

Romans 10.16

Ἄλλ' οὐ πάντες ὑπήκουσαν τῷ εὐαγγελίῳ. Ἡσαΐας γὰρ λέγει· κύριε, τίς ἐπίστευσεν τῇ ἀκοῇ ἡμῶν;

- Κύριε, τίς ἐπίστευσεν τῇ ἀκοῇ ἡμῶν; (*Strom.* 2.25.1 [p. 126 l. 8] BP1) [C Is. – 53.1]

Lac.: I 33

ημων rell] add και ο βραχιων κυριου τινι απεκαλυφθη 104

Romans 10.17

ἄρα ἡ πίστις ἐξ ἀκοῆς, ἢ δὲ ἀκοὴ διὰ ῥήματος Χριστοῦ.

- + ἡ μὲν γὰρ πίστις ἐξ ἀκοῆς, ἢ δὲ ἀκοὴ διὰ ῥήματος θεοῦ (*Strom.* 2.25.1 [p. 126 l. 8] BP1) [C]

Lac.: I 33

Romans 10.18

ἀλλὰ λέγω, μὴ οὐκ ἤκουσαν; μενοῦνγε· εἰς πᾶσαν τὴν γῆν ἐξῆλθεν ὁ φθόγγος αὐτῶν καὶ εἰς τὰ πέρατα τῆς οἰκουμένης τὰ ῥήματα αὐτῶν.

- ἐπὶ τὰ πέρατα τῆς γῆς ἐπιπνεύσας μέλος οὐ συνάξει (*Protr.* 116.2 [p. 82 l. 4]) [All – Ps. 18.5]
- ἐξῆλθεν γὰρ ὁ φθόγγος αὐτῶν ἐπὶ τὰ πέρατα τῆς γῆς (*Paed.* 2.61.3 [p. 194 l. 12] BP1) [Ad of Ps. 18.5, All only for Rom. 10.18]*

Lac.: K I 33

Romans 10.19

ἀλλὰ λέγω, μὴ Ἰσραὴλ οὐκ ἔγνω; πρῶτος Μωϋσῆς λέγει· ἐγὼ παραζηλώσω ὑμᾶς ἐπ' οὐκ ἔθνει, ἐπ' ἔθνει ἀσυνέτῳ παροργιῶ ὑμᾶς.

- ἐγὼ παραζηλώσω ὑμᾶς ἐπ' οὐκ ἔθνει, ἐπ' ἔθνει ἀσυνέτῳ παροργιῶ ὑμᾶς (*Strom.* 2.43.1 [p. 135 l. 25] BP1) [C – Deut. 32.21]

Lac.: K I 33

.1)

1. υμας¹ 01* A B D F G L P Ψ 049 104 223 876 1739 2423 Cl

Pred-Al

Uni-Byz

Uni-W

2. αυτους 01c C

Ex-Al

3. om. P⁴⁶

.2)

1. επ εθνει 01 A B D Ψ 104 1739 Cl

Di-Al

Pred-Al

Com-Al

2. επι εθνει F G L P 049 223 876 2423

Uni-Byz

3. om. C* (*nach Lyon*)

.3)

1. υμας² P⁴⁶ 01* A B C D F G L P Ψ 049 223 876 1739 2423 Cl

Pred-Al

Uni-Byz

Uni-W

2. αυτους 01c 104

Ex-Al

Romans 10.20

Ἡσαΐας δὲ ἀποτολμᾷ καὶ λέγει· εὐρέθην [έν] τοῖς ἐμὲ μὴ ζητοῦσιν, ἐμφανὲς ἐγενόμην τοῖς ἐμὲ μὴ ἐπερωτῶσιν.

- εὐρέθην ((λέγει)) τοῖς ἐμὲ μὴ ζητοῦσιν, ἐμφανὲς ἐγενόμην τοῖς ἐμὲ μὴ ἐπερωτῶσι (*Strom.* 2.43.2 [p. 135 l. 27] BP1) [C – Is. 61.5]

Lac.: K I 33

.1)

1. εν P⁴⁶ B D* F G

Uni-W

2. om. 01 A C L P Ψ 049 104 223 876 1739 2423 Cl¹⁹⁰

Pred-Al

¹⁹⁰ Note: Clement pauses at this point, adding *λεγει*, so it is not certain that his manuscript omitted *εν*.

Uni-Byz

.2)

1. εγενομένην Ɔ46 01 A C F G L P Ψ 049 104 223 876 1739 2423 Cl

Pred-Al

Uni-Byz

2. add. εν Β D*

ευρεθην rell] ευρεθη L

μη¹ rell] om. 049

Romans 10.21

πρὸς δὲ τὸν Ἰσραὴλ λέγει· ὅλην τὴν ἡμέραν ἐξεπέτασα τὰς χεῖράς μου πρὸς λαὸν ἀπειθοῦντα καὶ ἀντιλέγοντα.

- οὗτος εἰς ἡμᾶς ἐξεπέτασε τὰς χεῖρας τὰς ἐναργῶς πεπιστευμένους (Paed. 1.24.3 [p. 104 l. 16] BP1) [All – All of Is. Is. 65.2]
- ἐφ' οὗς ἐξεπέτασε τὰς χεῖρας ἐπὶ λαὸν ἀπειθῆ καὶ ἄκαρπον (Paed. 2.74.4 [p. 203 l. 12]) [All – Ad of Is. 65.2]
- ἐξεπέτασα τὰς χεῖράς μου ὅλην τὴν ἡμέραν ἐπὶ λαὸν ἀπειθοῦντα καὶ ἀντιλέγοντα (Strom. 2.43.2 [p. 135 l. 30] BP1) [All – C Is. 65.1f]¹⁹¹

Lac. K I 33

Romans 11.11

Λέγω οὖν, μὴ ἔπταισαν ἵνα πέσωσιν; μὴ γένοιτο; ἀλλὰ τῷ αὐτῶν παραπτώματι ἡ σωτηρία τοῖς ἔθνεσιν εἰς τὸ παραζηλῶσαι αὐτούς.

- ἀλλὰ τῷ αὐτῶν παραπτώματι ἡ σωτηρία τοῖς ἔθνεσιν εἰς τὸ παραζηλῶσαι αὐτούς (Strom. 2.43.4 [p. 136 l. 3] BP1) [C]

Lac.: I K 33

πεσωσιν rell] add. και 104; πταισωσι 876

Romans 11.16

εἰ δὲ ἡ ἀπαρχὴ ἁγία, καὶ τὸ φύραμα· καὶ εἰ ἡ ῥίζα ἁγία, καὶ οἱ κλάδοι.

¹⁹¹ Clement is citing the LXX, not the Apostle Paul. It is therefore not included in the collations:

ἐξεπέτασα τὰς χεῖράς μου ὅλην τὴν ἡμέραν πρὸς λαὸν ἀπειθοῦντα καὶ ἀντιλέγοντα, οἳ οὐκ ἐπορεύθησαν ὁδῷ ἀληθινῇ, ἀλλ' ὀπίσω τῶν ἁμαρτιῶν αὐτῶν.

- εἰ γὰρ ἡ ἀπαρχὴ ἁγία, καὶ τὸ φύραμα· εἰ ἡ ῥίζα ἁγία, καὶ οἱ κλάδοι. (*Exc.* 58.2 [p. 126 l. 15] BP1) [C]

Lac.: I K 33

.1)

1. δε ϩ46 01 B C D F G L P Ψ 049 104 223 876 1739 2423

Pred-Al

Uni-Byz

Uni-W

2. γαρ A Cl

.2)

1. εἰ² 01 A B C D L Ψ 049 104 223 1739 2423 Cl

Pred-Al

Pred-Byz

2. om. ϩ46 F G P* 876

καὶ² rell] om. Cl

αγια² rell] om. ϩ46

Romans 11.17

Εἰ δέ τινες τῶν κλάδων ἐξεκλάσθησαν, σὺ δὲ ἀργιέλαιος ὢν ἐνεκεντρίσθης ἐν αὐτοῖς καὶ συγκοινωνὸς τῆς ῥίζης τῆς πίότητος τῆς ἐλαίας ἐγένου,

- τῆς πίότητος τῆς ἐλαίας (*Exc.* 56.4 [p. 126 l. 1] BP1) [Ad]*
- μετατεθέντες καὶ μεταμοσχευθέντες εἰς τὴν γῆν τὴν ἀγαθὴν ἐκ βίου τοῦ παλαιοῦ. (*Strom.* 6.2.4 [p. 423 l. 13f]) [All]
- Αὐτίκα ἡ ἀργιέλαιος ἐγκεντρίζεται εἰς τὴν πίοτητα τῆς ἐλαίας καὶ δὴ καὶ φύεται ὁμοειδῶς ταῖς ἡμέροις ἐλαίαις (*Strom.* 6.117.2 [p. 490 l. 31] BP1) [All]

TEXT: της ποτητος της ελαιας¹⁹²

Lac.: I K 33

¹⁹² Although it cannot be determined with certainty from such a small reading if Clement was citing this from a manuscript, it has been included here as the text given that he is citing from other Romans passages in the immediate context.

Romans 11.22

ἴδε οὖν χρηστότητα καὶ ἀποτομίαν θεοῦ· ἐπὶ μὲν τοὺς πεσόντας ἀποτομία, ἐπὶ δὲ σὲ χρηστότης θεοῦ, ἔαν ἐπιμένης τῇ χρηστότητι, ἐπεὶ καὶ σὺ ἐκκοπήσῃ.

- ἴδε οὖν, ((φησὶν ὁ Παῦλος,)) χρηστότητα καὶ ἀποτομίαν θεοῦ· ἐπὶ μὲν τοὺς πεσόντας ἀποτομίαν, ἐπὶ δὲ σὲ χρηστότητα, ἔαν ἐπιμένης τῇ χρηστότητι (*Paed.* 1.70.2 [p. 131 l. 1] BP1) [C]

Lac.: I K 33

.1)

1. ἰδε 01 B D L P Ψ 049 104 223 876 1739 2423 Cl

Pred-Al

Pred-Byz

2. εἰ δε A C F G

.2) θεου¹

1. 01 A C D F G L Ψ 049 104 223 876 1739 2423 Cl

Pred-Al

Uni-Byz

Uni-W

2. του θεου¹ P46 B

Ex-Al

.3) αποτομια

1. P46 01^{*.c vid} A B C 1739

Di-Al

2. αποτομian 01c D F G L Ψ 049 104 223 876 2423 Cl

Uni-Byz

Uni-W

.4)

1. χρηστοτης P46 A B C D* 1739

Pr-Al

Pred-Al

Com-Al

2. χρηστοτητα F G L Ψ 049 104 223 876 2423 Cl

Uni-Byz

3. χρηστοτητος 01

.5) θεου²

1. P46 01 A B C D* 1739

Pr-Al

Pred-Al

Com-Al

2. *om.* F G L Ψ 049 104 223 876 2423 Cl

Uni-Byz

.6)

1. επιμενης 01 B D* Ψ

2. επιμεινης P46^{vid} A C F G L 049 104 223 876 1739* 2423 Cl

Uni-Byz

μεν τους rell] 2 1 P46

εαν rell] *add.* μη 049^{*vid}

τη χρηστοτητι rell] *om.* 104

Romans 11.24

εἰ γὰρ σὺ ἐκ τῆς κατὰ φύσιν ἐξεκόπης ἀγριελαίου καὶ παρὰ φύσιν ἐνεκεντρίσθης εἰς καλλιέλαιον, πόσῳ μᾶλλον οὗτοι οἱ κατὰ φύσιν ἐγκεντρισθήσονται τῇ ἰδίᾳ ἐλαίᾳ.

- ἐγεντρισθῇ τῇ καλλιελαίῳ (*Exc.* 56.4 [p. 125 l. 21 - *] BP1) [All] – but important
- ἐγκεντρισμὸς εἰς τὴν καλλιέλαιον γίνεσθαι (*Strom.* 6.120.1 [p. 492 l. 6] BP1) [Ad]

Lac.: I K P 33

Romans 11.25

Οὐ γὰρ θέλω ὑμᾶς ἀγνοεῖν, ἀδελφοί, τὸ μυστήριον τοῦτο, ἵνα μὴ ᾔτε [παρ'] ἑαυτοῖς φρόνιμοι, ὅτι πώρως ἀπὸ μέρους τῷ Ἰσραὴλ γέγονεν ἄχρι οὗ τὸ πλήρωμα τῶν ἐθνῶν εἰσέλθῃ

- + ((καὶ ὅταν)) εἰσέλθῃ τὰ ἔθνη (*Exc.* 56.4 [p. 126 l. 2] BP1) [Ad]

Lac.: I K P 33

Romans 11.26

καὶ οὕτως πᾶς Ἰσραὴλ σωθήσεται, καθὼς γέγραπται· ἥξει ἐκ Σιών ὁ ῥυόμενος, ἀποστρέψει ἀσεβείας ἀπὸ Ἰακώβ.

- + ((τότε)) οὕτω πᾶς Ἰσραὴλ <σωθήσεται. (*Exc.* 56.4 [p. 126 l. 2] BP1) [Ad]*

TEXT: ουτω(ς)¹⁹³ πας Ισραηλ σωθησεται

¹⁹³ No difference between ουτως and ουτω – though 104 shares this reading.

Lac.: I K B 33

Romans 11.32

συνέκλεισεν γὰρ ὁ θεὸς τοὺς πάντας εἰς ἀπειθειαν, ἵνα τοὺς πάντας ἐλεήσῃ.

- συνέκλεισεν (*Strom.* 7.11.2 [p. 9 l. 15] BP1) [All – Gal. 3.19-24]

Lac.: C I K P 33

Romans 11.33

Ὡς βάθος πλούτου καὶ σοφίας καὶ γνώσεως θεοῦ ὡς ἀνεξεραύνητα τὰ κρίματα αὐτοῦ καὶ ἀνεξιχνίαστοι αἱ ὁδοὶ αὐτοῦ.

- ὡς βάθος ((φησι)) πλούτου καὶ σοφίας. (*Paed.* 3.87.3 [p. 284 l. 14] BP1) [C]
- βάθος τῆς γνώσεως (*Strom.* 5.54.3 [p. 363 l. 6] BP1) [All]
- ὡς βάθος πλούτου καὶ σοφίας καὶ γνώσεως θεοῦ (*Strom.* 5.80.2 [p. 379 l. 6] BP1) [C]**

Lac.: C I K P 33

θεου rell] του θεου F G

Romans 11.34

τίς γὰρ ἔγνω νοῦν κυρίου; ἢ τίς σύμβουλος αὐτοῦ ἐγένετο;

- πρὸ καταβολῆς κόσμου συμβούλου γενομένου τοῦ πατρός. (*Strom.* 7.7.4 [p. 7 l. 9f]) [All – Also Eph. 1.4, Is. 40.13]

Lac.: C I K P 33

Romans 11.36

ὅτι ἐξ αὐτοῦ καὶ δι' αὐτοῦ καὶ εἰς αὐτὸν τὰ πάντα· αὐτῷ ἡ δόξα εἰς τοὺς αἰῶνας, ἀμήν.

- ᾧ ἡ δόξα καὶ νῦν καὶ εἰς τοὺς αἰῶνας. (*Paed.* 3.101.2 [p. 291 l. 12]) [Ad]
- δοξάζειν τὸν μόνον τέλειον καὶ ἀγαθὸν θεόν, ἐξ οὗ τὰ πάντα (*Quis div.* 1.2 [p. 159 l. 8f]) [All]
- δι' οὗ καὶ γέγονε καὶ ἔστι τὰ πάντα (*Quis div.* 27.4 [p. 178 l. 9] BP1) [All]

(1) *Paed.* 3.101.2 preserves a common doxology. It is not necessarily from Rom.

11.36.

Lac.: C I K P 33

Romans 12.2

καὶ μὴ συσχηματίζεσθε τῷ αἰῶνι τούτῳ, ἀλλὰ μεταμορφοῦσθε τῇ ἀνακαινώσει τοῦ νοὸς εἰς τὸ δοκιμάζειν ὑμᾶς τί τὸ θέλημα τοῦ θεοῦ, τὸ ἀγαθὸν καὶ εὐάρεστον καὶ τέλειον.

- μὴ συσχηματίζεσθε, ((φησὶν ὁ ἀπόστολος,)) τῷ αἰῶνι τούτῳ, ἀλλὰ μεταμορφοῦσθε τῇ ἀνακαινώσει τοῦ νοός, εἰς τὸ δοκιμάζειν ὑμᾶς τί τὸ θέλημα τοῦ θεοῦ, τὸ ἀγαθὸν καὶ εὐάρεστον καὶ τέλειον. (*Strom.* 2.41.4 [p. 134 l. 26] BP1) [C]

TEXT: [και]¹⁹⁴ μη συσχηματιζεσθε τω αιωνι τουτω αλλα μεταμορφουσθε τη ανακαινωσει του νοος εις το δοκιμαζειν υμας τι το θελημα του θεου το αγαθον και ευαρεστον και τελειον

Lac.: C I K 33

.1) συσχηματιζεσθε

1. P46 L P 104 223 1739 2423 Cl

2. συνσχηματιζεσθε 01 B*

Ex-Al

3. συσχηματιζεσθαι A Ψ 049 876

4. συνσχηματιζεσθαι D F G

*Di-W**Uni-W**Com-W*

.2)

1. μεταμορφουσθε P46 B* L P 104 223 1739 2423 Cl

Pred-Al

2. μεταμορφουσθαι 01 A D* F G Ψ 049 876

Uni-W

.3) νοος

1. P46 A B D* F G 1739 Cl

Uni-W

¹⁹⁴ It is unclear whether Clement's manuscript included και. However, given that it would be unnecessary for this citation, it is possible that it was present. It has been provided provisionally here.

2. *add.* υμων 01 L P Ψ 049 104 223 876 2423

Uni-Byz

και rell] *om.* 1739 C^{vid}

αιωνι rell] αιωνιω B

του² rell] *om.* F G

ανακαινωσει rell] ανακενωσει 2423

Romans 12.3

Λέγω γὰρ διὰ τῆς χάριτος τῆς δοθείσης μοι παντὶ τῷ ὄντι ἐν ὑμῖν μὴ ὑπερφρονεῖν παρ' ὃ δεῖ φρονεῖν ἀλλὰ φρονεῖν εἰς τὸ σωφρονεῖν, ἐκάστῳ ὡς ὁ θεὸς ἐμέρισεν μέτρον πίστεως.

- ἐκ τῆς βαρβάρου κλαπέντα θεοδωρήτου χάριτος (*Strom.* 6.55.4 [p. 459 l. 28] [All – Also Rom. 12.6])

Lac.: C I K 33

Romans 12.5

οὕτως οἱ πολλοὶ ἐν σῶμά ἐσμεν ἐν Χριστῷ, τὸ δὲ καθ' εἷς ἀλλήλων μέλη.

- οὗ μέλη πάντες (*Paed.* 3.101.2 [p. 291 l. 10]) [All – Also Gal. 3.29; 1 Cor. 12.12; Eph. 5.30]

Lac.: C I K 33

Romans 12.6

ἔχοντες δὲ χαρίσματα κατὰ τὴν χάριν τὴν δοθεῖσαν ἡμῖν διάφορα, εἴτε προφητείαν κατὰ τὴν ἀναλογίαν τῆς πίστεως,

- ἐκ τῆς βαρβάρου κλαπέντα θεοδωρήτου χάριτος (*Strom.* 6.55.4 [p. 459 l. 28] [All – Also Rom. 12.6])

Lac.: C I K 33

Romans 12.8

εἴτε ὁ παρακαλῶν ἐν τῇ παρακλήσει· ὁ μεταδιδούς ἐν ἀπλότητι, ὁ προϊστάμενος ἐν σπουδῇ, ὁ ἐλεῶν ἐν ἰλαρότητι.

- ὁ μεταδιδούς ἔστω ἐν ἀπλότητι, ὁ προϊστάμενος ἐν σπουδῇ, ὁ ἐλεῶν ἐν ἰλαρότητι. (*Paed.* 3.96.3 [p. 289 l. 7] BP1) [C]
-

Lac.: C I K 33

.1) προισταμενος

1. A B D F G L P Ψ 049 104 223 876 1739 2423 Cl

Pred-Al

Uni-Byz

Uni-W

2. προιστανομενος (P31 προειστανομενος) 01

Ex-Al

σπουδη rell] σποδη 876

ο ελεων εν ιλαροτητι rell] *om.* P46

Romans 12.9

Ἡ ἀγάπη ἀνυπόκριτος. ἀποστυγοῦντες τὸ πονηρόν, κολλώμενοι τῷ ἀγαθῷ,

- ἀποστυγοῦντες τὸ πονηρόν | κολλώμενοι τῷ ἀγαθῷ (*Paed.* 2.50.4 [p. 188 l. 5] BP1) [C]
- ἀγάπην ἀνυπόκριτον (*Paed.* 3.79.3 [p. 280 l. 6] BP1) [Ad – Also 2 Cor. 6.6]
- + ἡ ἀγάπη ἀνυπόκριτος. ἀποστυγοῦντες τὸ πονηρόν, κολλώμενοι τῷ ἀγαθῷ (*Paed.* 3.96.3 [p. 289 l. 8] BP1) [C]**
- ((καὶ)) ἡ ἀγάπη ((φησὶν)) ἀνυπόκριτος ἔστ() ἡμῖν, αὐτοὶ τε ἀποστυγοῦντες τὸ πονηρόν γινώμεθα, πολλώμενοι τῷ ἀγαθῷ (*Strom.* 2.42.3 [p. 135 l. 12] BP1) [Ad]
- εἴη δ' ἂν ὁ τοιοῦτος ὁ κολλώμενος τῷ ἀγαθῷ κατὰ τὸν ἀπόστολον, ἀποστυγῶν τὸ πονηρόν ἀγάπην ἔχων ἀνυπόκριτον (*Strom.* 4.49.6 [p. 271 l. 8] BP1) [All]

Lac.: C I K 33

ανυποκριτος rell] ανυποκριτο F G

αποστυγουντες rell] αποστυγουντες F G

κολλωμενοι rell] καλλομενοι F; κολλομενοι G

Romans 12.10

τῇ φιλαδελφίᾳ εἰς ἀλλήλους φιλόστοργοι, τῇ τιμῇ ἀλλήλους προηγούμενοι,

- + τῇ φιλαδελφίᾳ εἰς ἀλλήλους φιλόστοργοι, τῇ τιμῇ ἀλλήλους προηγούμενοι. (*Paed.* 3.96.3 [p. 289 l. 9] BP1) [C]
- τῇ φιλαδελφίᾳ, τε ((καὶ τὰ ἐξῆς ἕως)) (*Strom.* 2.42.3 [p. 135 l. 14] BP1)

[Ad]

 Lac.: C I K 33

προηγούμενοι rel] προσηγούμενοι D*

Romans 12.11

τῇ σπουδῇ μὴ ὀκνηροί, τῷ πνεύματι ζέοντες, τῷ κυρίῳ δουλεύοντες,

- + τῇ σπουδῇ μὴ ὀκνηροί, τῷ πνεύματι ζέοντες, τῷ κυρίῳ δουλεύοντες
(*Paed.* 3.96.3 [p. 289 l. 11] BP1) [C]

 Lac.: C I K 33

.1) κυρίῳ

1. Ϙ46 01 A B L P Ψ 049 104 223 876 1739 2423 Cl

*Uni-Al**Uni-Byz*2. καιρῷ D*^c F G*Di-W**Uni-W**Com-W***Romans 12.12**

τῇ ἐλπίδι χαίροντες, τῇ θλίψει ὑπομένοντες, τῇ προσευχῇ προσκαρτεροῦντες,

- + τῇ ἐλπίδι χαίροντες, τῇ θλίψει ὑπομένοντες, τῇ προσευχῇ
προσκαρτεροῦντες, (*Paed.* 3.96.3 [p. 289 l. 12] BP1) [C]

 Lac.: C I K 33

 τη θλιψει υπομενοντες rel¹⁹⁵] τη θλιψει υπομενος A*; *om.* 104
Romans 12.13

ταῖς χρείαις τῶν ἁγίων κοινωνοῦντες, τὴν φιλοξενίαν διώκοντες.

- + τὴν φιλοξενίαν διώκοντες, ταῖς χρείαις τῶν ἁγίων κοινωνοῦντες
(*Paed.* 3.96.3 [p. 289 l. 13] BP1) [C]
-

¹⁹⁵ *NT auf Papyrus* has υπομενοντος for 01, but the online 01 transcription has υπομενοντες.

Lac.: C I K 33

.1)

1. χρειαις Ϙ46 01 A B L P Ψ 049 104 223 876 1739 2423 Cl

Uni-Al

Uni-Byz

2. μνειαις D* F G

Di-W

Uni-W

Com-W

την φιλοξενιαν διωκοντες ταις χρειαις των αγιων κοινωνουντες] 6-8 1-5 Cl

Romans 12.14

εὐλογεῖτε τοὺς διώκοντας [ὑμᾶς], εὐλογεῖτε καὶ μὴ καταρᾶσθε.

- εὐλογητέον οὖν τοὺς διώκοντας· εὐλογεῖτε καὶ μὴ καταρᾶσθε. (*Strom.* 4.99.2 [p. 292 l. 10] BP1) [C]

Lac.: C I K 33

.1)

1. ευλογειτε τους διωκοντας υμας ευλογειτε και μη καταρασθε 01 A L P Ψ 049 104 223 876 2423

Pred-Al

Uni-Byz

2. 1-3 5-8 B 1739

Ex-Al

3. 1-3 6-8 Ϙ46

4. 5-8 1-4 D^{*.2}

5. 5-8 F G (*homoiooteleuton*)

6. εὐλογητέον οὖν τοὺς διώκοντας 5-8 Cl

Romans 12.18

εἰ δυνατὸν τὸ ἐξ ὑμῶν, μετὰ πάντων ἀνθρώπων εἰρηνεύοντες·

- + from 12.9 εἰ δυνατόν, τὸ ἐξ ὑμῶν, μετὰ πάντων ἀνθρώπων εἰρηνεύοντες (*Strom.* 2.42.3 [p. 135 l. 14] BP1) [C]

Lac.: C I K 33

to rell] om. 049

Romans 12.21

μὴ νικῶ ὑπὸ τοῦ κακοῦ ἀλλὰ νίκα ἐν τῷ ἀγαθῷ τὸ κακόν.

- + μὴ νικῶ ((λέγει)) ὑπὸ τοῦ κακοῦ, ἀλλὰ νίκα ἐν τῷ ἀγαθῷ τὸ κακόν.
(*Strom.* 2.42.3 [p. 135 l. 16] BP1) [C]

Lac.: C I K 33

νικω rell] νικου A

υπο rell] απο F G

Romans 13.3

οἱ γὰρ ἄρχοντες οὐκ εἰσὶν φόβος τῷ ἀγαθῷ ἔργῳ ἀλλὰ τῷ κακῷ. θέλεις δὲ μὴ φοβεῖσθαι τὴν ἐξουσίαν· τὸ ἀγαθὸν ποίει, καὶ ἕξεις ἔπαινον ἐξ αὐτῆς·

- ((εἰ γὰρ)) οἱ ἄρχοντες οὐκ εἰσὶ φόβος τῷ ἀγαθῷ ἔργῳ (*Paed.* 1.82.4 [p. 138 l. 15] BP1) [C]

TEXT: οι γαρ αρχοντες ουκ εισι φοβος τω αγαθω εργω¹⁹⁶

Lac.: C I K 33

.1)

1. τω αγαθω εργω P46 01 A B D* G P 1739 Cl

Pr-Al

Pred-Al

Com-Al

2. τω αγαθοεργω F*

3. των αγαθων εργων L Ψ 049 104 223 876 2423

Pr-Byz

Uni-Byz

Com-Byz

Romans 13.4

θεοῦ γὰρ διάκονός ἐστιν σοὶ εἰς τὸ ἀγαθόν. ἐὰν δὲ τὸ κακὸν ποιῇς, φοβοῦ· οὐ γὰρ εἰκῇ τὴν μάχαιραν φορεῖ· θεοῦ γὰρ διάκονός ἐστιν ἑκδικὸς εἰς ὀργὴν τῷ τὸ κακὸν πράσσοντι.

¹⁹⁶ It is likely from Clement's introduction to this citation that his MS/MSS included the γαρ. It has therefore been included in the text.

- + ἔὰν δὲ τὸ κακὸν ποιῇς, φοβοῦ (*Pead.* 1.82.4 [p. 138 l. 17] BP1) [C]

Lac.: C I K 33

το² rell] *om.* P46

Romans 13.8

Μηδενὶ μηδὲν ὀφείλετε εἰ μὴ τὸ ἀλλήλους ἀγαπᾶν· ὁ γὰρ ἀγαπῶν τὸν ἕτερον νόμον πεπλήρωκεν.

- εἰ δὴ ὁ τὸν πλησίον ἀγαπῶν (*Strom.* 4.10.3 [p. 253 l. 2]) [All]
- ὁ γὰρ ἀγαπῶν τὸν ἕτερον νόμον πεπλήρωκεν (*Strom.* 4.49.7 [p. 271 l. 10] BP1) [C]
- ὁ ἀγαπῶν (*Strom.* 4.10.2 [p. 252 l. 27]) [Ad – Part of C of Rom. 12.9, 10]

Lac.: C I K 33

Romans 13.9

τὸ γὰρ οὐ μοιχεύσεις, οὐ φονεύσεις, οὐ κλέψεις, οὐκ ἐπιθυμήσεις, καὶ εἴ τις ἑτέρα ἐντολή, ἐν τῷ λόγῳ τούτῳ ἀνακεφαλαιοῦται [ἐν τῷ]· ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτόν.

- ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτόν, ((καὶ)) τῷ τύποντί σε εἰς τὴν σιαγόνα παρέχε καὶ τὴν ἄλλην, ((καὶ)) οὐκ ἐπιθυμήσεις, ἐπιθυμία γὰρ μόνῃ μεμοίχευκας. (*Protr.* 108.5 [p. 77 l. 20f]) [Ad – C Lev. 19.18, also Ad Mt. 19.19; 22.39; Mark 12.31; Luke 10.27; Gal. 5.14; Iac. 2.8]
- ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτόν (*Paed.* 120.4 [p. 229 l. 16]) [All – C Lev. 19.18, I think; All Mt. 19.19; 22.39; Mark 12.31; Luke 10.27; Gal. 5.14; Iac. 2.8]
- ὁ ἀγαπῶν τὸν πλησίον κακὸν οὐκ ἐργάζεται· τὸ γὰρ οὐ φονεύσεις, οὐ μοιχεύσεις, οὐ κλέψεις, καὶ εἴ τις ἑτέρα ἐντολή, ἐν τούτῳ μόνῳ ἀνακεφαλαιοῦται τῷ λόγῳ, τῷ >ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτόν.< (*Strom.* 4.10.2 [p. 252 l. 27] BP1) [Ad]*
- ἀγάπη γοῦν τὸ μὴ μοιχεῦσαι καὶ τὸ μὴ ἐπιθυμῆσαι τῆς τοῦ πλησίον τελειοῦται (*Strom.* 4.113.6 [p. 298 l. 14] BP1) [All]
- τὸ οὐ μοιχεύσεις, οὐ κλέψεις, οὐκ ἐπιθυμήσεις καὶ εἴ τις ἑτέρα ἐντολή, ἐν τούτῳ τῷ λόγῳ ἀνακεφαλαιοῦται, ἐν τῷ· ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτόν (*Strom.* 7.105.4 [p. 74 l. 18] BP1) [C]

TEXT: το γὰρ¹⁹⁷ οὐ μοιχεύσεις οὐ φονεύσεις¹⁹⁸ οὐ κλέψεις οὐκ ἐπιθυμήσεις καὶ εἰ τις ἑτέρα ἐντολὴ ἐν τούτῳ¹⁹⁹ τῷ λόγῳ ἀνακεφαλαιούται ἐν τῷ ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτὸν²⁰⁰

Lac.: C I K 33

.1)

1. κλέψεις P46 A B D F G L Ψ 049 1739 Cl

Pred-Al

Uni-Byz

2. *add.* οὐ ψευδομαρτυρήσεις 01 (P κλεψῆς οὐ ψευδομαρτυρήσης) (104 οὐ ψευδομαρτυρήσεις) 223 876 2423

.2)

1. ἑτέρα P46 01c B D F G L P Ψ 049 104 223 876 1739 2423 Cl

Pred-Al

Uni-Byz

Uni-W

2. *add.* ἐστὶν 01* A

Ex-Al

.3)

1. τῷ λόγῳ τούτῳ P46 01 B D F G 049 104 1739

Pred-Al

Uni-W

2. 3 1 2 A L P Ψ 223 2423 Cl

3. τῷ νόμῳ τούτῳ 876

.4)

1. ἐν τῷ² 01 A D L P Ψ 049 104 223 876 1739 2423 Cl

2. *om.* P46^{vid} B F G

.5) σεαυτὸν

1. P46 01 A B D 876 1739 2423 Cl

2. εαυτὸν F G L P Ψ 049 104 223

το rell] γεγραπται F G

¹⁹⁷ γὰρ found in *Strom.* 4.10.2.

¹⁹⁸ οὐ φονεύσεις found in *Strom.* 4.10.2.

¹⁹⁹ ἐν τούτῳ found in both *Strom.* 4.10.2 and *Strom.* 7.105.4.

²⁰⁰ Although *Strom.* 7.104.4 is preferred in this reconstruction, *Strom.* 4.10.2 offers insights into the MSS Clement had available.

μοιχευσεις rell] μοιχευσης P
 ου φονευσεις rell] ου φονευσης P; *om.* 1739
 επιθυμησης rell] επιθυμησης P
 τις rell] τι 104^{vid}
 αγαπησεις rell] αγαπησης P

Romans 13.10

ἡ ἀγάπη τῷ πλησίον κακὸν οὐκ ἐργάζεται· πλήρωμα οὖν νόμου ἡ ἀγάπη.

- ὁ ἀγαπῶν τὸν πλησίον κακὸν οὐκ ἐργάζεται (*Strom.* 4.10.2 [p. 252 l. 27] BP1) [C – Also Rom. 12.8, 9]
- εἰ δὴ ὁ τὸν πλησίον ἀγαπῶν κακὸν οὐκ ἐργάζεται καὶ πᾶσα ἐντολὴ ἐν τούτῳ ἀνακεφαλαιοῦται, τῷ ἀγαπᾶν τὸν πλησίον (*Strom.* 4.10.3 [p. 253 l. 2f]) [All]
- ἡ ἀγάπη τῷ πλησίον κακὸν οὐκ ἐργάζεται, ((μὴτε ἀδικοῦσα μὴτε ἀνταδικοῦσά ποτε, ἀγαθοποιῶσα δὲ πρὸς πάντας ἀγαξαπλῶς κατ' εἰκόνα θεοῦ.)) πλήρωμα οὖν νόμου ἡ ἀγάπη (*Strom.* 4.113.4 [p. 298 l. 9] BP1) [C]
- πλήρωμα νόμου τὸν Χριστόν (*Strom.* 4.130.3 [p. 305 l. 28] BP1) [All- Also Rom. 10.4 and Mt. 5.17]
- πλήρωμα δὲ νόμου (*Quis div.* 9.2 [p. 165 l. 21]) [All]

TEXT: ἡ ἀγάπη τῷ πλησίον κακὸν οὐκ ἐργάζεται· πλήρωμα οὖν νόμου ἡ ἀγάπη

Lac.: I K 33

.1)

1. οὐκ ἐργάζεται P⁴⁶ 01 A B C F G L P Ψ 104 876 1739 2423 Cl

Uni-Al

2. οὐ κατεργάζεται D* 049 223

.2)

1. οὖν P⁴⁶ 01 A B C L Ψ 104 223 876 1739 2423 Cl

Pred-Al

Pred-Byz

2. δε D* F G

Di-W

Uni-W

Com-W

3. γὰρ 049

4. *om.* P

ο αγαπη...εργαζεται rell] om. A
 τω rell] το 104
 πλησιον rell] πλησειω F G
 η² rell] om. $\mathfrak{P}46$

Romans 13.11

Καὶ τοῦτο εἰδότες τὸν καιρὸν, ὅτι ὥρα ἤδη ὑμᾶς ἐξ ὕπνου ἐγερθῆναι, νῦν γὰρ ἐγγύτερον ἡμῶν ἡ σωτηρία ἢ ὅτε ἐπιστεύσαμεν.

- ((γὰρ οἱ)) εἰδότες τὸν καιρὸν ((κατὰ τὸν ἀπόστολον,)) ὅτι ὥρα ὑμᾶς ἤδη ἐξ ὕπνου ἐγερθῆναι· νῦν γὰρ ἐγγύτερον ἡμῶν ἡ σωτηρία ἢ ὅτε ἐπιστεύσαμεν. (*Strom.* 4.141.3 [p. 310 l. 24] BP1) [C]

TEXT: [και τουτο]²⁰¹ ειδοτες τον καιρον οτι ωρα υμας ηδη εξ υπνου εγερθηναι νυν γαρ εγγυτερον ημων η σωτηρια η οτε επιστευσαμεν

Lac.: I K 33

.1)

1. ειδοτες 01 B C D G L P Ψ 049 104 223 876 1739 2423 Cl

Pred-Al

Uni-Byz

Pred-W

2. ιδοντες A* F

.2)

1. ωρα ηδη υμας 01* A B C

Ex-Al

2. 2 1 3 P

3. ωρα ηδη ημας $\mathfrak{P}46^{\text{vid}}$ 01c D 1739

4. ωρα ημας ηδη F G L Ψ 049 104 223 876 2423

Uni-W

5. 1 3 2 Cl

υπνου rell] υπνους F G

ημων rell] υμων P

²⁰¹ As always, it is impossible to know whether και τουτο was present in Clement's manuscript text. However, given that he has introduced it with a γαρ οι, it is possible that he left this off in the citation. It has been included provisionally.

Romans 13.12

ἡ νύξ προέκοψεν, ἡ δὲ ἡμέρα ἤγγικεν. ἀποθώμεθα οὖν τὰ ἔργα τοῦ σκότους, ἐνδυσώμεθα [δὲ] τὰ ὅπλα τοῦ φωτός.

- ἀποθεμένους γὰρ ἡμᾶς τὰ ἔργα τοῦ σκότους ἐνδύσασθαι τὰ ὅπλα τοῦ φωτός (*Paed.* 2.40.3 [p. 182 l. 1] BP1) [Ad]
- + ἡ νύξ προέκοψεν, ἡ δὲ ἡμέρα ἤγγικεν. ἀποθώμεθα οὖν τὰ ἔργα τοῦ σκότους, ἐνδυσώμεθα δὲ τὰ ὅπλα τοῦ φωτός. (*Strom.* 4.141.3 [p. 310 l. 26] BP1) [C]

Lac.: I K 33

.1)

1. ἀποθώμεθα 01 A B C L P Ψ 049 104 223 876 1739 2423 Cl

Pred-Al

Uni-Byz

2. ἀποβαλωμεθα P46 D^{*.2} F G

Pr-W

Uni-W

Com-W

.2)

1. ἐνδυσώμεθα δε A B C^{*} D^{*} P 1739 Cl

2. 1 01^{*}

3. καὶ ἐνδυσώμεθα 01c F G L Ψ 049 104 223 876 2423

Uni-Byz

4. ἐνδυσώμεθα οὖν P46^{*}

ἤγγικεν rell] ἤγγισεν A

Romans 13.13

ὥς ἐν ἡμέρᾳ εὐσχημόνως περιπατήσωμεν, μὴ κώμοις καὶ μέθαις, μὴ κοίταις καὶ ἀσελγείαις, μὴ ἔριδι καὶ ζήλῳ,

- + ὥς ἐν ἡμέρᾳ εὐσχημόνως περιπατοῦντας, μὴ κώμοις καὶ μέθαις, μὴ κοίταις καὶ ἀσελγείαις (*Paed.* 2.40.3 [p. 182 l. 2] BP1) [C]
- + from below ((ἐμάθομεν,)) εὐσχημόνως δὲ ὥς ἐν ἡμέρᾳ, ((τῷ Χριστῷ καὶ τῇ κυριακῇ τῇ φωτεινῇ ἀγωγῇ,)) περιπατοῦντες, μὴ κώμοις καὶ μέθαις, μὴ κοίταις καὶ ἀσελγείαις, μὴ ἔρισι καὶ ζήλοις. (*Strom.* 3.58.2 [p. 223 l. 2] BP1) [C]
- ὥς | ἐν ἡμέρᾳ περιπατοῦντες (*Strom.* 4.171.2 [p. 324 l. 11] BP1) [C]

TEXT: ως εν ημερα ευσημονως περιπατουντας μη κωμοις και μεθαις μη κοιταις και
 ασελγειαις μη ερισι και ζηλοις

Lac.: I K 33

.1)

1. εριδι και ζηλω P46 01 A C D F G L P Ψ 049 104 223 876 2423

Pred-Al

Uni-Byz

Uni-W

2. ερισι και ζηλοις B Cl

3. ερισι και ζηλω 1739

εν rell] *om.* P46

περιπατησωμεν rell] περιπατουντας Cl

Romans 13.14

ἀλλὰ ἐνδύσασθε τὸν κύριον Ἰησοῦν Χριστὸν καὶ τῆς σαρκὸς πρόνοιαν μὴ ποιεῖσθε
 εἰς ἐπιθυμίας.

- ἐνδύσασθαι ((γὰρ παγκάλως ἡμῖν ὁ θεῖος ἀπόστολος συμβουλεύει)) τὸν Χριστὸν Ἰησοῦν, καὶ τῆς σαρκὸς πρόνοιαν μὴ ποιεῖσθαι εἰς ἐπιθυμίας. (*Paed.* 3.56.2 [p. 268 l. 19] BP1) [C]
- τῆς σαρκὸς πρόνοιαν ποιεῖσθαι εἰς ἐπιθυμίας + Rom 13.13 (*Strom.* 3.58.2 [p. 223 l. 1] BP1) [C]

TEXT: [[...]]²⁰² ενδυσασθαι τον Χριστον Ιησουν και της σαρκος προνοιαν μη
 ποιεισθαι εις επιθυμιας

Lac.: I K 33

.1)

1. και 01 A B C L P Ψ 049 104 223 876 1739 2423 Cl

Pred-Al

Uni-Byz

2. *om.* P46 D* F G

Pr-W

Uni-W

Com-W

.2)

²⁰² As Clement does not include the ἀλλα/ἀλλ, it will not be included in the collation.

1. εις επιθυμίας 01 B D L P Ψ 049 104 223 876 1739 2423 Cl

Pred-Al

Uni-Byz

2. εις επιθυμian ρ46* A C

Ex-Al

3. εν επιθυμiais F G

τον κυριον Ιησουν Χριστον] 1 4 3 B Cl; 1 2 3 1739; Ιησουν Χριστον τον κυριον ημων
 ρ46
 σαρκος rell] *add.* υμων Ψ

Romans 14.2

ὃς μὲν πιστεύει φαγεῖν πάντα, ὁ δὲ ἀσθενῶν λάχανα ἐσθίει.

- ὁ δὲ ἀσθενῶν λάχανα ἐσθίει (*Strom.* 6.1.2 [p. 422 l. 13] BP1) [C]

Lac.: I K 33

.1)

1. ἐσθiei 01 A B C L P Ψ 049 104 223 876 1739 2423 Cl

Pred-Al

Uni-Byz

2. ἐσθieiτω ρ46 D* F G

Pr-W

Uni-W

Romans 14.3

ὁ ἐσθίων τὸν μὴ ἐσθιοντα μὴ ἐξουθενείτω, ὁ δὲ μὴ ἐσθίων τὸν ἐσθιοντα μὴ κρινέτω,
 ὁ θεὸς γὰρ αὐτὸν προσελάβετο.

- ὁ ἐσθίων τὸν μὴ ἐσθιοντα μὴ ἐξουθενείτω, ὁ δὲ μὴ ἐσθίων τὸν ἐσθιοντα μὴ κρινέτω (*Paed.* 2.10.3 [p. 160 l. 25] BP1) [C]
- ὁ μὴ ἐσθίων ((τοίνυν)) τὸν ἐσθιοντα μὴ ἐξουθενείτω, ὁ δὲ ἐσθίων τὸν μὴ ἐσθιοντα μὴ κρινέτω ὁ θεὸς γὰρ αὐτὸν προσελάβετο. (*Strom.* 3.52.3 [p. 220 l. 8] BP1) [C]

TEXT: ο εσθiων τον μη εσθιοντα μη εξουθενειτω, ο δε μη εσθiων τον εσθιοντα μη

κρινετω ο θεος γαρ αυτον προσελαβετο²⁰³

Lac.: I K 33

.1)

1. ο δε ϩ46 01* A B C D* Cl

2. και ο 01c L P Ψ 049 104 223 876 1739 2423

Uni-Byz

3. ουδε ο F G

εξουθενειτω rell] κρινετω A; εξουθενητω 104

εσθιοντα rell] εσθοντα ϩ46

μη⁴ rell] *om.* F G

ο θεος γαρ rell] 1 3 2 L; 1 2 104

Romans 14.6

ὁ φρονῶν τὴν ἡμέραν κυρίῳ φρονεῖ· καὶ ὁ ἐσθίων κυρίῳ ἐσθίει, εὐχαριστεῖ γὰρ τῷ θεῷ· καὶ ὁ μὴ ἐσθίων κυρίῳ οὐκ ἐσθίει καὶ εὐχαριστεῖ τῷ θεῷ.

- ὁ ἐσθίων ((λέγων)) κυρίῳ ἐσθίει καὶ εὐχαριστεῖ τῷ θεῷ· καὶ ὁ μὴ ἐσθίων κυρίῳ οὐκ ἐσθίει καὶ εὐχαριστεῖ τῷ θεῷ (*Paed.* 2.10.3 [p. 160 l. 28] BP1) [C]
- μετ' εὐχαριστίας ((ὅ τε αὖ μὴ χρώμενος καὶ αὐτὸς)) μετ' εὐχαριστίας (*Strom.* 3.85.2 [p. 235 l. 18f] BP1) [All – Also 1 Tim 4.4]

TEXT: [[...]] ο εσθίων κυριω εσθιει και ευχαριστει τω θεω και ο μη εσθίων κυριω ουκ εσθιει και ευχαριστει τω θεω

Lac.: I K 33

.1)

1. ευχαριστει γαρ 01 A B C D F G L Ψ 049 223 876 1739 2423

Pred-Al

Uni-Byz

Uni-W

2. και ευχαριστει ϩ46 P 104 Cl

Ex-Al

²⁰³ Clement seems to be adapting a great deal of the text in *Strom.* 3.52.3. All of the variant readings are singular readings. Therefore, the text for first part of the verse comes from *Paed.* 2.10.3 and the final part of the verse (which is missing from *Paed.* 2.10.3) comes from *Strom.* 3.52.3.

κυριω² rell] *add.* ουκ P*

θεω¹ rell] κυριω A

και ο μη εσθιων... ευχαριστησει τω θεω rell] *om.* L (*homoioteleuton*)

Romans 14.8

ἐάν τε γὰρ ζῶμεν, τῷ κυρίῳ ζῶμεν, ἐάν τε ἀποθνήσκωμεν, τῷ κυρίῳ ἀποθνήσκομεν. ἐάν τε οὖν ζῶμεν ἐάν τε ἀποθνήσκωμεν, τοῦ κυρίου ἐσμέν.

- τοῦ μηνήματος τοῦ κυρίου τὰ πάθη νεκρώσαντος, ἔζησε δὲ Χριστῷ. (*Strom.* 3.25.4 [p. 207 l. 16] BP1) [All – Also Col. 3.1, 5]

Lac.: I K

Romans 14.9

εἰς τοῦτο γὰρ Χριστὸς ἀπέθανεν καὶ ἔζησεν, ἵνα καὶ νεκρῶν καὶ ζώντων κυριεύσῃ.

- καὶ γὰρ ζώντων ἐστὶ καὶ νεκρῶν κύριος (*Ecl.* 17.2 [p. 141 l. 23] BP1) [Ad]
- ζῇ κύριος καὶ τὸ ἀνέστη κύριος (*Ecl.* 42 [p. 149 l. 10] BP1) [Ad – Ps. 17.47]

Lac.: I K 33

Romans 14.16

μὴ βλασφημείσθω οὖν ὑμῶν τὸ ἀγαθόν.

- μὴ βλασφημείσθω οὖν ἡμῶν τὸ ἀγαθόν. (*Paed.* 2.6.2 [p. 157 l. 20] BP1) [C]

Lac.: I K 33

.1)

1. υμων P⁴⁶^{vid} 01 A B C L P 049 104 223 876 1739 2423

Pred-Al

Uni-Byz

2. ημων D F G Ψ Cl

Pr-W

Uni-W

Com-W

ουν rell] *om.* F G

Romans 14.17

οὐ γάρ ἐστιν ἡ βασιλεία τοῦ θεοῦ βρῶσις καὶ πόσις ἀλλὰ δικαιοσύνη καὶ εἰρήνη καὶ

χαρὰ ἐν πνεύματι ἀγίῳ·

- + ὅτι γὰρ ἔστιν ἡ βασιλεία τοῦ θεοῦ βρωσις καὶ πόσις, ((φησὶν ὁ ἀπόστολος, ἵνα τὸ ἐφήμερον ἄριστον νοηθῇ,)) ἀλλὰ δικαιοσύνη καὶ εἰρήνη καὶ χαρὰ ἐν πνεύματι ἀγίῳ. (*Paed.* 2.6.2 [p. 157 l. 20] BP1) [C]**²⁰⁴
- οὐκ ἔστι δὲ ἡ βασιλεία τοῦ θεοῦ βρωσις καὶ πόσις (*Strom.* 3.48.3 [p. 218 l. 15] BP1) [C]
- οὐκ ἔστιν ἡ βασιλεία τοῦ θεοῦ βρωσις καὶ πόσις, ((οὐδὲ μὴν ἀποχή οἴνου καὶ κρεῶν,)) ἀλλὰ δικαιοσύνη καὶ εἰρήνη καὶ χαρὰ ἐν πνεύματι ἀγίῳ. (*Strom.* 3.53.4 [p. 220 l. 26] BP1) [C]

Lac. I K 33

.1)

1. βρωσις και ποσις 01 B D L P Ψ 049 104 223 876 1739 2423 Cl

Pred-Al

Uni-Byz

2. βρωσεις και ποσεις A (C ποσις) F G

Romans 14.20

μη ἔνεκεν βρώματος κατάλυε τὸ ἔργον τοῦ θεοῦ. πάντα μὲν καθαρὰ , ἀλλὰ κακὸν τῷ ἀνθρώπῳ τῷ διὰ προσκόμματος ἐσθίοντι.

- μη ἔνεκεν βρώματος κατάλυε τὸ ἔργον τοῦ θεοῦ (*Paed.* 2.11.1 [p. 161 l. 24] BP1) [C]

Lac.: I K 33

καταλυε rell] καταλυνειν F G; απολλυε 01*

το εργον rell] τον νομον Ψ

Romans 14.21

καλὸν τὸ μὴ φαγεῖν κρέα μηδὲ πιεῖν οἶνον μηδὲ ἐν ᾧ ὁ ἀδελφός σου προσκόπτει.

- Καλὸν μὲν οὖν τὸ μὴ φαγεῖν κρέα μηδὲ οἶνον πιεῖν (*Paed.* 2.11.1 [p. 161 l. 19] BP1) [C]
- καλὸν τὸ μὴ φαγεῖν κρέα μηδὲ πίνειν οἶνον (*Strom.* 3.85.2 [p. 235 l. 17])

²⁰⁴ *Paed.* 2.6.2 is the obvious choice because it is part of a continuous text.

BP1) [C]**²⁰⁵

Lac.: I K 33

.1)

1. κρεα 01 A B C D F G L P 049 104 223 876 2423 Cl

*Pred-Al**Uni-Byz**Uni-W*

2. κρεας Ψ 1739

Ex-Al

.2)

1. πειν 01 A B C L P Ψ 049 104 223 876 1739 2423

*Uni-Al**Uni-Byz*

2. πειν D*

3. πινειν F G

Romans 15.4

ὅσα γὰρ προεγράφη, εἰς τὴν ἡμετέραν διδασκαλίαν ἐγράφη, ἵνα διὰ τῆς ὑπομονῆς καὶ διὰ τῆς παρακλήσεως τῶν γραφῶν τὴν ἐλπίδα ἔχωμεν.

- ὅσα γὰρ ἐγράφη, ((λέγει,)) εἰς τὴν ἡμετέραν διδασκαλίαν ἐγράφη, ἵνα διὰ τῆς ὑπομονῆς καὶ τῆς παρακλήσεως τῶν γραφῶν τὴν ἐλπίδα ἔχωμεν τῆς παρακλήσεως. (*Strom.* 4.19.4 [p. 257 l. 11] BP1) [C]

Lac.: I K 33

.1)

1. προεγραφη 01 A C L 049 104 223 876 1739 2423

*Pred-Al**Uni-Byz*

2. προσεγραφη D* F G

*Di-W**Uni-W**Com-W*

3. εγραφη παντα B

²⁰⁵ In *Strom.* 3.85.2, he cites other passages from similar areas in Romans and is perhaps therefore more likely to be citing from a manuscript. This is the citation that has been used for the collation.

4. προεγγραφή παντα P Ψ

Ex-Al

5. εγγραφή Cl

.2)

1. εγγραφή 01* B C D F G 1739 Cl

Uni-W

2. προεγγραφή 01c A L P Ψ 049 104 223 876 2423

Uni-Byz

.3)

1. δια² 01 A B C L 049 223 1739

Pred-Al

2. om. D F G P Ψ 104 876 2423 Cl

Uni-W

.4)

1. εχωμεν 01 A C D F G L Ψ 049 104 876 1739 2423

Pred-Al

Pred-Byz

Uni-W

2. εχομεν P 223

3. add. της παρακλησεως B Cl

Romans 15.6

ἵνα ὁμοθυμαδὸν ἐν ἐνὶ στόματι δοξάζητε τὸν θεὸν καὶ πατέρα τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ.

- καὶ πατήρ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ (*Strom.* 5.38.1 [p. 351 l. 26] BP1) [Ad – Also 2 Cor. 11.31]

Lac.: I K 33

Romans 15.13

Ὁ δὲ θεὸς τῆς ἐλπίδος πληρώσαι ὑμᾶς πάσης χαρᾶς καὶ εἰρήνης ἐν τῷ πιστεύειν, εἰς τὸ περισσεύειν ὑμᾶς ἐν τῇ ἐλπίδι ἐν δυνάμει πνεύματος ἁγίου.

- ὁ θεὸς τῆς ἐλπίδος (*Strom.* 4.49.7 [p. 271 l. 10] BP1) [Ad]

Lac.: I F 33

Romans 15.14

Πέπεισμαι δέ, ἀδελφοί μου, καὶ αὐτὸς ἐγὼ περὶ ὑμῶν ὅτι καὶ αὐτοὶ μεστοὶ ἐστε ἀγαθωσύνης, πεπληρωμένοι πάσης [τῆς] γνώσεως, δυνάμενοι καὶ ἀλλήλους νουθετεῖν.

- μεστοὶ τῆς ἀγαθωσύνης πεπληρωμένοι, ((φησί,)) πάσης τῆς γνώσεως. (*Strom.* 4.49.7 [p. 271 l. 12] BP1) [Ad]*

TEXT: ἀγαθωσύνης πεπληρωμένοι πάσης τῆς γνώσεως

Lac.: I K 33

.1)

1. της 01 B P Ψ 049 1739 Cl

Pr-Al

2. *om.* ℣46 A C D F G L 104 223 876 2423

Pred-Byz

Uni-W

αγαθωσυνης rell] *add.* και D; αγαπης και F G; αγαθοσυνης 104

Romans 15.29

οἶδα δὲ ὅτι ἐρχόμενος πρὸς ὑμᾶς ἐν πληρώματι εὐλογίας Χριστοῦ ἐλεύσομαι.

- οἶδα ὅτι ἐρχόμενος ((φησί)) πρὸς ὑμᾶς ((ὁ ἀπόστολος)) ἐν πληρώματι εὐλογίας Χριστοῦ ἐλεύσομαι (*Strom.* 5.64.5 [p. 369 l. 15] BP1) [C]
- πλήρωμα Χριστοῦ (*Strom.* 5.64.5 [p. 369 l. 18] BP1) [Ad]

Lac.: I K 33

.1)

1. ευλογιας Χριστου ℣46 01* A B C D F G P 1739 Cl

Pr-Al

Pred-Al

Com-Al

Uni-W

2. ευλογιας του ευαγγελιου του Χριστου 01c L Ψ 049 104 223 876 2423

Uni-Byz

οιδα δε rell] οιδα τε (or οιδατε) ℣46; γνωσκω γαρ F G; 1 Cl
 ερχομενος rell] *om.* F G

πληρωματι rell] πληροφορια F G; πληροφοριας D*

Romans 16.16

ἀσπάσασθε ἀλλήλους ἐν φιλήματι ἀγίῳ. ἀσπάζονται ὑμᾶς αἱ ἐκκλησίαι πᾶσαι τοῦ Χριστοῦ.

- ἅγιον αὐτὸ κέκληκεν ὁ ἀπόστολος (*Paed.* 3.81.3 [p. 281 l. 9] BP1) [All – Also 1 Cor. 16.20; 2 Cor. 13.12; 1 Thess. 5.26]

Lac.: I K

Romans 16.18

οἱ γὰρ τοιοῦτοι τῷ κυρίῳ ἡμῶν Χριστῷ οὐ δουλεύουσιν ἀλλὰ τῇ ἑαυτῶν κοιλίᾳ, καὶ διὰ τῆς χρηστολογίας καὶ εὐλογίας ἐξαπατῶσιν τὰς καρδίας τῶν ἀκάκων.

- ταῖς καρδίαις τῶν ἀκάκων (*Paed.* 1.19.5 [p. 101 l. 20] BP1) [Ad]*
- τοὺς τοιούτους ἐκάλεσεν, τοὺς φιληδονοὺς, τοὺς γαστρὶ καὶ αἰδοίοις δουλεύοντας (*Strom.* 4.100.3 [p. 292 l. 22] BP1) [All]

TEXT: ταις καρδιας των ακακων

Lac.: I K 33

Romans 16.19

ἡ γὰρ ὑμῶν ὑπακοὴ εἰς πάντας ἀφίκετο· ἐφ' ὑμῖν οὖν χαίρω, θέλω δὲ ὑμᾶς σοφοὺς εἶναι εἰς τὸ ἀγαθόν, ἀκεραίους δὲ εἰς τὸ κακόν.

- + θέλω δὲ ὑμᾶς σοφοὺς μὲν εἶναι εἰς τὸ ἀγαθόν, ἀκεραίους δὲ εἰς τὸ κακόν. (*Paed.* 1.19.5 [p. 101 l. 22] BP1) [C]

Lac.: I K 33

.1)

1. θελω δε 01 A B C L P Ψ 049 104 223 876 1739 2423 Cl

Pred-Al

Uni-Byz

2. και θελω D* F G

Di-W

Uni-W

Com-W

3. και θελω δε P46

.2)

1. σοφους P46 B D F G L Ψ

Uni-W

2. add. μεν 01 A C P 049 104 223 876 1739 2423 Cl

Pred-Al

Pred-Byz

Romans 16.25

Τῷ δὲ δυναμένῳ ὑμᾶς στηρίξαι κατὰ τὸ εὐαγγέλιόν μου καὶ τὸ κήρυγμα Ἰησοῦ Χριστοῦ, κατὰ ἀποκάλυψιν μυστηρίου χρόνοις αἰωνίοις σεσιγημένου,

- κατὰ ἀποκάλυψιν μυστηρίου χρόνοις αἰωνίοις σεσιγημένου (*Strom.* 5.64.6 [p. 369 l. 19] BP1) [C]

Lac.: I K 33

1.)

1. τω δε... σεσιγημενου 01 A B C D F G L P Ψ 049 104 1739 Cl

Uni-Al

Uni-W

2. om. 223 876 2423

Di-Byz

Romans 16.26

φανερωθέντος δὲ νῦν διὰ τε γραφῶν προφητικῶν κατ' ἐπιταγὴν τοῦ αἰωνίου θεοῦ εἰς ὑπακοὴν πίστεως εἰς πάντα τὰ ἔθνη γνωρισθέντος,

- εἰς ὑπακοὴν πίστεως εἰς | πάντα τὰ ἔθνη γνωρισθέντος, (*Strom.* 4.9.1 [p. 252 l. 4] BP1) [C]
- + φανερωθέντος δὲ νῦν διὰ τε γραφῶν προφητικῶν κατ' ἐπιταγὴν τοῦ αἰωνίου θεοῦ εἰς ὑπακοὴν πίστεως εἰς πάντα τὰ ἔθνη γνωρισθέντος (*Strom.* 5.64.6 [p. 369 l. 19] BP1) [C]

Lac.: I K 33

.1)

1. φανερωθεντος...γνωρισθεντος 01 A B C D F G L P Ψ 049 104 1739 Cl

Uni-Al

Uni-W

2. om. 223 876 2423

Di-Byz

τε rell] om. δε

υπακοην rell] υπατογην 1739

Romans 16.27

μόνῳ σοφῷ θεῷ, διὰ Ἰησοῦ Χριστοῦ, ᾧ ἡ δόξα εἰς τοὺς αἰῶνας, ἀμήν.

- + μόνῳ σοφῷ θεῷ διὰ Ἰησοῦ Χριστοῦ (*Strom.* 4.9.1 [p. 252 l. 5] BP1) [C]

Lac.: I K 33

.1)

1. μονω...αμην 01 A B C D F G L P Ψ 049 104 1739 Cl

Uni-Al

Uni-W

2. om. 223 876 2423

Di-Byz

σοφῳ θεῳ rell] 2 1 D

Ιησου Χριστου rell] 2 1 B

1 Corinthians

1 Corinthians 1.1

Παῦλος κλητὸς ἀπόστολος Χριστοῦ Ἰησοῦ διὰ θελήματος θεοῦ καὶ Σωσθένης ὁ ἀδελφός

- εἶναί φασι καὶ Σωσθένην τὸν ἅμα Παύλῳ Κορινθίοις ἐπιστείλαντα' (*Hypoc.* [p. 196 l. 8] BP1) [All]

Lac. C I K

1 Corinthians 1.9

πιστὸς ὁ θεός, δι' οὗ ἐκλήθητε εἰς κοινωνίαν τοῦ υἱοῦ αὐτοῦ Ἰησοῦ Χριστοῦ τοῦ κυρίου ἡμῶν.

- πιστὸς ὁ θεός (*Strom.* 2.27.3 [p. 127 l. 26] BP1) [Ad – Also 1 Cor. 10.13; 2 Cor. 1.18]
- πιστὸς ὁ θεὸς (*Strom.* 5.13.1 [p. 334 l. 18]) [Ad – Also 1 Cor. 10.13]

Lac.: I K

1 Corinthians 1.13

μεμέρισται ὁ Χριστός; μὴ Παῦλος ἐσταυρώθη ὑπὲρ ὑμῶν, ἢ εἰς τὸ ὄνομα Παύλου ἐβαπτίσθητε;

- ὁ Χριστὸς οὐ μερίζεται (Protr. 112.3 [p. 79 l. 17] BP1) [All]
- γὰρ ἐξίσταται ποτε τῆς αὐτοῦ περιωπῶς ὁ υἱὸς τοῦ θεοῦ, οὐ μερίζόμενος, (Strom. 7.5.5 (p. 5 l. 26)) [All]

Lac. I K

1 Cor. 1.14

εὐχαριστῶ [τῷ θεῷ] ὅτι οὐδένα ὑμῶν ἐβάπτισα εἰ μὴ Κρίσπον καὶ Γάϊον

- εὐχαριστῶ, ὅτι οὐδένα ὑμῶν ἐβάπτισα (Hypoc. [p. 196 l. 23] BP1) [C]

Lac.: I K

.1)

1. τω θεῷ P⁴⁶^{vid} 01c C D F G L P Ψ 049 104 223 876 2423

Uni-Byz

Uni-W

2. om. 01* B 1739 Cl

Ex-Al

3. add. μου A 33

Ex-Al

1 Corinthians 1.18

Ὁ λόγος γὰρ ὁ τοῦ σταυροῦ τοῖς μὲν ἀπολλυμένοις μωρία ἐστίν, τοῖς δὲ σωζομένοις ἡμῖν δύναμις θεοῦ ἐστίν.

- μωρία δὲ αὕτη τοῖς εἰς πανουργίαν ἠκονημένοις δοκεῖ. (Paed. 1.16.3 [p. 100 l. 1] BP1) [All]

Lac.: I K

1 Corinthians 1.19

γέγραπται γάρ· ἀπολῶ τὴν σοφίαν τῶν σοφῶν καὶ τὴν σύνεσιν τῶν συνετῶν ἀθετήσω.

- ἀπολῶ τὴν σοφίαν τῶν σοφῶν, καὶ τὴν σύνεσιν τῶν συνετῶν ἀθετήσω (Strom. 1.24.4 [p. 16 l. 7] BP1) [C – Is. 29.14]
- ἀπολῶ τὴν σοφίαν τῶν σοφῶν, καὶ τὴν σύνεσιν τῶν συνετῶν ἀθετήσω (Strom. 1.88.1 [p. 56 l. 17] BP1) [C – Is. 29.14]

- ἀπολῶ τὴν σοφίαν τῶν σοφῶν (*Strom.* 1.89.2 [p. 57 l. 20] BP1) [C]
- + from 1 Cor. 1.20 ἀπολῶ τὴν σοφίαν τῶν σοφῶν καὶ τὴν σύνεσιν τῶν συνετῶν ἀθετήσω (*Strom.* 5.8.1 [p. 330 l. 21] BP1) [C]

Lac.: I K

συνετων rell] συνετω C; ασυνετων F G

1 Corinthians 1.20

ποῦ σοφός; ποῦ γραμματεὺς; ποῦ συζητητὴς τοῦ αἰῶνος τούτου; οὐχὶ ἐμώρανε ὁ θεὸς τὴν σοφίαν τοῦ κόσμου;

- σοφίαν μεταδιώκομεν ἀγίαν· μωρία δὲ αὕτη τοῖς εἰς πανουργίαν ἠκονημένοις δοκεῖ. (*Paed.* 1.16.3 [p. 100 l. 1] BP1) [All]
- + ποῦ σοφός; ποῦ γραμματεὺς; ποῦ συζητητὴς τοῦ αἰῶνος τούτου; ((πρὸς ἀντιδιαστολὴν τῶν γραμματέων τοὺς τοῦ αἰῶνος τούτου ζητητάς, τοὺς ἐξ ἔθνων φιλοσόφους τάξας.)) οὐχὶ ἐμώρανε ὁ θεὸς τὴν σοφίαν τοῦ κόσμου; (*Strom.* 1.88.1 [p. 56 l. 19] BP1) [C]**
- οὐχὶ ἐμώρανε ὁ θεὸς τὴν σοφίαν τοῦ κόσμου ((ἐπ' ἴσης τῶ)) οὐκ ἐμώρανε²⁰⁶ (*Strom.* 1.89.1 [p. 57 l. 14] BP1) [C]
- ποῦ τοίνυν γραμματεὺς; ποῦ συζητητὴς τοῦ αἰῶνος τούτου; οὐχὶ ἐμώρανε ὁ θεὸς τὴν σοφίαν τοῦ κόσμου τούτου; + to 1 Cor. 1.19 (*Strom.* 5.8.1 [p. 330 l. 19] BP1)

Lac.: I K

.1)

1. συζητητης L P Ψ 33 049 104 223 876 1739 2423 Cl

Uni-Byz

2. συζητητης P11 P46 01 A B* C D F G

Pr-Al

Uni-W

.2)

1. κοσμου P46 01* A B C* D* P 33 Cl

Pr-Al

Pred-Al

Com-Al

²⁰⁶ Note: *Strom.* 1.89.1 repeats οὐκ[ι] ἐμώρανε as a clarification.

2. *add.* τουτου ϩ11 01c F G L Ψ 049 104 223 876 1739 2423

Uni-Byz

1 Corinthians 1.21

ἐπειδὴ γὰρ ἐν τῇ σοφίᾳ τοῦ θεοῦ οὐκ ἔγνω ὁ κόσμος διὰ τῆς σοφίας τὸν θεόν,
εὐδόκησεν ὁ θεὸς διὰ τῆς μωρίας τοῦ κηρύγματος σῶσαι τοὺς πιστεύοντας

- + ἐπειδὴ ἐν τῇ σοφίᾳ τοῦ θεοῦ ((τουτέστι διὰ τῶν προφητῶν
κατηγγελημένη,)) οὐκ ἔγνω ὁ κόσμος διὰ τῆς σοφίας, ((τῆς διὰ τῶν
προφητῶν λαλούσης,)) αὐτόν, ((δηλονότι τὸν θεόν,)) εὐδόκησεν οὗτος ὁ
θεὸς διὰ τοῦ κηρύγματος τῆς μωρίας, ((τῆς δοκούσης Ἑλλησιν εἶναι
μωρίας,)) σῶσαι τοὺς πιστεύοντας' (*Strom.* 1.88.3 [p. 56 l. 24] BP1) [C]
- σῶσαι τοὺς πιστεύοντας' (*Strom.* 1.88.4 [p. 56 l. 28] BP1) [C]

TEXT: επειδη εν τη σοφια του θεου ουκ εγνω ο κοσμος δια της σοφιας αυτον²⁰⁷
ευδοκησεν ουτος ο θεος δια του κηρυγματος της μωριας σωσαι τους πιστευοντας

Lac.: I K

.1)

1. γαρ ϩ11 ϩ46 01 A B C F G L P Ψ 049 33 104 223 876 1739 2423

Uni-Al

Uni-Byz

2. *om.* D* Cl

.2)

1. ευδοκησεν ϩ46 01 A B D F G L P Ψ 049 33 223 876 1739 2423 Cl

Pred-Al

Uni-Byz

Uni-W

2. ηυδοκησεν ϩ11 C 104

Ex-Al

θεου rell] κοσμου ϩ46

τον θεον rell] αυτον Cl

ο θεος rell] τω θεω F G

της μωριας του κηρυγματος rell] 3 4 1 2 Cl

πιστευοντας rell] πιστευσαντας L

²⁰⁷ It appears that Clement's text (at least from the evidence available) read αυτον for τον θεον, because he clarifies the αυτον ("him") by stating, δηλονότι τὸν θεόν ("clearly God").

1 Corinthians 1.22

ἐπειδὴ καὶ Ἰουδαῖοι σημεῖα αἰτοῦσιν καὶ Ἕλληνες σοφίαν ζητοῦσιν,

- σοφίαν (*Paed.* 1.16.3 [p. 100 l. 1] BP1) [All]
- Ἐβραῖοι μὲν γὰρ σημεῖα αἰτοῦσιν, ((ἢ φησιν ὁ ἀπόστολος,)) Ἕλληνες δὲ σοφίαν ζητοῦσι (*Strom.* 1.21.3 [p. 14 l. 18] BP1) [Ad]*
- + ἐπειδὴ Ἰουδαῖοι, ((φησί,)) σημεῖα αἰτοῦσι ((πρὸς πίστιν,)) Ἕλληνες δὲ σοφίαν ζητοῦσι, (*Strom.* 1.88.4 [p. 57 l. 1] BP1) [Ad]*
- διὸ καὶ τοῖς τὴν σοφίαν αἰτοῦσι τὴν παρ' αὐτοῖς ὀρεκτέον τὰ οἰκεῖα (*Strom.* 5.18.6 [p. 338 l. 9]) [All]

TEXT: επειδη Ιουδαιοι σημεια αιτουσιν Ελληνες δε σοφια ζητουσι

Lac.: I K

.1)

1. καὶ¹ P¹¹ 01 A B C D L P Ψ 049 33 104 223 876 1739 2423

Pred-Al

Uni-Byz

2. om. P⁴⁶ F G Cl

.2)

1. σημεια P⁴⁶ 01 A B C D F G P Ψ 33 104 1739 Cl

Uni-Al

Uni-W

2. σημειον L 049 223 876 2423

Di-Byz

Uni-Byz

Com-Byz

επειδη rell] επει F G

καὶ¹ rell] καὶ ι 104^{vid}

καὶ Ελληνες rell] Ελληνες δε Cl

ζητουσιν rell] επιζητουσιν A

1 Corinthians 1.23

ἡμεῖς δὲ κηρύσσομεν Χριστὸν ἐσταυρωμένον, Ἰουδαίοις μὲν σκάνδαλον, ἔθνεσιν δὲ μωρίαν,

- + ((τοὺς ἀναγκαστικούς καλουμένους λόγους καὶ τοὺς ἄλλους συλλογισμοὺς δηλονότι,)) ἡμεῖς δὲ κηρύσσομεν Ἰησοῦν Χριστὸν

ἐσταυρωμένον, Ἰουδαίοις μὲν σκάνδαλον ((διὰ τὸ εἰδότας τὴν προφητείαν μὴ πιστεύειν τῇ ἐκβάσει,)) Ἑλλήσι δὲ μωρίαν (Strom. 1.88.4 [p. 57 l. 2] BP1) [C]

- κηρύσσομεν (Strom. 5.25.4 [p. 341 l. 22] BP1) [All]
- Ἰουδαίοις μὲν σκάνδαλον, Ἑλλήσι δὲ μωρίαν (Strom. 6.127.1 [p. 496 l. 8] BP1) [C]
- μωρία, ((τοῖς δὲ)) σκάνδαλον (Ecl. 27.6 [p. 145 l. 8] BP1) [Ad]

TEXT: ημεῖς δε κηρυσσομεν Ἰησουν Χριστον εσταυρωμενον, Ἰουδαιοις μεν σκανδαλον Ἑλλησι δε μωριαν

Lac.: I K

.1)

1. εθνεσιν 01 A B C* D* F G L P Ψ 33 104

Pred-Al

Uni-W

2. Ἑλλεσι 049

2. Ἑλλησι 223 876 2423 1739 Cl

Pr-Byz

Χριστον rell] Ἰησουν Χριστον Cl

1 Corinthians 1.24

αὐτοῖς δὲ τοῖς κλητοῖς, Ἰουδαίοις τε καὶ Ἑλλήσιν, Χριστὸν θεοῦ δύναμιν καὶ θεοῦ σοφίαν·

- + αὐτοῖς δὲ τοῖς κλητοῖς Ἰουδαίοις τε καὶ Ἑλλήσιν Χριστὸς θεοῦ | δύναμις ἐστὶ καὶ θεοῦ σοφία. (Strom. 1.88.8 [p. 57 l. 12] BP1) [C]*
- κλητοὶ (Strom. 1.89.3 [p. 57 l. 24] BP1) [Ad]
- θεοῦ δὲ <σοφίαν> (Strom. 1.90.1 [p. 57 l. 31] BP1) [Ad]
- δύναμις ((οὔσα καὶ)) σοφία τοῦ θεοῦ (Strom. 1.100.1 [p. 63 l. 30] BP1) [Ad]*
- δύναμις γὰρ καὶ σοφία ὁ λόγος τοῦ θεοῦ (Strom. 1.169.3 [p. 105 l. 23] BP1) [Ad]*
- δύναμις καὶ σοφία τοῦ θεοῦ (Strom. 1.174.3 [p. 108 l. 11] BP1) [Ad]*
- σοφία καὶ δύναμις θεοῦ (Strom. 2.52.7 [p. 141 l. 21] BP1) [Ad]*
- δύναμις τοῦ θεοῦ ἐστὶν ὁ κύριος (Strom. 6.47.3 [p. 455 l. 29] BP1) [Ad]*
- δύναμιν θεοῦ καὶ σοφίαν (Strom. 6.127.2 [p. 496 l. 11] BP1) [Ad]*

- δύναμις ((γὰρ τοῦ)) θεοῦ ((ὁ υἱός)) (*Strom.* 7.7.4 [p. 7 l. 11] BP1) [Ad]*
- + ((ὀλίγοις δὲ)) σοφία ((οὕτως καὶ)) δύναμις ((εὐρίσκεται)) θεοῦ (*Ecl.* 27.6 [p. 145 l. 9] BP1) [Ad]

TEXT: αυτοὶς δε τοὶς κλητοῖς Ἰουδαίοις τε καὶ Ἑλλήσι Χριστὶς θεοῦ δυναμὶς [ἐστίν]²⁰⁸
καὶ θεοῦ σοφία

Lac.: I K

.1)

1. δε ϣ46 01 A B C D L P Ψ 049 33 223 876 1739 2423 Cl

Uni-Al

Uni-Byz

2. om. F G 104

.2)

1. Χριστὸν θεοῦ δυναμὶν καὶ θεοῦ σοφίαν 01 A B C D F G L P Ψ 049 33 104 223 876
1739 2423

Pred-Al

Uni-Byz

Uni-W

2. Χριστὸς θεοῦ δυναμὶς καὶ θεοῦ σοφία ϣ46 Cl²⁰⁹

αὐτοῖς rell] αὐτοὶ C*

τοῖς rell] om. F G

1 Corinthians 1.26

Βλέπετε γὰρ τὴν κλησιν ὑμῶν, ἀδελφοί, ὅτι οὐ πολλοὶ σοφοὶ κατὰ σάρκα, οὐ πολλοὶ
δυνατοί, οὐ πολλοὶ εὐγενεῖς

- πίστις δὲ οὐ σοφῶν τῶν κατὰ κόσμον, ἀλλὰ τῶν κατὰ θεόν ἐστίν τὸ
κτῆμα (*Paed.* 3.78.2 [p. 279 l. 17] BP1) [All]

Lac.: I K

1 Corinthians 1.27

ἀλλὰ τὰ μωρὰ τοῦ κόσμου ἐξελέξατο ὁ θεός, ἵνα καταισχύνῃ τοὺς σοφοὺς, καὶ τὰ
ἀσθενῆ τοῦ κόσμου ἐξελέξατο ὁ θεός, ἵνα καταισχύνῃ τὰ ἰσχυρά,

²⁰⁸ The ἐστι(ν) is found in only one other allusion/adaptation and has been included provisionally.

²⁰⁹ Clement may have had ἐστι[v] καὶ

- πίστις δὲ οὐ σοφῶν τῶν κατὰ κόσμον, ἀλλὰ τῶν κατὰ θεόν ἐστὶν τὸ κτῆμα (*Paed.* 3.78.2 [p. 279 l. 17] BP1) [All]

Lac.: I K

1 Corinthians 1.30

ἐξ αὐτοῦ δὲ ὑμεῖς ἐστε ἐν Χριστῷ Ἰησοῦ, ὃς ἐγενήθη σοφία ἡμῖν ἀπὸ θεοῦ, δικαιοσύνη τε καὶ ἁγιασμὸς καὶ ἀπολύτρωσις,

- Εἰ τοίνυν αὐτόν τε | τὸν Χριστὸν σοφίαν φαμέν καὶ τὴν ἐνέργειαν αὐτοῦ τὴν διὰ τῶν προφητῶν (*Strom.* 6.61.1 [p. 462 l. 18] BP1) [All]

Lac.: I K

1 Corinthians 1.31

ἵνα καθὼς γέγραπται· ὁ καυχώμενος ἐν κυρίῳ καυχάσθω.

- ((μὴ καυχάσθω ὁ σοφὸς ἐν τῇ σοφίᾳ αὐτοῦ, καὶ μὴ καυχάσθω ὁ ἰσχυρὸς ἐν τῇ ἰσχύϊ αὐτοῦ,)) ὁ δὲ καυχώμενος ἐν κυρίῳ καυχάσθω (*Paed.* 1.37.2 [p. 112 l. 13] BP1) [C of Ier 9.23ff.

Lac.: I K

o rell] o δε Cl

καυχασθω rell] καυχαισθω F

1 Corinthians 2.5

ἵνα ἡ πίστις ὑμῶν μὴ ᾖ ἐν σοφίᾳ ἀνθρώπων ἀλλ' ἐν δυνάμει θεοῦ.

- ἵνα ἡ πίστις ὑμῶν μὴ ᾖ ἐν σοφίᾳ ἀνθρώπων, ἀλλ' ἐν δυνάμει θεοῦ. (*Strom.* 1.50.3 [p. 33 l. 1] BP1) [C] + Following 2 Cor. 1.9f and precedes 1 Cor. 2.15
- ἵνα ἡ πίστις ὑμῶν μὴ ᾖ ἐν σοφίᾳ ἀνθρώπων ((τῶν πείθειν ἐπαγγελλομένων)) ἀλλ' ἐν δυνάμει θεοῦ (*Strom.* 5.9.2 [p. 331 l. 17] BP1) [C]

Lac.: I K

.1)

1. υμων P46 01 A B C D F G L P Ψ 049 33 104 876 1739 2423

Uni-Al

Pred-Byz

Uni-W

2. ημων 223 Cl

.2)

1. η² P⁴⁶ 01 A B C D L P 049 104 223 1739 2423 Cl

Pred-Al

Pred-Byz

2. om. F G Ψ 33 876

αλλ εν δυναμει rel]] αλλα εν δυναμει B

1 Corinthians 2.6

Σοφίαν δὲ λαλοῦμεν ἐν τοῖς τελείοις, σοφίαν δὲ οὐ τοῦ αἰῶνος τούτου οὐδὲ τῶν ἀρχόντων τοῦ αἰῶνος τούτου τῶν καταργουμένων·

- σοφίαν δὲ λαλοῦμεν ἐν τοῖς τελείοις, σοφίαν δὲ οὐ τοῦ αἰῶνος τούτου οὐδὲ τῶν ἀρχόντων τοῦ αἰῶνος τούτου τῶν καταργουμένων· (*Strom.* 5.25.2 [p. 341 l. 14] BP1) [C]
- σοφίαν δὲ λαλοῦμεν ἐν τοῖς τελείοις, σοφίαν δὲ οὐ τοῦ αἰῶνος τούτου οὐδὲ τῶν ἀρχόντων τοῦ αἰῶνος τούτου τῶν καταργουμένων· (*Strom.* 5.65.5 [p. 370 l. 5] BP1) [C]
- σοφίαν δὲ λαλοῦμεν ἐν τοῖς τελείοις, σοφίαν δὲ οὐ τοῦ αἰῶνος τούτου οὐδὲ τῶν ἀρχόντων τοῦ αἰῶνος τούτου τῶν καταργουμένων· (*Strom.* 5.80.4 [p. 379 l. 11] BP1) [C]
- σοφίαν τοῦ αἰῶνος τούτου (*Strom.* 6.68.1 [p. 465 l. 31] BP1) [Ad]

Lac.: I K

δε¹ rel] om. 049*

του¹ rel]] om. F

ουδε...τουτου² rel]] om. FG (*homoioleuton*)

1 Corinthians 2.7

ἀλλὰ λαλοῦμεν θεοῦ σοφίαν ἐν μυστηρίῳ τὴν ἀποκεκρυμμένην, ἣν προώρισεν ὁ θεὸς πρὸ τῶν αἰώνων εἰς δόξαν ἡμῶν,

- τὴν ἐν μυστηρίῳ λαλουμένην σοφίαν, ((ἣν ἐδίδαξεν ὁ υἱὸς τοῦ θεοῦ.)) (*Strom.* 1.55.1 [p. 35 l. 16] BP1) [Ad]
- + ἀλλὰ λαλοῦμεν θεοῦ σοφίαν ἐν μυστηρίῳ, τὴν ἀποκεκρυμμένην, ἣν

προώρισεν ὁ θεὸς πρὸ τῶν αἰῶνων εἰς δόξαν ἡμῶν' (*Strom.* 5.25.2 [p. 341 l. 16] BP1) [C]

- + ἀλλὰ λαλοῦμεν θεοῦ σοφίαν ἐν μυστηρίῳ, τὴν ἀποκεκρυμμένην. (*Strom.* 5.65.5 [p. 370 l. 7] BP1) [C]
- + ἀλλὰ λαλοῦμεν θεοῦ σοφίαν ἐν μυστηρίῳ, τὴν ἀποκεκρυμμένην. (*Strom.* 5.80.4 [p. 379 l. 13] BP1) [C]

Lac.: I K

.1)

1. θεου σοφίαν P11 P46 01 A B C D F G P 33 223 1739 2423 Cl

Pred-Al

Uni-W

2. σοφίαν θεου L Ψ 049 104 876

ην προωρισεν...ημων rell] *om.* P11 (*homoioarkton*)

1 Corinthians 2.8

ἦν οὐδείς τῶν ἀρχόντων τοῦ αἰῶνος τούτου ἔγνωκεν· εἰ γὰρ ἔγνωσαν, οὐκ ἂν τὸν κύριον τῆς δόξης ἐσταύρωσαν.

- + ἦν οὐδείς τῶν ἀρχόντων τοῦ αἰῶνος τούτου ἔγνωκεν· εἰ γὰρ ἔγνωσαν, οὐκ ἂν τὸν κύριον τῆς δόξης ἐσταύρωσαν. (*Strom.* 5.25.2 [p. 341 l. 18] BP1) [C]

Lac.: I K

ην ουδεις rell] ουδε εις D*

εγνωκεν rell] εγνωσεν F G; εγνω P46

δοξης rell] *add.* αυτων P46

1 Corinthians 2.9

ἀλλὰ καθὼς γέγραπται· ἃ ὀφθαλμὸς οὐκ εἶδεν καὶ οὐς οὐκ ἤκουσεν καὶ ἐπὶ καρδίαν ἀνθρώπου οὐκ ἀνέβη, ἃ ἡτοίμασεν ὁ θεὸς τοῖς ἀγαπῶσιν αὐτόν.

- ἃ οὔτε οὐς ἤκουσεν οὔτε ἐπὶ καρδίαν ἀνέβη ποτέ (*Pead.* 3.86.2 [p. 283 l. 25] BP1) [C – Is. 64.4]
- ἦν ὀφθαλμὸς οὐκ εἶδεν οὐδὲ οὐς ἤκουσεν, οὐδὲ ἐπὶ καρδίαν ἀνθρώπου ἀνέβη· καὶ χαρήσονται ἐπὶ τῇ βασιλείᾳ τοῦ κυρίου αὐτῶν εἰς τοὺς αἰῶνας, ἀμήν. (*Protr.* 94.4 [p. 69 l. 17] BP1) [C – Is. 64.4]

- ἃ οὔτε οὖς ἤκουσεν οὔτε ἐπὶ καρδίαν ἀνέβη (*Protr.* 118.4 [p. 83 l. 29] BP1) [C – Is. 64.4]
- ἦν ὀφθαλμός οὐκ εἶδεν οὐδὲ ἐπὶ νοῦν ἀνθρώπου [οὐκ] ἀνέβη, ((εἰδέναι φασὶν οὐ πνεύματι ἐννενοηκότες, ἀλλὰ ἐκ μαθήσεως | παρειληφότες)) ὁ οὖς οὐκ ἤκουσεν ποτε (*Paed.* 1.37.1 [p. 112 l. 7] BP1) [C – Is. 64.4]
- ὁ ὀφθαλμός οὐκ εἶδεν οὐδὲ οὖς ἤκουσε (*Paed.* 2.129.4 [p. 234 l. 10] BP1) [C – Is. 64.4]
- ἃ ὀφθαλμός οὐκ εἶδεν οὐδὲ οὖς ἤκουσεν οὐδὲ ἐπὶ καρδίαν ἀνθρώπου ἀνέβη (*Strom.* 2.15.3 [p. 120 l. 16] BP1) [C – Is. 64.4]
- ἃ ὀφθαλμός οὐκ εἶδεν οὐδὲ οὖς ἤκουσεν οὐδὲ ἐπὶ καρδίαν ἀνθρώπου ἀνέβη (*Strom.* 4.114.1 [p. 298 l. 19] BP1) [C – Is. 64.4]
- ἃ ὀφθαλμός οὐκ εἶδε καὶ οὖς οὐκ ἤκουσεν καὶ ἐπὶ καρδίαν ἀνθρώπου οὐκ ἀνέβη, ἃ ἡτοίμασεν ὁ θεὸς τοῖς ἀγαπῶσιν αὐτόν (*Strom.* 4.135.3 [p. 308 l. 13] BP1) [C – Is. 64.4]
- ἀλλὰ κηρύσσομεν καθὼς γέγραπται, ((φησὶν,)) ἃ ὀφθαλμός οὐκ εἶδεν καὶ οὖς οὐκ ἤκουσεν καὶ ἐπὶ καρδίαν ἀνθρώπου οὐκ ἀνέβη, ἃ ἡτοίμασεν ὁ θεὸς τοῖς ἀγαπῶσιν αὐτόν. (*Strom.* 5.25.4 [p. 341 l. 22] BP1) [C – Is. 64.4]
- ἦν ὀφθαλμός οὐκ εἶδεν καὶ οὖς οὐκ ἤκουσεν καὶ ἐπὶ καρδίαν ἀνθρώπου | οὐκ ἀνέβη (*Strom.* 5.40.1 [p. 353 l. 22] BP1) [C – Is. 64.4]
- ἃ ὀφθαλμός οὐκ εἶδεν καὶ οὖς οὐκ ἤκουσεν οὐδὲ ἐπὶ καρδίαν ἀνέβη ἀνθρώπων (*Strom.* 6.68.1 [p. 466 l. 1] BP1) [C – Is. 64.4]
- ἦν ἀναμένειν φασὶν αἱ γραφαὶ τοὺς κατ' ἵχνος τῶν ἀποστόλων ἐν τελειώσει δικαιοσύνης κατὰ τὸ εὐαγγέλιον βεβιωκότας (*Strom.* 6.107.2 [p. 485 l. 30-32] BP1) [All]
- ἃ ὀφθαλμός οὐκ εἶδε καὶ οὖς οὐκ ἤκουσεν οὐδὲ ἐπὶ καρδίαν ἀνθρώπου ἀνέβη (*Exc.* 10.5 [p. 110 l. 1] BP1) [C – Is. 64.4]
- ἡτοιμασμένα ἀγαθὰ, εἰς ἃ ἐπιθυμοῦσιν ἄγγελοι παρακύψαι (*Exc.* 86.3 [p. 133 l. 9] BP1) [All – Mt. 25.1f, 1 Pet. 1.12]
- ἃ μήτε ὀφθαλμός εἶδε μήτε οὖς ἤκουσε μήτε ἐπὶ καρδίαν ἀνθρώπων ἀνέβη, εἰς ἃ ἐπιθυμοῦσιν ἄγγελοι παρακύψαι καὶ ἰδεῖν ἅπερ ἡτοίμασεν ὁ θεὸς τοῖς ἀγίοις ἀγαθὰ (*Quis div.* 23.3 [p. 175 l. 8] BP1) [C – Is. 64.4 – Also 1 Pet. 1.12]

TEXT: ἀλλὰ κηρύσσομεν καθὼς γεγραπται ὁ οφθαλμος οὐκ εἶδεν καὶ οὖς οὐκ ἤκουσεν καὶ ἐπὶ καρδίαν ἀνθρώπου οὐκ ἀνέβη, ἃ ἡτοίμασεν ὁ θεὸς τοῖς ἀγαπῶσιν αὐτόν.²¹⁰

²¹⁰ The longest citations, *Strom.* 4.135.3 and *Strom.* 5.25.4, agree in their citation of Is. 64.4. They have

Lac.: I K

.1)

1. εἶδεν \mathfrak{P}^{11} \mathfrak{P}^{46} 01 A B D F G L 104 223 876 2423 Cl

Pred-Byz

Uni-W

2. ἰδεν C P Ψ 049 33^{vid} 1739

.2)

1. α^2 \mathfrak{P}^{46} 01 D F G L P Ψ 049 33 104 223 876 1739 2423 Cl

Pred-Al

Uni-Byz

Uni-W

2. οσα \mathfrak{P}^{11} ^{vid} A B C^{vid}

ἄλλα rell] *om.* A; *add.* κηρυσσομεν Cl

οὐκ rell] ουχ \mathfrak{P}^{46}

ους rell] ουσου F G

1 Corinthians 2.10

ἡμῖν δὲ ἀπεκάλυψεν ὁ θεὸς διὰ τοῦ πνεύματος· τὸ γὰρ πνεῦμα πάντα ἐραυνᾷ, καὶ τὰ βάθη τοῦ θεοῦ.

- τὰ βάθη τοῦ θεοῦ (*Strom.* 2.7.3 [p. 116 l. 25] BP1) [Ad]
- + ἡμῖν γὰρ ἀπεκάλυψεν ὁ θεὸς διὰ τοῦ πνεύματος· τὸ γὰρ πνεῦμα πάντα ἐρευνᾷ, καὶ τὰ βάθη τοῦ θεοῦ. (*Strom.* 5.25.4 [p. 341 l. 25] BP1) [C]*
- ὅτι πνεῦμα τὰ βάθη τοῦ θεοῦ ἐρευνᾷ, + to 1 Cor 2.14 (*Strom.* 6.166.3 [p. 517 l. 26] BP1) [Ad]

Lac.: I K

.1) δε

1. \mathfrak{P}^{11} 01 A C D F G L P Ψ 049 33 104 223 876 2423

2. γαρ \mathfrak{P}^{46} B 1739 Cl

.2)

1. ἀπεκαλυψεν ο θεος \mathfrak{P}^{46} 01 A B C D F G P 33 1739 Cl

Pr-Al

2. 2 3 1 L Ψ 049 104 223 876 2423

Pr-Byz

been used as the base for the reconstructed text.

.3)

1. πνευματος P⁴⁶ 01* A B C 33^{vid} 1739 Cl

Di-Al

2. *add.* αυτου 01c D F G L P Ψ 049 104 223 876 2423

.4) εραυνα

1. P⁴⁶ 01 A B* C

2. ερευνα D F G L P Ψ 049 33 104 223 876 1739 2423 Cl

1 Corinthians 2.12

ἡμεῖς δὲ οὐ τὸ πνεῦμα τοῦ κόσμου ἐλάβομεν ἀλλὰ τὸ πνεῦμα τὸ ἐκ τοῦ θεοῦ, ἵνα εἰδῶμεν τὰ ὑπὸ τοῦ θεοῦ χαρισθέντα ἡμῖν·

- γνωστικὸν οἶδεν τὸν τοῦ ἁγίου πνεύματος μαθητὴν τοῦ ἐκ θεοῦ χορηγομένου (*Strom.* 5.25.5 [p. 341 l. 26] BP1) [All]

Lac.: I K

1 Corinthians 2.13

ἃ καὶ λαλοῦμεν οὐκ ἐν διδακτοῖς ἀνθρωπίνης σοφίας λόγοις ἀλλ' ἐν διδακτοῖς πνεύματος, πνευματικοῖς πνευματικὰ συγκρίνοντες.

- ἃ καὶ λαλοῦμεν ((λέγει)) οὐκ ἐν διδακτοῖς ἀνθρωπίνης σοφίας λόγοις, ἀλλ' ἐν διδακτοῖς πνεύματος. (*Strom.* 1.87.4 [p. 56 l. 8] BP1) [C]
- πνευματικοῖς [τε] γὰρ πνευματικὰ συγκρίνομεν (*Strom.* 5.19.3 [p. 338 l. 26] BP1) [Ad]*

TEXT: α και λαλουμεν ουκ εν διδακτοις ανθρωπινης σοφιας λογοις, αλλ' εν διδακτοις πνευματος²¹¹ πνευματικοις πνευματικα συγκρινομεν²¹²

Lac.: I K

.1)

1. πνευματος P⁴⁶ 01 A B C^{vid} D* F G Ψ 33 1739 Cl

Pr-Al

²¹¹ I chose to omit the [τε] γὰρ since he is adapting the passage here for his argument. These would be singular readings and leaving them out of the data will have no effect on this analysis of the data.

²¹² It is difficult to say with certainty if Clement's manuscript had συγκρινομεν or συγκρινοντες. However, since both F and G are witnesses to the reading συνκρινομεν (Cl: συγκρινομεν), it is possible that Clement's manuscript had this particular reading. I chose to keep it here since he is adapting and alluding to nearby passages in *Strom.* 5. It is therefore possible that he had a manuscript available and was not merely citing from memory.

Pred-Al

Com-Al

Uni-W

2. *add.* αγίου L P 049 104 223 876 2423

Pr-Byz

Uni-Byz

Com-Byz

.2)

1. πνευματικοίς P46 01 A C D F G L P Ψ 049 104 223 876 1739 2423 Cl

Pred-Al

Uni-Byz

Uni-W

2. πνευματικῶς B 33

.3)

1. συγκρινόντες B C L Ψ 049 33 104 223 876 1739 2423

Uni-Byz

2. συγκρινόντες P46 01 A D*

3. συγκρινόντος P

4. συγκρινόμεν F G (Cl συγκρινόμεν)

λαλούμεν rel] λαλώμεν 33

α rel] *om.* F G

λογοῖς rel] λογους F G

1 Corinthians 2.14

ψυχικὸς δὲ ἄνθρωπος οὐ δέχεται τὰ τοῦ πνεύματος τοῦ θεοῦ· μωρία γὰρ αὐτῷ ἐστὶν καὶ οὐ δύναται γινῶναι, ὅτι πνευματικῶς ἀνακρίνεται.

- ψυχικὸς δὲ ἄνθρωπος οὐ δέχεται τὰ τοῦ πνεύματος τοῦ θεοῦ, μωρία γὰρ αὐτῷ ἐστὶν (*Strom.* 1.56.1 [p. 35 l. 28] BP1) [C]**
- ψυχικὸς δὲ ἄνθρωπος οὐ δέχεται τὰ τοῦ πνεύματος· μωρία γὰρ αὐτῷ ἐστὶν (*Strom.* 5.25.5 [p. 341 l. 28] BP1) [C]
- + from 1 Cor. 2.10 ψυχικὸς δὲ ἄνθρωπος οὐ δέχεται τὰ τοῦ πνεύματος (*Strom.* 6.166.3 [p. 517 l. 27] BP1) [C]

Lac.: I K

αὐτῷ rel] *om.* A*

πνευματικῶς rell] πνευματικός 104

1 Corinthians 2.15

ὁ δὲ πνευματικὸς ἀνακρίνει [τὰ] πάντα, αὐτὸς δὲ ὑπ' οὐδενὸς ἀνακρίνεται.

- + from 1 Cor. 2.5 ὁ γὰρ πνευματικὸς ἀνακρίνει πάντα, αὐτὸς δὲ ὑπ' οὐδενὸς ἀνακρίνεται (*Strom.* 1.50.3 [p. 33 l. 2] BP1) [C]
- τοὺς ἀνακρίνουσι πάντα (*Strom.* 1.53.3 [p. 34 l. 32] BP1) [All]

Lac.: I K

.1)

1. τα παντα P46 A C D* 33

2. μεν παντα 01c B L Ψ 049 104 223 876 2423

Uni-Byz

3. μεν τα παντα P 1739

Ex-Al

4. παντα F G Cl

Di-W

2 Cor. 2:15 rell] *om.* 01* (*homoioteleuton*)

δε rell] γαρ Cl

πνευματικός rell] πνς (*sic, vgl.* 1.App.) P46

ανακρινει rell] ανακριναι F*

1 Corinthians 3.1

Κἀγώ, ἀδελφοί, οὐκ ἠδυνήθην λαλῆσαι ὑμῖν ὡς πνευματικοῖς ἀλλ' ὡς σαρκίνους, ὡς νηπίοις ἐν Χριστῷ.

- ὡς νηπίους (*Paed.* 1.35.2 [p. 111 l. 3] BP1) [Ad]
- κἀγὼ δέ, ἀδελφοί, οὐκ ἔδυνήθην λαλῆσαι ὑμῖν ὡς πνευματικοῖς, ἀλλ' ὡς σαρκίνους, ὡς νηπίοις ἐν Χριστῷ, (*Paed.* 1.36.2 [p. 111 l. 17] BP1) [C]
- ἀδελφοί, | οὐκ ἠδυνήθην λαλῆσαι ὑμῖν ὡς πνευματικοῖς, ἀλλ' ὡς σαρκικοῖς, ὡς νηπίοις ἐν Χριστῷ. (*Strom.* 5.26.1 [p. 342 l. 4] BP1) [C]
- κἀγώ, ἀδελφοί, οὐκ ἠδυνήθην ὑμῖν λαλῆσαι ὡς πνευματικοῖς, ἀλλ' ὡς σαρκίνους, ὡς νηπίοις ἐν Χριστῷ, (*Strom.* 5.66.1 [p. 370 l. 10] BP1) [C]

TEXT: καγω δε αδελφοι ουκ ηδυνηθην²¹³ λαλησαι υμιν²¹⁴ ως πνευματικοις, αλλ' ως

²¹³ εδυνηθην is an Atticism and has support from C and Ψ. Clement was perhaps using two different manuscripts for his citations of this verse and it suggests, then, that both of the readings were

σαρκινοῖς²¹⁵ ὡς νηπιοῖς ἐν Χριστῷ.

Lac.: I K

.1) καγω

1. Ɔ46 01 A B C D F G P Ψ 33 104 223 876 1739

2. καὶ ἐγω L 049 2423

Di-Byz

3. καγω δε Cl

.2)

1. ἡδυνήθην 01 A B D F G L P 049 33 104 223 876 1739 2423 Cl

Pred-Al

Uni-Byz

Uni-W

2. ἐδυνήθην C Ψ

Ex-Al

.3)

1. λαλῆσαι ὑμῖν Ɔ46 01 A B C D*.2 F G 33 876 2423 Cl

2. 2 1 L P Ψ 049 104 223 1739

.4)

1. ὡς σαρκινοῖς Ɔ46 01 A B C* D* 33 1739 Cl

Pr-Al

Pred-Al

Com-Al

2. ὡς σαρκικοῖς F G L P Ψ 104 223 876 2423

3. om. 049 (*homioarkton?*)

πνευματικοῖς rell] πνς (*sic, vgl. 1.App.*) Ɔ46

ὡς σαρκινοῖς] om. 049 (*homioarkton?*)

1 Corinthians 3.2

γάλα ὑμᾶς ἐπότισα, οὐ βρῶμα· οὕπω γὰρ ἐδύνασθε. ἀλλ' οὐδὲ ἔτι νῦν δύνασθε,

- γάλα ὑμᾶς ἐπότισα, ((ὡς νηπίους ἐν Χριστῷ,)) οὐ βρῶμα· οὕπω γὰρ

present ca. 200 AD. Given that Clement has cited ἡδυνήθην twice, this will be used for the reconstructed text.

²¹⁴ When faced with λαλῆσαι ὑμῖν vs. ὑμῖν λαλῆσαι, both from *Strom.* 5, it does cause one to question whether Clement was citing this passage from memory or made an error in his transcriptions. Since the former reading has support from *Paed.* 1.36.2, it has been used.

²¹⁵ σαρκίνοις has more support in Clement than σαρκικοῖς and has therefore been used in this reconstruction.

- ἐδύνασθε· ἀλλ' οὐδὲ ἔτι νῦν δύνασθε (*Paed.* 1.34.3 [p. 110 l. 27] BP1) [C]
- γάλα ὑμᾶς ἐπότισα ἐν Χριστῷ (*Paed.* 1.35.2 [p. 111 l. 2] BP1) [Ad]
 - γάλα ὑμᾶς ἐπότισα (*Paed.* 1.36.4 [p. 111 l. 25] BP1) [Ad]*
 - γάλα ((εἰπὼν)) ἐπότισα... οὐ βρῶμα, οὐπω γὰρ ἐδύνασθε... ἀλλ' οὐδὲ ἔτι νῦν δύνασθε, (*Paed.* 1.36.4-*Paed.* 1.36.6 [p. 111 l. 30-p. 112 l. 2] BP1) [C]
 - γάλα ὑμᾶς ἐπότισα, οὐ βρῶμα; οὐπω γὰρ ἐδύνασθε. (*Pead.* 1.37.3 [p. 112 l. 21] BP1) [C]
 - τὸ δὲ βρῶμα τὰς πνευματικὰς ἐπιγνώσεις (*Paed.* 1.39.1 [p. 113 l. 10] BP1) [All]
 - ἐπότισα (*Pead.* 1.45.2 [p. 117 l. 7] BP1) [Ad]
 - γάλα ὑμᾶς ἐπότισα (*Paed.* 1.49.2 [p. 119 l. 17] BP1) [Ad]
 - πρὸς ὃ δύνασθε (*Strom.* 1.179.2 [p. 110 l. 3] BP1) [Ad]
 - + γάλα ὑμᾶς ἐπότισα, οὐ βρῶμα· οὐπω γὰρ ἐδύνασθε. ἀλλ' οὐδὲ ἔτι νῦν δύνασθε, (*Strom.* 5.26.1 [p. 342 l. 5] BP1) [C]
 - + γάλα ὑμᾶς ἐπότισα, οὐ βρῶμα· οὐπω γὰρ ἐδύνασθε· ἀλλ' οὐδὲ ἔτι νῦν δύνασθε (*Strom.* 5.66.1 [p. 370 l. 10] BP1) [C]

TEXT: γάλα υμας εποτισα, ου βρωμα ουπω γαρ εδυνασθε αλλ' ουδε ετι νυν δυνασθε

Lac.: I K

.1)

1. εποτισα P11 P46 01 A B C P Ψ 33 104 1739 Cl

Di-Al

Uni-Al

Com-Al

2. *add.* και D F G L 049 223 876 2423

Uni-Byz

Uni-W

.2)

1. εδυνασθε P46 01 A B C (F εδυνας) G P 223 876 2423 Cl

2. ηδυνασθε D L Ψ 049 104 1739

3. εδυνασθαι 33

.3)

1. ουδε P46 01 A B C D F G P Ψ 049 33 104 876 1739 Cl

Uni-Al

Uni-W

2. ουτε L 223 2423

Ex-Byz

.4)

1. ετι P¹¹ 01 A C D F G P Ψ 049 33 104 223 876 1739 2423 Cl

Pred-Al

Pred-Byz

Uni-W

2. εστιν L

3. om. P⁴⁶ B

Ex-Al

υμας rell] υμιν L

αλλ...δυνασθε rell] om. 049

νυν rell] om. Ψ*

δυνασθε rell] δυνασθαι 33

1 Corinthians 3.3

ἔτι γὰρ σαρκικοί ἐστε. ὅπου γὰρ ἐν ὑμῖν ζῆλος καὶ ἔρις, οὐχὶ σαρκικοί ἐστε καὶ κατὰ ἄνθρωπον περιπατεῖτε;

- ἔτι σαρκικοὺς ((εἰκότως λέγει ἐπ' ἴσης τοῖς ἐθνικοῖς τὰ σαρκὸς ἔτι φρονοῦντας.)) ὅπου γὰρ ἐν ὑμῖν ζῆλος καὶ ἔρις, οὐχὶ σαρκικοί ἐστε καὶ κατὰ ἄνθρωπον περιπατεῖτε; (*Paed.* 1.36.3 [p. 111 l. 22] BP1) [C]
- + ἔτι γὰρ σαρκικοί ἐστε, (*Paed.* 1.36.6 [p. 112 l. 2] BP1) [C]
- σαρκικοὺς εἶναι (*Strom.* 4.164.2 [p. 321 l. 15] BP1) [Ad]
- + ἔτι γὰρ σαρκικοί ἐστε. ὅπου γὰρ ἐν ὑμῖν ζῆλος καὶ ἔρις, οὐχὶ σαρκικοί ἐστε καὶ κατὰ ἄνθρωπον περιπατεῖτε; (*Strom.* 5.26.1 [p. 342 l. 6] BP1) [C]
- + ἔτι γὰρ ἐστε σαρκικοί (*Strom.* 5.66.1 [p. 370 l. 12] BP1) [C]

TEXT: ετι γαρ σαρκικοι εστε οπου γαρ εν υμιν ζηλος και ερις, ουχι σαρκικοι εστε και κατα ανθρωπον περιπατειτε;

Lac.: I K

.1)

1. σαρκικοι εστε P¹¹ P⁴⁶ 01 A B C L P Ψ 049 33 104 223 876 1739 2423 Cl

Uni-Al

Uni-Byz

2. 2 1 D^{*c} F G

Di-W

Uni-W

Com-W

.2)

1. ερις ϐ11 01 A B C P Ψ 1739 Cl

Di-Al

Pred-Al

Com-Al

2. *add.* και διχοστασαι ϐ46 D F G L 049 33 104 223 876 2423

Uni-Byz

Uni-W

.3)

1. σαρκικοι² 01 A B C L P Ψ 049 33 104 223 876 1739 2423 Cl

Pred-Al

Uni-Byz

2 σαρκινοι ϐ46 D^{*c} F G

Pr-W

Uni-W

Com-W

οπου *rell*] ουπου A*

υμιν *rell*] ημιν F G

ανθρωπον *rell*] ανθρωπων L

1 Corinthians 3.5

Τί οὖν ἐστὶν Ἀπολλῶς; τί δέ ἐστιν Παῦλος; διάκονοι δι' ὧν ἐπιστεύσατε, καὶ ἐκάστῳ ὡς ὁ κύριος ἔδωκεν.

- κἂν γεωργός τις ἢ κἂν πατήρ παιδίου, διάκονός ἐστι σπερμάτων καταβολῆς (*Strom.* 6.147.4 [p. 507 l. 28] BP1) [All]

Lac.: I K

1 Corinthians 3.7

ὥστε οὔτε ὁ φυτεύων ἐστὶν τι οὔτε ὁ ποτίζων ἀλλ' ὁ αὐξάνων θεός.

- καὶ τοῖς φιλοσόφοις τὰς αὐξήσεις (*Strom.* 6.148.1 [p. 507 l. 31] BP1) [All]

Lac.: I K

1 Corinthians 3.8

ὁ φυτεύων δὲ καὶ ὁ ποτίζων ἓν εἰσιν, ἕκαστος δὲ τὸν ἴδιον μισθὸν λήμψεται κατὰ τὸν ἴδιον κόπον·

- ὁ φυτεύων δὲ καὶ ὁ ποτίζων, ((τοῦ αὐξοντος ὄντες διάκονοι,)) ἓν εἰσι ((κατὰ τὴν διακονίαν,)) ἕκαστος δὲ τὸν ἴδιον μισθὸν λήμψεται κατὰ τὸν ἴδιον κόπον. (*Strom.* 1.7.4 [p. 6 l. 24] BP1) [C]

Lac.: F G I K

.1)

1. δε² P⁴⁶ 01 A B* D* L P Ψ 049 33 223 876 1739 2423 Cl

Pred-Al

Uni-Byz

Uni-W

2. om. C 104

Ex-Al

.2)

1. λήμψεται P¹¹ P⁴⁶ 01 A B* D*

Uni-W

2. λήψεται C L P Ψ 049 33 104 223 876 1739 2423 Cl

Uni-Byz

κοπον rell] τοπον C

1 Corinthians 3.9

θεοῦ γάρ ἐσμεν συνεργοί, θεοῦ γεώργιον, θεοῦ οἰκοδομή ἐστε.

- + θεοῦ | γάρ ἐσμεν συνεργοί· θεοῦ γεώργιον, θεοῦ οἰκοδομή ἐστε, (*Strom.* 1.7.4 [p. 6 l. 26] BP1) [C]
- κἂν γεωργός τις ἦ κἂν πατήρ παιδίου (*Strom.* 6.147.4 [p. 507 l. 28] BP1) [All]

Lac.: F G I K

εστε rell] εσται 33

1 Corinthians 3.10

Κατὰ τὴν χάριν τοῦ θεοῦ τὴν δοθεῖσάν μοι ὡς σοφὸς ἀρχιτέκτων θεμέλιον ἔθηκα,

ἄλλος δὲ ἐποικοδομεῖ. ἕκαστος δὲ βλέπῃ πῶς ἐποικοδομεῖ.

- μὲν θεμέλιον λέγει (*Strom.* 5.26.1 [p. 342 l. 3] BP1) [All]
- κατὰ τὴν χάριν, ((φησί,)) τὴν δοθεῖσάν μοι ὡς σοφὸς ἀρχιτέκτων θεμέλιον τέθεικα, ἄλλος δὲ ἐποικοδομεῖ (*Strom.* 5.26.3 [p. 342 l. 10] BP1) [C]
- ἢ τὴν γνῶσιν ἐποικοδομεῖ ἢ ἀλήθεια (*Strom.* 7.20.2 [p. 14 l. 22]) [All]

Lac.: F G I K

.1)

1. του θεου 01 A B C D L P Ψ 049 33 104 223 876 1739 2423

Pr-Al

Pred-Al

Com-Al

Uni-Byz

Uni-W

2. om. P46 Cl

.2)

1. εθηκα P46 01* A B C* 33 1739

Di-Al

Pred-Al

Com-Al

2. τεθεικα D L P Ψ 049 104 223 876 2423 Cl

Uni-Byz

Uni-W

εκαστος...εποικοδομει rell] om. Cl

εποικοδομει rell] οικοδομει 104

1 Corinthians 3.11

θεμέλιον γὰρ ἄλλον οὐδεὶς δύναται θεῖναι παρὰ τὸν κείμενον, ὅς ἐστιν Ἰησοῦς Χριστός.

- θεμέλιον (*Strom.* 5.61.1 [p. 367 l. 19] BP1) [Ad]
- θεμέλιος γνώσεως, ἄμφω δὲ ὁ Χριστός, ὃ τε θεμέλιος ἢ τε ἐποικοδομή (*Strom.* 7.55.5 [p. 41 l. 1] BP1) [All]

Lac.: F G I K

1 Corinthians 3.12

εἰ δέ τις ἐποικοδομεῖ ἐπὶ τὸν θεμέλιον χρυσόν, ἄργυρον, λίθους τιμίους, ξύλα, χόρτον, καλάμην,

- μὲν θεμέλιον λέγει (*Strom.* 5.26.1 [p. 342 l. 3] BP1) [All]
- + from 1 Corinthians 3.10 χρυσίον καὶ ἀργύριον, λίθους τιμίους... καλάμη... ξύλα... χόρτος (*Strom.* 5.26.3 [p. 342 l. 12] BP1) [C]
- εἰ προσεξεργάσασθαι καὶ προσοικοδομῆσαι χρυσόν, ἄργυρον, λίθους τιμίους τῷ καταβληθέντι θεμελίῳ γλίχοιτο (*Strom.* 6.152.1 [p. 510 l. 11] BP1) [Ad]
- ἥ τὴν γνῶσιν ἐποικοδομεῖ ἡ ἀλήθεια (*Strom.* 7.20.2 [p. 14 l. 22]) [All]
- τὸν καθαρὸν τῇ καρδίᾳ πρόσωπον πρὸς πρόσωπον ἐπιστημονικῶς καὶ καταληπτικῶς τὸν θεὸν ἐποπτεύειν διδάσσα. (*Strom.* 7.57.1 [p. 41 l. 30]) [All – also Matt. 5.8]

Lac.: F G I K

.1)

1. θεμελιον P46 01 A B C D L P Ψ 049 104 223 876 2423 Cl

Pred-Al

Uni-Byz

Uni-W

2. add. του τον 33 1739

Ex-Al

.2)

1. χρυσον αργυρον A D L P Ψ 049 33 104 223 876 2423

Uni-Byz

Uni-W

2. χρυσον και αργυρον P46

3. χρυσιον και αργυριον B Cl

4. χρυσιον αργυριον 01 C^{vid} 1739

Ex-Al

ξύλα χορτον καλαμην tell] καλαμη ξύλα χορτος Cl

1 Corinthians 3.13

ἐκάστου τὸ ἔργον φανερόν γενήσεται, ἡ γὰρ ἡμέρα δηλώσει, ὅτι ἐν πυρὶ ἀποκαλύπτεται· καὶ ἐκάστου τὸ ἔργον ὅποιόν ἐστιν τὸ πῦρ [αὐτὸ] δοκιμάσει.

- οὕτω καὶ πύρωσις ἡ μὲν ἔξωθεν προσπίπτουσα δοκιμασίαν κατεργάζεται,

ἡ δὲ ἔνδοθεν θάνατον διαπράσσεται. (*Quis div.* 25.6 [p. 176 l. 15]) [All]

- + ὅποιον δὲ ἐκάστου τὸ ἔργον, τὸ πῦρ δοκιμάσει (*Strom.* 5.26.5 [p. 342 l. 15] BP1) [Ad]*

TEXT: [οποιον δε εκαστου το εργον]²¹⁶ το πυρ δοκιμασει

Lac.: F G I K

.1)

1. αυτο A B C P 33 1739

Di-Al

2. *om.* Ϙ46 01 D L Ψ 049 104 223 876 2423 C]

Uni-Byz

Uni-W

1 Corinthians 3.14

εἴ τιнос τὸ ἔργον μενεῖ ὃ ἐποικοδόμησεν, μισθὸν λήμψεται·

- ἢ τὴν γνῶσιν ἐποικοδομεῖ ἡ ἀλήθεια (*Strom.* 7.20.2 [p. 14 l. 22]) [All]

Lac.: I K

1 Corinthians 3.16

Οὐκ οἴδατε ὅτι ναὸς θεοῦ ἐστε καὶ τὸ πνεῦμα τοῦ θεοῦ οἰκεῖ ἐν ὑμῖν;

- τὸν νεῶν τοῦ πνεύματος ἀγιάζοντες (*Strom.* 3.59.4 [p. 223 l. 18] BP1) [All]
- νεώς (*Strom.* 3.77.3 [p. 230 l. 25]) [All – Also 1 Cor. 6.19]
- ἐξιδιοποιούμενον εἰς εἰλικρίνειαν ἀγίου νεώ· (*Strom.* 6.60.2 [p. 462 l. 8] BP1) [All]
- ἢ οὐκ οἴδατε, ((φησὶν ὁ ἀπόστολος,)) ὅτι ναὸς ἐστε τοῦ θεοῦ; (*Strom.* 7.82.2 [p. 58 l. 24] BP1) [C]

TEXT: η ουκ οιδατε [οτι ναος εστε του θεου;]²¹⁷

Lac.: I K

.1)

²¹⁶ Given the context, it is difficult to tell if οποιον δε εκαστου το εργον is the correct word order. It has been included provisionally.

²¹⁷ It is unclear if this is a citation or an adaptation. Therefore, all text after οιδατε has been included provisionally.

1. Θεου Ϡ46 01 A B C D F G L P Ψ 049 33 223 1739 2423

Pred-Al

Pred-Byz

Uni-W

2. του θεου 104 876 [Cl]

ουκ rell] η ουκ Cl

θεου...υμιν rell] οτι ναος εστε του̃ θεου Cl

1 Corinthians 3.17

εἴ τις τὸν ναὸν τοῦ θεοῦ φθείρει, φθερεῖ τοῦτον ὁ θεός· ὁ γὰρ ναὸς τοῦ θεοῦ ἅγιός ἐστιν, οἳτινές ἐστε ὑμεῖς.

- τὸν νεὼν τοῦ πνεύματος ἀγιάζοντες (Strom. 3.59.4 [p. 223 l. 18] BP1) [All]
- τὸν τάφον εἰς ναὸν ἅγιον κυρίῳ (Strom. 4.137.3 [p. 309 l. 10] BP1) [All]
- ὅλον δὲ εἶναι ἡγιασμένον νεὼν τοῦ κυρίου (Strom. 4.161.2 [p. 319 l. 20] BP1) [All]
- ἐξιδιοποιούμενον εἰς εἰλικρίνειαν ἀγίου νεώ (Strom. 6.60.2 [p. 462 l. 8] BP1) [All]
- ὁ δὲ φθείρων τὸν ναὸν θεοῦ φθαρήσεται (Quis div. 18.2 [p. 171 l. 12] BP1) [All]

Lac.: I K

1 Corinthians 3.19

ἡ γὰρ σοφία τοῦ κόσμου τούτου μωρία παρὰ τῷ θεῷ ἐστιν. γέγραπται γάρ· ὁ δρασσόμενος τοὺς σοφοὺς ἐν τῇ πανουργίᾳ αὐτῶν·

- ὁ δρασσόμενος τοὺς σοφοὺς ἐν τῇ πανουργίᾳ αὐτῶν (Strom. 1.23.3 [p. 15 l. 17] BP1) [C – Job 5.13]
- ἡ σοφία τοῦ κόσμου μωρία παρὰ θεῷ ἐστιν, (Strom. 1.50.1 [p. 32 l. 22] BP1) [C]

TEXT: η σοφια του κοσμου μωρια παρα θεω εστιν. [[γεγραπται γαρ]]²¹⁸ ο δρασσομενος τους σοφους εν τη πανουργια αυτων.

Lac.: I K

²¹⁸ It is unclear if γεγραπται γαρ was purposefully omitted. However, given the fragmentary nature of these citations, it has been provisionally included but will not factor in the data analysis.

.1)

1. τω ϐ46 01 A B L P Ψ 049 33 104 223 876 1739 2423

Pred-Al

Uni-Byz

2. *om.* C D F G Cl

Pr-W

Uni-W

*Com_W**

γαρ rell] *om.* Cl

τουτου rell] *om.* Cl

ο δρασσωμενος τους σοφους rell] 2 4 F G; ο δρασσωμενος τους σοφους

1 Corinthians 3.20

καὶ πάλιν· κύριος γινώσκει τοὺς διαλογισμοὺς τῶν σοφῶν ὅτι εἰσὶν μάταιοι.

- + κύριος γὰρ μόνος γινώσκει τοὺς διαλογισμοὺς τῶν σοφῶν, ὅτι εἰσὶ μάταιοι, (*Strom.* 1.23.3 [p. 15 l. 18] BP1) [C – Ps. 93.11]
- + τῶν σοφῶν κύριος γινώσκει τοὺς διαλογισμοὺς ὅτι εἰσὶ μάταιοι. (*Strom.* 1.50.1 [p. 32 l. 22] BP1) [C – Ps 93.11]

TEXT: κυριος γινωσκει τους διαλογισμους των σοφων, οτι εισι ματαιοι²¹⁹

Lac.: I K

.1)

1. σοφων ϐ11 ϐ46 01 A B D F G L P Ψ 049 104 223 1739 2423 Cl

Pred-Al

Pred-Byz

Uni-W

2. σοφοσων C*

²¹⁹ Clement is citing far more from the context in *Strom.* 1.50.1, so one would assume it would be the more reliable citation. However, his citation in *Strom.* 1.23.3 fits the traditional word order slightly better. It would appear that in *Strom.* 1.23.3, the inserted *μονος* is a clarification to make his point (and the *γαρ* has been included to communicate his point). It is possible in *Strom.* 1.50.1 that he changed the word order and moved *των σοφων* forward for emphasis since his main point concerns wisdom. This is especially possible given that he had the traditional word order in *Strom.* 1.23.3. Therefore, the text has been reconstructed based primarily upon *Strom.* 1.50.1 since it is found amongst other citations of 1 and 2 Corinthians, but alters the more likely word order for *των σοφων* as found in *Strom.* 1.23.3.

3. ανθρωπων 33 876

των rell] αυτων P46*

1 Corinthians 3.21

ὥστε μηδεὶς καυχάσθω ἐν ἀνθρώποις· πάντα γὰρ ὑμῶν ἐστίν,

- μηδεὶς τοίνυν καυχάσθω ἐν ἀνθρωπίνῃ προανέχων διανοίᾳ (*Strom.* 1.50.1 [p. 32 l. 24] BP1) [Ad]

Lac.: I K

1 Corinthians 4.9

δοκῶ γάρ, ὁ θεὸς ἡμᾶς τοὺς ἀποστόλους ἐσχάτους ἀπέδειξεν ὡς ἐπιθανατίους, ὅτι θέατρον ἐγενήθημεν τῷ κόσμῳ καὶ ἀγγέλοις καὶ ἀνθρώποις.

- δοκῶ γάρ, ὁ θεὸς ἡμᾶς τοὺς ἀποστόλους ἐσχάτους ἀπέδειξεν ὡς ἐπιθανατίους, ὅτι θέατρον ἐγενήθημεν τῷ κόσμῳ καὶ ἀγγέλοις καὶ ἀνθρώποις (*Strom.* 4.51.2 [p. 272 l. 5] BP1) [C]
- θεαταὶ δὲ ἀγγελοὶ (*Strom.* 7.20.4 [p. 14 l. 26] BP1) [All]

Lac.: I K

.1)

1. γὰρ P46 01* A B C D* F G 33 1739 Cl

Pr-Al

Pred-Al

Com-W

Uni-W

2. add. ὅτι 01c L P Ψ 049 104 223 876 2423

Uni-Byz

εγεννηθημεν rell] εγεννηθημεν P11

1 Corinthians 4.11

ἄχρι τῆς ἄρτι ὥρας καὶ πεινῶμεν καὶ διψῶμεν καὶ γυμνιτεύομεν καὶ κολαφιζόμεθα καὶ ἀστατοῦμεν

- + ἄχρι τῆς ἄρτι ὥρας καὶ πεινῶμεν καὶ διψῶμεν καὶ γυμνητεύομεν καὶ κολαφιζόμεθα καὶ ἀστατοῦμεν (*Strom.* 4.51.2 [p. 272 l. 8] BP1) [C]

Lac.: I K

.1)

1. και γυμνιτευομεν 01 C F G P Ψ 223

2. και γυμνητευομεν ℙ46 L 049 33 104 876 1739 2423 Cl

Pred-Byz

3. και γυμνιτευομεν B* D*

4. om. A* (*homioarkton?*)

αρχι της rell] εως F G

1 Corinthians 4.12

καὶ κοπιῶμεν ἐργαζόμενοι ταῖς ἰδίαις χερσίν· λοιδορούμενοι εὐλογοῦμεν,
διωκόμενοι ἀνεχόμεθα,

- + καὶ κοπιῶμεν ἐργαζόμενοι ταῖς ἰδίαις χερσίν· λοιδορούμενοι
εὐλογοῦμεν, διωκόμενοι ἀνεχόμεθα (*Strom.* 4.51.2 [p. 272 l. 7] BP1) [C]

Lac.: I K

λοιδορουμενοι rell] λοιδορουμενω C; *add.* και F G; λοιδωρουμενοι 104

διωκομενοι rell] *add* και F G

1 Corinthians 4.13

δυσφημούμενοι παρακαλοῦμεν· ὡς περικαθάρματα τοῦ κόσμου ἐγενήθημεν,
πάντων περίψημα ἕως ἄρτι.

- + δυσφημούμενοι παρακαλοῦμεν· ὡς περικαθάρματα τοῦ κόσμου
ἐγενήθημεν.²²⁰ (*Strom.* 4.51.2 [p. 272 l. 10] BP1) [C]

Lac.: I K

.1)

.1 δυσφημουμενοι ℙ46 01* A C P 33 Cl

*Di-Al*²²¹

²²⁰ It is unclear whether Clement purposefully omitted παντων περιψημα εως αρτι or if he was unaware of this text. It is not a necessary as it only develops upon περικαθάρματα τοῦ κόσμου ἐγενήθημεν.

²²¹ This is included because the total Alexandrian count is inflated due to the presence of ℙ68. ℙ68

2. βλασφηημούμενοι P68 01c B D F G L Ψ 049 104 223 876 1739 2423

Uni-Byz

Uni-W

ως περικαθαρματα rell] ωσπερι καθαρματα G; ωσπερικαθαρμα D*

εγεννηθημεν rell] εγεννηθημεν 049

+ δυσφημούμενοι παρακαλοῦμεν ὡς περικαθάρματα τοῦ κόσμου ἐγενήθημεν.

(Strom. 4.51.2 [p. 272 l. 10] BP1) [C]

παντων περιψημα εως αρτι rell] om. ? Cl

1 Corinthians 4.15

ἐὰν γὰρ μυρίους παιδαγωγοὺς ἔχητε ἐν Χριστῷ ἀλλ' οὐ πολλοὺς πατέρας ἐν γὰρ Χριστῷ Ἰησοῦ διὰ τοῦ εὐαγγελίου ἐγὼ ὑμᾶς ἐγέννησα.

- αὐτίκα πατέρας τοὺς κατηχήσαντάς φαμεν (Strom. 1.1.2 [p. 3 l.15]) [All]
- ἐὰν γὰρ μυρίους παιδαγωγοὺς ἔχητε ἐν Χριστῷ ((λέγει,)) ἀλλ' οὐ πολλοὺς πατέρας ἐν γὰρ Χριστῷ διὰ τοῦ εὐαγγελίου ἐγὼ ὑμᾶς ἐγέννησα. (Strom. 3.99.3 [p. 241 l. 27] BP1) [C]
- ἐγὼ ὑμᾶς ἐγέννησα ἐν Χριστῷ Ἰησοῦ (Strom. 5.15.3 [p. 335 l. 19] BP1) [Ad]
- ἐγέννησεν (Strom. 7.53.5 [p. 40 l. 1] BP1) [All]

Lac.: I K

.1)

.1 Ἰησου P46 P68 01 A C D F G L P Ψ 049 33 104 223 876 1739 2423

Pred-Al

Uni-Byz

Uni-W

2. om. B Cl

.2)

.1 εγεννησα P46 P68 01 A B C D L P Ψ 33 104 223 876 1739 2423 Cl

Uni-Al

Pred-Byz

2. εγεννησα F G 049

γαρ¹ rell] om. P46

ευαγγελιου rell] αγγελιου B*

is a mixture of different text-types and therefore should not be considered Alexandrian.

1 Corinthians 4.16

Παρακαλῶ οὖν ὑμᾶς, μιμηταί μου γίνεσθε.

- παρακαλῶ οὖν ὑμᾶς, μιμηταί μου γίνεσθε (*Strom.* 4.53.1 [p. 272 l. 19] BP1) [C]

Lac.: I K

.1)

1. ουν P46 P68 01 A B C L P Ψ 049 33 104 223 876 1739 2423 Cl

Uni-Al

Uni-Byz

2. δε D* F G

Di-W

Uni-W

1 Corinthians 4.19

ἐλεύσομαι δὲ ταχέως πρὸς ὑμᾶς ἂν ὁ κύριος θελήσῃ, καὶ γνώσομαι οὐ τὸν λόγον τῶν πεφυσιωμένων ἀλλὰ τὴν δύναμιν·

- καὶ γνώσομαι, ((φησίν,)) οὐ τὸν λόγον τῶν πεφυσιωμένων, ἀλλὰ τὴν δύναμιν, (*Strom.* 1.54.2 [p. 35 l. 5] BP1) [C]
- καὶ γνώσομαι οὐ τὸν λόγον τῶν πεφυσιωμένων, ἀλλὰ τὴν δύναμιν, (*Strom.* 7.105.2 [p. 74 l. 11] BP1) [C]

Lac.: I K

ου rell] om. D*

λογον rell] add. αυτων F G

των πεφυσιωμενων rell] τον πεφυσιωμενον L

1 Corinthians 4.20

οὐ γὰρ ἐν λόγῳ ἡ βασιλεία τοῦ θεοῦ ἀλλ' ἐν δυνάμει.

- + οὐ γὰρ ἐν λόγῳ ἡ βασιλεία τοῦ θεοῦ, ((οὐ τῷ μὴ ἀληθεί, ἀλλὰ καθ' ὑπόληψιν πιθανῶ,)) ἐν δυνάμει δὲ ((εἶπεν')) (*Strom.* 1.54.2 [p. 35 l. 7] BP1) [C]²²²

²²² Although this is largely a citation, he adapts the text at the end of the verse. The text has therefore been reconstructed with the δε omitted and an αλλ provisionally included, though this will not factor in the collations.

TEXT: ου γαρ εν λογω η βασιλεια του θεου [αλλ] εν δυναμει

Lac.: I K

λογω rell] τω λογω 049*
του θεου] των ουρανων P11^{vid}

1 Corinthians 4.21

τί θέλετε; ἐν ῥάβδῳ ἔλθω πρὸς ὑμᾶς ἢ ἐν ἀγάπῃ πνεύματί τε πραύτητος;

- τί θέλετε; ((φησίν,)) ἐν ῥάβδῳ ἔλθω πρὸς ὑμᾶς ἢ ἐν ἀγάπῃ πνεύματί τε πραύτητος; (*Paed.* 1.61.3 [p. 126 l. 16] BP1) [C]

Lac.: I K

.1) πραυτητος

1. P11 P46 A B C 33 Cl

Ex-Al

2. πραοτητος 01 D F G L P Ψ 049 104 223 876 1739 2423

Uni-Byz

Uni-W

πνευματι rell] πνευμα D*; πνευματος P46

1 Corinthians 5.5

παραδοῦναι τὸν τοιοῦτον τῷ σατανᾷ εἰς ὄλεθρον τῆς σαρκός, ἵνα τὸ πνεῦμα σωθῇ ἐν τῇ ἡμέρᾳ τοῦ κυρίου.

- quem tradidi, ((inquiens,)) satanae, ut vivat spiritu. (*Hypo.* [p. 206 l. 2] BP1) [Ad]

Lac.: I K

1 Corinthians 5.7

ἐκκαθάρατε τὴν παλαιὰν ζύμην, ἵνα ᾦτε νέον φύραμα, καθὼς ἐστε ἄζυμοι· καὶ γὰρ τὸ πάσχα ἡμῶν ἐτύθη Χριστός.

- ἐκκαθάρατε τὴν παλαιὰν ζύμην, ἵνα ᾦτε νέον φύραμα, (*Strom.* 3.106.3 [p. 245 l. 11] BP1) [C]
- καὶ τὸ πάσχα ἡμῶν ἐτύθη ((γράφει)) Χριστός (*Strom.* 5.66.5 [p. 370 l. 24] BP1) [C]

TEXT: εκκαθαρατε την παλαιαν ζυμην, ινα ητε νεον φυραμα... και το πασχα ημων
ετυθη Χριστος

Lac.: I K

.1)

1. εκκαθαρατε P⁴⁶ 01* A B D F G 049 223 876 Cl

Uni-W

2. add. συν P¹¹ ^{vid} 01c C L P Ψ 33 104 1739 2423

Pr-Al

Pred-Al

Com-Al

.2)

1. ημων P¹¹ ^{vid} P⁴⁶ ^{vid} 01* A B C* D F G 33 1739 Cl

Pr-Al

Pred-Al

Com-Al

2. add. υπερ ημων 01c L P Ψ 049 104 223 876

Pred-Byz

3. add. υπερ υμων 2423

και γαρ το rell] και το Cl^{vid}

Χριστος rell] ο Χριστος F G

1 Corinthians 5.9

Ἐγραψα ὑμῖν ἐν τῇ ἐπιστολῇ μὴ συναναμίγνυσθαι πόρνοις,

- ἔγραψα ὑμῖν ((φησὶν)) ἐν τῇ ἐπιστολῇ μὴ συναναμίγνυσθαι πόρνοις + το
1 Cor. 6.13 (Strom. 3.107.3 [p. 245 l. 28] BP1) [C]

Lac.: I K

συναναμιγνυσθαι rell] συναναμιγνουσθε *049^{vid}

1 Corinthians 5.11

νῦν δὲ ἔγραψα ὑμῖν μὴ συναναμίγνυσθαι ἐάν τις ἀδελφὸς ὀνομαζόμενος ἢ πόρνος ἢ
πλεονέκτης ἢ εἰδωλολάτρης ἢ λοῖδορος ἢ μέθυσος ἢ ἄρπαξ, τῷ τοιούτῳ μηδὲ
συνεσθίειν.

- μὴ συναναμίγνυσθαι ((φάσκων,)) εἴ τις ἀδελφὸς λεγόμενος εὐρίσκοιτο πόρνος ἢ μοιχὸς ἢ εἰδωλολάτρης, τούτῳ μὴδὲ συνεσθίειν, (*Paed.* 2.10.6 [p. 161 l. 15] BP1) [Ad]
- μὴ συναναμίγνυσθαι, ἐάν τις ἀδελφὸς ὀνομαζόμενος ἢ πόρνος ἢ πλεονέκτης ἢ εἰδωλολάτρης ἢ λοιδορὸς ἢ μέθυσοις ἢ ἄρπαξ, τῷ τοιούτῳ μὴδὲ συνεσθίειν. (*Strom.* 3.106.3 [p. 245 l. 13] BP1) [C]

Lac.: I K 049

συναναμίγνυσθαι rell] αναμίγνυσθαι 876

η πλεονεκτής η εἰδωλολάτρης η λοιδορὸς η μεθυσοις rell] η μεθυσοις η εἰδωλολάτρης η λοιδορὸς η πλεονεκτής C; η λοιδορὸς η πλεονεκτής η εἰδωλολάτρης η μεθυσοις 223
μὴδε rell] μὴτε F G; μὴ A

1 Corinthians 6.1

Τολμᾷ τις ὑμῶν πρᾶγμα ἔχων πρὸς τὸν ἕτερον κρίνεσθαι ἐπὶ τῶν ἀδίκων καὶ οὐχὶ ἐπὶ τῶν ἀγίων;

- τολμᾷ τις ὑμῶν πρᾶγμα ἔχων πρὸς τὸν ἕτερον κρίνεσθαι ἐπὶ τῶν ἀδίκων καὶ οὐχὶ ἐπὶ τῶν ἀγίων; (*Strom.* 7.84.3 [p. 60 l. 14] BP1) [C]
- ἐπὶ τῶν ἀδίκων κρίνεσθαι... ἐπὶ τῶν ἀγίων κρίνεσθαι (*Strom.* 7.84.6 [p. 60 l. 24, 26] BP1) [Ad]

Lac.: I K 049

.1)

1. ὑμῶν 01 B C D F G L Ψ 223 876 1739 2423 Cl

Pred-Al

Uni-Byz

Uni-W

2. ἐξ ὑμῶν A P 33 104

Ex-Al

.2)

1. πρᾶγμα ἐχων πρὸς τὸν ἕτερον 01 A C L P 33 104 223 876 2423 Cl

Pred-Al

Uni-Byz

2. 1-3 5 B

3. 3-5 1 2 D F G Ψ

Pr-W

Uni-W

Com-W

κρινεσθαι rell] κρινεσθε 33

επι¹ rell] επει F G

επι² rell] επει F G

1 Corinthians 6.2

ἢ οὐκ οἶδατε ὅτι οἱ ἅγιοι τὸν κόσμον κρινοῦσιν; καὶ εἰ ἐν ὑμῖν κρίνεται ὁ κόσμος, ἀνάξιοί ἐστε κριτηρίων ἐλαχίστων;

- + ἢ οὐκ οἶδατε ὅτι ἅγιοι τὸν κόσμον κρινοῦσι; (*Strom.* 7.84.3 [p. 60 l. 15] BP1) [C]

Lac.: I K 049

.1)

1. η ουκ ϣ46 01 A B C D F G P Ψ 33 104 876 1739 Cl

Uni-Al

Uni-W

2. 2 L 223 2423

Pr-Byz

Pred-Byz

Com-Byz

1 Corinthians 6.3

οὐκ οἶδατε ὅτι ἀγγέλους κρινοῦμεν, μήτι γε βιωτικά;

- ἀγγέλους τις κρίναι τοὺς ἀποστάτας (*Strom.* 7.85.4 [p. 61 l. 13] BP1) [All]

Lac.: I K 049

1 Corinthians 6.7

Ἦδη μὲν [οὖν] ὅλως ἥττημα ὑμῖν ἐστὶν ὅτι κρίματα ἔχετε μεθ' ἑαυτῶν. διὰ τί οὐχὶ μᾶλλον ἀδικεῖσθε; διὰ τί οὐχὶ μᾶλλον ἀποστερεῖσθε;

- οὐ γὰρ ἐπὶ τοῦ ἀδικεῖσθαι μᾶλλον ἢ ἀδικεῖν ἴστησι τὸν γνωστικὸν μόνον, ἀλλὰ καὶ ἀμνησικάκον εἶναι διδάσκει, μηδὲ εὐχεσθαι κατὰ τοῦ ἀδικήσαντος | ἐπιτρέπων' (*Strom.* 7.84.5 [p. 60 l. 20] BP1) [All]

- διὰ τί οὐχὶ μᾶλλον ἀδικεῖσθε; ((φησί')) διὰ τί οὐχὶ μᾶλλον ἀποστερεῖσθε;
(*Strom.* 7.85.5 [p. 61 l. 14] BP1) [C]

Lac.: F G I K 049

.1)

1. ἀδικεῖσθε 01 A B C L P Ψ 104 223 876 1739 2423 Cl

Pred-Al

Uni-Byz

2. ἀδικεῖσθαι P46 D* 33

ἀδικεῖσθε δια τι ουχι μαλλον αποστερεισθε rell] αποστερεισθε δια τι ουχι μαλλον
ἀδικεῖσθε L; ἀδικεῖσθε δια τι ουχι μαλλον αποστερεισθαι 33

1 Corinthians 6.8

ἀλλὰ ὑμεῖς ἀδικεῖτε καὶ ἀποστερεῖτε, καὶ τοῦτο ἀδελφούς.

- οὐ γὰρ ἐπὶ τοῦ ἀδικεῖσθαι μᾶλλον ἢ ἀδικεῖν ἴστησι τὸν γνωστικὸν μόνον, ἀλλὰ καὶ ἀμνησίκακον εἶναι διδάσκει, μηδὲ εὐχεσθαι κατὰ τοῦ ἀδικήσαντος | ἐπιτρέπων' (*Strom.* 7.84.5 [p. 60 l. 20] BP1) [All]
- + ἀλλὰ ὑμεῖς ἀδικεῖτε [καὶ ἀποστερεῖτε], ((εὐχόμενοι κατὰ τούτων δηλονότι τῶν κατ' ἄγνοιαν πλημμελούντων,)) καὶ ἀποστερεῖτε ((τῆς τοῦ θεοῦ φιланθρωπίας τε καὶ ἀγαθότητος τὸ ὅσον ἐφ' ὑμῖν τοὺς καθ' ὧν εὐχεσθε,)) καὶ τοῦτο ἀδελφούς, (*Strom.* 7.85.5 [p. 61 l. 15] BP1) [C]

TEXT: αλλα υμεις αδικειτε και αποστερειτε και τουτο αδελφους

Lac.: F G I K 049

.1)

1. αλλα P46 01 A B C P Ψ 33 876 1739 2423 Cl

Pred-Al

2. αλλ D* L 104 223

αδικειτε και αποστερειτε rell] 3 2 1 D*

τουτο rell] ταυτα L

1 Corinthians 6.9

Ἦ οὐκ οἶδατε ὅτι ἄδικοι θεοῦ βασιλείαν οὐ κληρονομήσουσιν; μὴ πλανᾶσθε· οὔτε πόρνοι οὔτε εἰδωλολάτραι οὔτε μοιχοὶ οὔτε μαλακοὶ οὔτε ἀρσενικοῖται

- μὴ πλανᾶσθε· οὔτε μοιχοὶ οὔτε μαλακοὶ οὔτε ἀρσενικοῖται (*Paed.* 3.81.1

[p. 280 l. 34] BP1) [Ad]*

- μὴ πλανᾶσθε ((φησὶν')) οὔτε πόρνοι οὔτε εἰδωλόλατραι οὔτε μοιχοὶ οὔτε μαλακοὶ οὔτε ἀρσενικοῖται (*Strom.* 3.109.2 [p. 246 l. 23] BP1) [C]
- Ἡ οὐκ οἶδατε ὅτι ἄδικοι βασιλείαν θεοῦ οὐ κληρονομήσουσιν; (*Strom.* 7.86.3 [p. 61 l. 27] BP1) [C]

TEXT: η ουκ οιδατε οτι αδικοι βασιλειαν θεου ου κληρονομησουσιν μη πλανασθε ουτε πορνοι ουτε ειδωολατραι ουτε μοιχοι ουτε μαλακοι ουτε αρσενοκοιται

Lac.: F G I K 049

.1)

1. θεου βασιλειαν ου Ϙ46 01 A B C D P Ψ 33

Pr-Al

Pred-Al

Com-Al

2. 2 1 3 L 104 223 876 2423 Cl

Pr-Byz

Uni-Byz

Com-Byz

3. ου βασιλειαν θεου 1739

.2)

1. ου Ϙ46 01 A C D L P Ψ 33 104 223 876 2423 Cl

Pred-Al

Uni-Byz

2. om. B 1739*

Ex-Al

αδικοι rell] οι αδικοι A*^{vid}

ουτε^{1.2.3.4.5} rell] ουδε D

1 Corinthians 6.10

οὔτε κλέπται οὔτε πλεονέκται, οὐ μέθυσοι, οὐ λοῖδοροι, οὐχ ἄρπαγες βασιλείαν θεοῦ κληρονομήσουσιν.

- + οὔτε κλέπται οὔτε πλεονέκται, οὐ μέθυσοι, οὐ λοῖδοροι, ((καὶ ὅσα ἄλλα τούτοις ἐπάδει,)) βασιλείαν θεοῦ οὐ κληρονομήσουσιν (*Paed.* 3.81.1 [p. 281 l. 1] BP1) [C]
- + οὔτε πλεονέκται οὔτε κλέπται, οὐ μέθυσοι, οὐ λοῖδοροι, οὐχ ἄρπαγες βασιλείαν θεοῦ οὐ κληρονομήσουσιν. (*Strom.* 3.109.2 [p. 246 l. 24] BP1)

[C]**223

Lac.: F G I K 049

.1)

1. ουτε κλεπται ουτε πλεονεκται 01 A B C P 33 104 223 876 1739

Pred-Al

2. 1 4 3 2 L 2423 Cl

Ex-Byz

3. ουτε πλεονεκται ου κλεπται Ψ

4. ουδε κλεπται ουδε πλεονεκται P46 D^{*.2}*Uni-W*

.2)

1. μεθυσοι ου λoidοροι P46 01 A B C L Ψ 33 223 876 1739 2423 Cl

*Pred-Al**Uni-Byz*2. μεθυσοι ουτε λoidοροι D^{*}*Uni-W*

3. λoidοροι ου μεθυσοι P 104

Ex-Al

.3)

1. ου¹ 01 A C P Ψ 33 104 223 1739 2423 Cl*Pr-Al**Pred-Al**Com-Al*

2. ουτε B D L 876

Uni-W

3. ουδε P46

.4)

1. βασιλειαν θεου P46 01 A B C Ψ 33 1739*

*Di-Al**Pred-Al**Com-Al*2. 2 1 D^{*.2}*Uni-Al*3. *add.* ου L P 223 876 2423 Cl

²²³ I included *Strom.* 3.109.2 as my collation text since *Paed.* 3.81.1, as seen in the previous verse, is adapted for Clement's own purposes.

Uni-Byz

Pr-Byz

4. *add.* ουκ 104

1 Corinthians 6.11

καὶ ταῦτά τινες ἦτε· ἀλλὰ ἀπελούσασθε, ἀλλὰ ἡγιασθητε, ἀλλὰ ἐδικαιώθητε ἐν τῷ ὀνόματι τοῦ κυρίου Ἰησοῦ Χριστοῦ καὶ ἐν τῷ πνεύματι τοῦ θεοῦ ἡμῶν.

- + καὶ ἡμεῖς μὲν ἀπελουσάμεθα (*Strom.* 3.109.2 [p. 246 l. 26] BP1) [Ad]
- καὶ ταῦτά τινες ἦτε, ((τοιούτοι δηλονότι οἱοί ἔτι τυγχάνουσιν οἷς αὐτοὶ οὐ συγγινώσκετε.)) ἀλλὰ ἀπελούσασθε (*Strom.* 7.86.4 [p. 61 l. 30] BP1) [C]
- ἀλλ' ἡγιασθητε' (*Strom.* 7.86.7 [p. 62 l. 7] BP1) [Ad]*
- ἐδικαιώθητε ((φησί)) τῷ ὀνόματι τοῦ κυρίου' ((ἐποιήθητε ὡς εἰπεῖν ὑπ' αὐτοῦ δίκαιοι [εἶναι] ὡς αὐτός, καὶ)) τῷ πνεύματι τῷ ἁγίῳ (*Strom.* 7.87.1 [p. 62 l. 10] BP1) [Ad]*

TEXT: και ταυτα τινες ητε αλλα απελουσασθε αλλ' ηγιασθητε [αλλ']²²⁴ εδικαιωθητε τω ονοματι του κυριου... τω πνευματι τω αγιω²²⁵

Lac.: F G I K 049

.1)

1. αλλα¹ P⁴⁶ 01 A B L P Ψ 33 223 876 1739 2423 Cl

Pred-Al

Uni-Byz

2. αλλ C D* 104

Uni-W

.2)

1. αλλα² P⁴⁶ 01 A B C D P Ψ 33 223 876 2423

Pred-Al

Pred-Byz

Uni-W

2. αλλ L 104 1739 Cl

²²⁴ It is difficult to reconstruct this verse with any certainty. The third αλλα has been reconstructed as αλλ', given the αλλ' ηγιασθητε found in the immediate context.

²²⁵ The second reconstruction, τω πνευματι τω αγιω, is a drastically different reading than other manuscripts (most of which have τω πνευματι του θεου). It is possible that Clement's text did have the variant reading, "holy spirit" as opposed to "spirit of (our) God", though it would be a singular reading.

.3)

1. ἀλλὰ³ P⁴⁶ 01 A B C D P 33

Pr-Al

Pred-Al

Com-Al

Uni-W

2. ἀλλ L Ψ 104 223 876 1739 2423 [Cl]

Pred-Byz

τω πνευματι του θεου ημων rell] τω πνευματι τω αγιω Cl^{vid}

1 Corinthians 6.12

Πάντα μοι ἔξεστιν ἀλλ' οὐ πάντα συμφέρει· πάντα μοι ἔξεστιν ἀλλ' οὐκ ἐγὼ ἐξουσιασθήσομαι ὑπό τινος.

- πάντα μὲν γὰρ ἔξεστιν, ἀλλ' οὐ πάντα συμφέρει (*Strom.* 3.40.5 [p. 214 l. 19] BP1) [C]
- + πάντα μοι ἔξεστιν. ἀλλ' οὐκ ἐξουσιασθήσομαι (*Strom.* 7.87.2 [p. 62 l. 12] BP1) [Ad]

TEXT: παντα μεν γαρ εξεστιν, αλλ' ου παντα συμφερει παντα μοι εξεστιν. αλλ' ουκ [[εγω]] εξουσιασθησομαι²²⁶

Lac.: F G I K 049

μοι εξεστιν rell] μεν γαρ εξεστιν Cl

αλλ ου...εξεστιν² rell] *om.* P⁴⁶ (*homoioleuton*)

συμφερει rell] συνφερει D*

[[εγω rell] *om.* Cl]]

1 Corinthians 6.13

τὰ βρώματα τῇ κοιλίᾳ καὶ ἡ κοιλία τοῖς βρώμασιν, ὁ δὲ θεὸς καὶ ταύτην καὶ ταῦτα καταργήσει. τὸ δὲ σῶμα οὐ τῇ πορνείᾳ ἀλλὰ τῷ κυρίῳ, καὶ ὁ κύριος τῷ σώματι·

- τὰ μὲν γὰρ βρώματα καταργεῖται, (*Paed.* 1.45.2 [p. 117 l. 2] BP1) [All]

²²⁶ It is difficult to say with certainty if Clement is adapting or citing the text of 1 Corinthians 6.13. This is especially true of *Strom.* 7.87.2, where Clement could easily omit the *εγω* for structural reasons. Given this uncertainty, the *εγω* has been supplied in double brackets and will not be part of the collation.

- ὁ θεὸς καταργήσῃ, ((φησὶν ὁ ἀπόστολος, εἰκότως ἐπικαταρώμενος λαιμάργοις ἐπιθυμίαις.)) τὰ γὰρ βρώματα τῇ κοιλίᾳ, (*Paed.* 2.4.2 [p. 156 l. 9] BP1) [Ad]
- ἡγεῖσθαι τὸ καταργούμενον; (*Paed.* 2.5.4 [p. 157 l. 13] BP1) [All– Also 1 Cor. 3.11]
- καταργήσαντες (*Paed.* 2.100.3 [p. 217 l. 18]) [All]
- ((περὶ τῆς κοιλίας καὶ τῶν βρωμάτων εἴρηται')) τὰ βρώματα τῇ κοιλίᾳ καὶ ἡ κοιλία τοῖς βρώμασιν, ὁ δὲ θεὸς καὶ ταύτην καὶ ταῦτα καταργήσῃ (*Strom.* 3.47.3 [p. 218 l. 5] BP1) [C]
- + from 1 Cor. 5.9 τὸ δὲ σῶμα οὐ τῇ πορνείᾳ, ἀλλὰ τῷ κυρίῳ, καὶ ὁ κύριος τῷ σώματι (*Strom.* 3.107.3 [p. 246 l. 1] BP1) [C]
- + ...τὰ δὲ βρώματα τῇ κοιλίᾳ καὶ ἡ κοιλία τοῖς βρώμασιν, ((ᾧ)) ὁ θεὸς καταργήσῃ, ((τουτέστιν τοὺς οὕτω λογιζομένους καὶ βιοῦντας ὡς διὰ τὸ ἐσθίειν γενομένους)) (*Strom.* 7.87.2 [p. 62 l. 14] BP1) [Ad]*
- + ...τὸ δὲ σῶμα ((τοῦτο <τὸ> πνευματικόν, τουτέστιν ἡ ἀγία ἐκκλησία,)) οὐ τῇ πορνείᾳ (*Strom.* 7.87.4 [p. 62 l. 21] BP1) [Ad]*

TEXT: τα βρώματα τη κοιλια και η κοιλια τοις βρωμασιν ο δε θεος και ταυτην και ταυτα καταργησει το δε σωμα ου τη πορνεια αλλα τω κυριω και ο κυριος τω σωματι²²⁷

Lac.: F G I 049

1 Corinthians 6.15

οὐκ οἶδατε ὅτι τὰ σώματα ὑμῶν μέλη Χριστοῦ ἐστίν; ἄρας οὖν τὰ μέλη τοῦ Χριστοῦ ποιήσω πόρνης μέλη; μὴ γένοιτο.

- μέλη Χριστοῦ (*Paed.* 1.22.2 [p. 103 l. 15] BP1) [All – Also Eph. 5.30]
- οὐ χρὴ πόρνης ποιεῖν μέλη τὰ τοῦ Χριστοῦ μέλη οὐδὲ μὴν νεῶν (*Paed.* 2.102.1 [p. 217 l. 25] BP1) [All – Also 1 Cor. 6.19]
- ὡς μέλη δὲ αὐτοῦ <τὰ σώματα> (*Hypoc.* 5 [p. 223 l.3]) [All – Also 1 Cor. 6.19]

Lac.: I 049 (...) η ουκ F G)

²²⁷ The text has been reconstructed using *Strom.* 3.47.3 and *Strom.* 3.107.3, although the adaptations found in *Strom.* 7.87.2 and *Strom.* 7.87.4 both attest to similar readings and word order.

1 Corinthians 6.16

[ἡ] οὐκ οἶδατε ὅτι ὁ κολλώμενος τῇ πόρνῃ ἐν σῶμά ἐστιν; ἔσονται γάρ, φησὶν, οἱ δύο εἰς σάρκα μίαν.

- ἡ οὐκ οἶδατε ὅτι ὁ κολλώμενος τῇ πόρνῃ ἐν σῶμά ἐστιν; (*Strom.* 3.107.4 [p. 246 l. 3] BP1) [C]
- ὁ ((ταύτη)) κολλώμενος τῇ πόρνῃ ((τῇ παρὰ τὴν διαθήκην ἐνεργείᾳ, ἄλλο σῶμα γίνεται οὐχ ἅγιον,)) εἰς σάρκα μίαν ((καὶ | βίον ἐθνικὸν καὶ ἄλλην ἐλπίδα')) (*Strom.* 7.88.2 [p. 62 l. 26] BP1) [Ad]*

TEXT: η ουκ οιδατε οτι ο κολλωμενος τη πορνη εν σωμα εστιν... εις σαρκα μιαν.

Lac.: I 049

.1)

.1 η 01 A B C F G P 33 104 876 1739 C]

Pr-Al

Pred-Al

Com-Al

.2 om. P46 D K L Ψ 223 2423

Pred-Byz

1 Corinthians 6.17

ὁ δὲ κολλώμενος τῷ κυρίῳ ἐν πνευμᾷ ἐστιν.

- + ὁ δὲ κολλώμενος τῷ κυρίῳ ἐν πνευμᾷ <ἐσ>τι (*Strom.* 7.88.3 [p. 62 l. 28] BP1) [C]

Lac.: I 049

1 Corinthians 6.18

Φεύγετε τὴν πορνείαν. πᾶν ἀμάρτημα ὃ ἐὰν ποιήσῃ ἄνθρωπος ἐκτὸς τοῦ σώματός ἐστιν· ὁ δὲ πορνεύων εἰς τὸ ἴδιον σῶμα ἀμαρτάνει.

- πᾶν ἀμάρτημα ἐκτὸς τοῦ σώματός ἐστιν· ὁ δὲ πορνεύων εἰς τὸ ἴδιον σῶμα ἀμαρτάνει. (*Strom.* 3.88.4 [p. 237 l. 6] BP1) [C]
- πορνεύει γὰρ εἰς τὴν ἐκκλησίαν καὶ τὸ αὐτοῦ σῶμα ὃ ἐθνικῶς ἐν ἐκκλησίᾳ πολιτευόμενος, (*Strom.* 7.88.1 [p. 62 l. 24] BP1) [All – Also 1 Cor. 6.16]

TEXT: παν αμαρτημα εκτος του σωματος εστιν ο δε πορνευων εις το ιδιον σωμα

αμαρτανει²²⁸

Lac.: I 049

εαν rell] αν 33

ο εαν ποιηση ανθρωπος rell] om. Cl

1 Corinthians 6.19

ἢ οὐκ οἴδατε ὅτι τὸ σῶμα ὑμῶν ναὸς τοῦ ἐν ὑμῖν ἁγίου πνεύματος ἐστὶν οὗ ἔχετε ἀπὸ θεοῦ, καὶ οὐκ ἐστὲ ἐαυτῶν;

- νεὼν τοῦ θεοῦ ποιητέον. (*Paed.* 2.102.1 [p. 217 l. 25] BP1) [All – Also 1 Cor. 6.19]
- νεὼς (*Strom.* 3.77.3 [p. 230 l. 25]) [All – Also 1 Cor. 3.16]
- ὡς μέλη δὲ αὐτοῦ <τὰ σώματα> (*Hypoc.* 5 [p. 223 l.3]) [All – also 1 Cor. 6.15]
- νεὼς ((γίνεται)) τοῦ ἁγίου πνεύματος (*Strom.* 7.64.7 [p. 46 l. 21] BP1) [Ad]

Lac.: I 049

1 Corinthians 7.1

Περὶ δὲ ὧν ἐγράψατε, καλὸν ἀνθρώπῳ γυναικὸς μὴ ἄπτεσθαι·

- καλὸν ἀνθρώπῳ γυναικὸς μὴ ἄπτεσθαι· (*Strom.* 3.96.1 [p. 240 l. 12] BP1) [C]²²⁹

Lac.: I 049

1 Corinthians 7.2

διὰ δὲ τὰς πορνείας ἕκαστος τὴν ἑαυτοῦ γυναῖκα ἔχέτω καὶ ἐκάστη τὸν ἴδιον ἄνδρα ἔχέτω.

- ἕκαστος δὲ τὴν ἑαυτοῦ γυναῖκα ἔχέτω, (*Strom.* 3.51.3 [p. 220 l. 1] BP1) [C]
- διὰ δὲ τὰς πορνείας ἕκαστος τὴν ἑαυτοῦ γυναῖκα ἔχέτω (*Strom.* 3.96.1 [p.

²²⁸ It is possible (and even likely) that Clement simply omitted *φευγετε την πορνειαν* since it is an exhortation. The other apparent omission, *ο εαν ποιηση ανθρωπος*, is slightly more troublesome. There are no obvious reasons to omit it. It is therefore collated as a variant reading.

²²⁹ Clement clearly did not cite *περι δε ων εγραψατε* as it would have interrupted the flow of his argument. It will not be included in the data.

240 l. 13] BP1) [C]**²³⁰

Lac.: I 049

 τας πορνείας rel]] την πορνείαν F G

1 Corinthians 7.3

τῇ γυναικὶ ὁ ἀνὴρ τὴν ὀφειλὴν ἀποδιδότω, ὁμοίως δὲ καὶ ἡ γυνὴ τῷ ἀνδρί.

- ὅπως ὁ ἀνὴρ ἀποδιδῶ τῇ γυναικὶ τὴν ὀφειλὴν καὶ ἡ γυνὴ τῷ ἀνδρί, (Strom. 3.97.1 [p. 240 l. 21] BP1) [Ad]
- τῇ γυναικὶ ὁ ἀνὴρ τὴν ὀφειλὴν ἀποδιδότω, ὁμοίως δὲ καὶ ἡ γυνὴ τῷ ἀνδρί, (Strom. 3.107.5 [p. 246 l. 8] BP1) [C]

 Lac.: I 049

.1)

1. οφειλὴν P11 P46 01 A B C D F G P Ψ 33 1739 Cl

Pr-Al

Pred-Al

Com-Al

Uni-W

2. οφειλομένην ευνοίαν K L 104 223 876 2423

Pr-Byz

Uni-Byz

Com-Byz

 ο rel]] om. F

ἀποδιδότω rel]] ἀποδιδετω A

δε rel]] om. A

1 Corinthians 7.5

μὴ ἀποστερεῖτε ἀλλήλους, εἰ μήτι ἂν ἐκ συμφώνου πρὸς καιρόν, ἵνα σχολάσητε τῇ προσευχῇ καὶ πάλιν ἐπὶ τὸ αὐτὸ ᾗτε, ἵνα μὴ πειράζη ὑμᾶς ὁ σατανᾶς διὰ τὴν ἀκρασίαν ὑμῶν.

- + from 1 Cor. 7.2 ἵνα μὴ πειράζη ὑμᾶς ὁ σατανᾶς. (Strom. 3.51.3 [p. 220 l. 2] BP1) [C]

²³⁰ The second half of the verse was likely omitted since Clement was specifically addressing a male audience.

- ἐκ συμφώνου πρὸς καιρὸν σχολάζουσα τῇ προσευχῇ ((συζυγία ἐγκρατείας ἐστὶ διδασκαλία· προσέθηκε γὰρ τὸ μὲν)) ἐκ συμφώνου, ((ἵνα μὴ τις διαλύσῃ τὸν γάμον,)) πρὸς καιρὸν (*Strom.* 3.79.1 [p. 231 l. 16] BP1) [Ad]*
- συμφωνία μὲν οὖν ἀρμόζει προσευχῇ, κοινωνία δὲ φθορᾶς λύει τὴν ἔντευξιν... διὰ τὸν σατανᾶν καὶ τὴν ἀκρασίαν (*Strom.* 3.81.1 [p. 232 l. 24f, 26] BP1) [All]
- καὶ πάλιν ἐπὶ τὸ αὐτὸ γίνεσθαι διὰ τὸν σατανᾶν (*Strom.* 3.82.1 [p. 233 l. 12] BP1) [Ad]*
- ἡ πρόσκαιρος συμφωνία, δι' ἧς εἰσάγει πάλιν τὴν συζυγίαν τοῦ γάμου, οὐκ εἰς ἀκρασίαν καὶ πορνείαν καὶ τὸ τοῦ διαβόλου ἔργον, ἀλλ' ὅπως μὴ ὑποπέσῃ ἀκρασία καὶ πορνεία καὶ διαβόλῳ. (*Strom.* 3.82.1 [p. 233 l. 15] BP1) [All]
- ἵνα μὴ πειράζῃ ὑμᾶς ὁ σατανᾶς. ((οὐ γὰρ τοῖς ἐγκρατῶς χρωμένοις τῷ γάμῳ ἐπὶ παιδοποιία μόνῃ)) διὰ τὴν ἀκρασίαν (*Strom.* 3.96.2 [p. 240 l. 14] BP1) [C]
- καὶ μὴ ἀποστερῶσιν ἀλλήλους τῆς διὰ τῆς θείας <οἰκονομίας> εἰς γένεσιν δοθείσης βοηθείας. (*Strom.* 3.97.1 [p. 240 l. 22] BP1) [Ad]*
- καὶ μὴ ἀποστερεῖτε, ((φησὶν,)) ἀλλήλους, εἰ μὴ ἐκ συμφώνου πρὸς καιρόν, ((διὰ τῆς)) ἀποστερεῖτε (*Strom.* 3.107.5 [p. 246 l. 5] BP1) [C]

TEXT: καὶ²³¹ μὴ ἀποστερεῖτε ἀλλήλους εἰ μὴ ἐκ συμφώνου πρὸς καιρὸν σχολάζουσα τῇ προσευχῇ καὶ πάλιν ἐπὶ τὸ αὐτὸ²³² γίνεσθαι ἵνα μὴ πειράζῃ ὑμᾶς ὁ σατανᾶς διὰ τὴν ἀκρασίαν

Lac.: I 049

.1) αν

1. 01 A C D F G K L P Ψ 33 104 223 876 1739 2423

Pred-Al

Uni-Byz

Uni-W

2. om. P⁴⁶ B Cl

Ex-Al

²³¹ καὶ appears at the beginning of both *Strom.* 3.97.1 and *Strom.* 3.107.5.

²³² ἦτε is missing from the citations and adaptations, though there is an important adaptation in *Strom.* 3.82.1: καὶ πάλιν ἐπὶ τὸ αὐτὸ γίνεσθαι διὰ τὸν σατανᾶν. γίνεσθαι will be included in the collations since Tatian attests to this reading.

.2)

1. σχολασητε $\mathfrak{P}46$ 01 A B C D F G P Ψ 1739

Pr-Al

Pred-Al

Com-Al

Uni-W

2. σχολαζητε K L 104 223 876 2423

Pr-Byz

Uni-W

Com-W

3. σχολαζουσα Cl

4. Σχολαζηται 33

.3)

1. τη προσευχη $\mathfrak{P}11^{\text{vid}}$ $\mathfrak{P}46$ 01* A B C D F G P Ψ 33 104 1739 Cl

Pr-Al

Pred-Al

Com-Al

Uni-W

2. τη νηστεια και τη προσευχη 01c K L 223 876 2423

Pr-Byz

Uni-Byz

Com-Byz

.4)

1. το αυτο ητε $\mathfrak{P}11^{\text{vid}}$ 01 A B C D F G 33 1739

Pr-Al

Uni-W

2. το αυτο συνερχησθε K L Ψ 223 2423

Pr-Byz

Pred-Byz

Com-Byz

3. το αυτο συνερχεσθε $\mathfrak{P}46$ P 104 876

4. το αυτο γινεσθαι Cl^{vid}

.5)

1. υμων $\mathfrak{P}11$ $\mathfrak{P}46$ 01 A C D F G K L P Ψ 33 104 223 876 1739 2423

Pred-Al

Uni-Byz

Uni-W

2. om. B Cl

μη rell] και μη Cl

αποστερείτε rell] αποστερητε K

μητι rell] μη Cl

ινα¹ rell] om. Cl

μη πειραζη υμας rell] μη επιχαρη υμιν Ψ

σατανας rell] εχθρος Ψ

1 Corinthians 7.6

τοῦτο δὲ λέγω κατὰ συγγνώμην οὐ κατ' ἐπιταγὴν.

- ((καὶ εἴ τινα ὁ ἀπόστολος δι' ἀκрасίαν καὶ πύρωσιν)) κατὰ συγγνώμην ((δευτέρου μεταδίδωσι γάμου)) (Strom. 3.82.4 [p. 233 l. 25]) [All]
- συγγνώμαι (Strom. 3.101.3 [p. 242 l. 31] BP1) [All]

Lac.: I 049

1 Corinthians 7.7

θέλω δὲ πάντας ἀνθρώπους εἶναι ὡς καὶ ἐμαυτόν· ἀλλὰ ἕκαστος ἴδιον ἔχει χάρισμα ἐκ θεοῦ, ὁ μὲν οὕτως, ὁ δὲ οὕτως.

- χάριτι (Strom. 3.105.1 [p. 244 l. 25]) [All]
- ἀλλ' ἕκαστος ἴδιον ἔχει χάρισμα ἀπὸ θεοῦ, ὁ μὲν οὕτως, ὁ δὲ οὕτως (Strom. 4.133.3 [p. 307 l. 26] BP1) [C]

Lac.: I 049, 33 partially lacunose

.1)

1. ἀλλὰ P⁴⁶ B C D* 33

2. ἀλλ 01 A F G K L P Ψ 104 223 876 1739 2423 Cl

Uni-Byz

.2)

1. εχει χαρισμα 01 A B D F G P Ψ 33 104 1739 Cl

Pr-Al

2. 2 1 P⁴⁶ K L Ψ 223 876 2423

Pr-Byz

.3)

1. εκ P⁴⁶ 01 A B C D F G K L P 223 876 1739 2423

Pred-Al

Uni-Byz

Uni-W

2. απο 104 Cl

3. *unleserlich* 33

.4)

1. θεου 01 A B C K L P Ψ 223 876 1739 2423 Cl

Pred-Al

Uni-Byz

2. του θεου D F G 104

Pr-W

Uni-W

Com-W

3. *unleserlich* 33

.5)

1. ο^{1.2} 01* A B C D F G P 1739 Cl

Uni-W

2. ος Ϡ46 01c K L Ψ 104 223 876 2423

Uni-Byz

3. *unleserlich* 33

1 Corinthians 7.8

Λέγω δὲ τοῖς ἀγάμοις καὶ ταῖς χήραις, καλὸν αὐτοῖς ἐὰν μείνωσιν ὡς ἐγώ·

- μενέτω ((φησὶν ὁ ἀπόστολος)) ἄγαμος ὡς ἐγώ (*Strom.* 3.68.2 [p. 227 l. 1] BP1) [Ad]
- καλὸν μένειν ὡς ἐγώ (*Strom.* 3.85.2 [p. 235 l. 18] BP1) [Ad]

Lac.: I 049

1 Corinthians 7.9

εἰ δὲ οὐκ ἐγκρατεύονται, γαμησάτωσαν, κρεῖττον γάρ ἐστιν γαμῆσαι ἢ πυροῦσθαι.

- ἄμεινον γαμῆσαι ἢ πυροῦσθαι (*Strom.* 3.2.1 [p. 195 l. 18] BP1) [Ad]
- εἰ πυροῖ ((φησὶν ὁ ἀπόστολος,)) γάμησον (*Strom.* 3.4.3 [p. 197 l. 14] BP1) [Ad]
- πύρωσιν (*Strom.* 3.82.4 [p. 233 l. 26]) [All]
- κρεῖττον γαμεῖν ἢ πυροῦσθαι, (*Strom.* 3.97.1 [p. 240 l. 21] BP1) [Ad]
- μηκέτι πυρούσθω· (*Quis div.* 40.5 [p. 186 l. 21]) [All]

TEXT:] κρεῖττον γαμεῖν ἢ πυροῦσθαι [

Lac.: I 049

.1)

1. κρεῖττον ϙ46 01 B D 33 876 1739 Cl

2. κρεῖσσον A C F G K L P Ψ 104 223 2423

Pred-Byz

.2)

1. γαρ εστιν ϙ46 01 A B C K L P Ψ 33 104 223 876 1739 2423

Uni-Al

Uni-Byz

2. 1 D* F G

Di-W

Uni-W

Com-W

3. om. Cl

.3)

1. γαμησαι ϙ46 01c B D F G K L P Ψ 104 223 876 1739 2423

Pred-Al

Uni-Byz

Uni-W

2. γαμειν 01* A C* 33 Cl

Ex-Al

1 Corinthians 7.10

Τοῖς δὲ γεγαμηκόσιν παραγγέλλω, οὐκ ἐγὼ ἀλλὰ ὁ κύριος, γυναῖκα ἀπὸ ἀνδρὸς μὴ χωρισθῆναι,

- τοῖς γεγαμηκόσι παραγγέλλω, οὐκ ἐγὼ, ἀλλ' ὁ κύριος, γυναῖκα ἀπὸ ἀνδρὸς μὴ χωρισθῆναι (*Strom.* 3.108.1 [p. 246 l. 10] BP1) [C]

Lac.: I 049, 33 partially lacunose

.1)

1. ἀλλα 01 A B C D*

2. ἀλλ ϙ46 F G K L P Ψ 33 104 223 876 1739 2423 Cl

.2)

1. χωρισθηναι ϙ11^{vid} 01 B C K L P Ψ 104 223 876 1739 2423 Cl

Pred-Al

Uni-Byz

2. χωριζεσθαι A D F G

Pr-We

Uni-W

Com-W

3. χωριζεσθω P46

4. *unleserlich* 33

δε rell] *om.* Cl

παραγγελλω rell] παραγγελω 876 2423

ανδρος rell] του ανδρος 223

1 Corinthians 7.11

— ἐὰν δὲ καὶ χωρισθῇ, μενέτω ἄγαμος ἢ τῷ ἀνδρὶ καταλλαγήτω, — καὶ ἄνδρα γυναῖκα μὴ ἀφιέναι.

- μὴ γῆμαι ἄγαμος (*Strom.* 3.97.4 [p. 241 l. 4]) [All]
- + (ἐὰν δὲ καὶ χωρισθῇ, μενέτω ἄγαμος ἢ τῷ ἀνδρὶ καταλλαγήτω) καὶ ἄνδρα γυναῖκα μὴ ἀφιέναι. (*Strom.* 3.108.1 [p. 246 l. 12] BP1) [C]

Lac.: I 049

.1)

1. μενετω αγαμος...καταλλαγητω P46 01 A B C D K L P 33 104 223 876 1739 2423 Cl

Pred-Al

Uni-Byz

2. μενειν αγαμον...καταλλαγηναι F G Ψ

τω rell] *add.* ιδιω P

Corinthians 7.12

Τοῖς δὲ λοιποῖς λέγω ἐγὼ οὐχ ὁ κύριος· εἴ τις ἀδελφὸς γυναῖκα ἔχει ἄπιστον καὶ αὕτη συνευδοκεῖ οἰκεῖν μετ' αὐτοῦ, μὴ ἀφιέτω αὐτήν·

- + τοῖς δὲ λοιποῖς λέγω ἐγὼ, οὐχ ὁ κύριος· εἴ τις ἀδελφὸς (*Strom.* 3.108.1 [p. 246 l. 13] BP1) [C]

Lac.: I 049

.1)

1. λεγω εγω ουχ $\mathfrak{P}^{46\text{vid}}$ 01 A B C P Ψ 33 104 1739 Cl

Di-Al

Uni-Al

Com-Al

2. 2 1 3 (F G* ουκ) K L 223 876 2423

Pr-Byz

Uni-Byz

Com-Byz

3. ουχ εγω λεγω ουχ D*

.2)

1. ει \mathfrak{P}^{46} 01 A B C D F G K L P Ψ 223 876 1739 2423 Cl

Pred-Al

Uni-Byz

Uni-W

2. η 33 104

Ex-Al

1 Corinthians 7.14

ηγίασται γὰρ ὁ ἀνὴρ ὁ ἄπιστος ἐν τῇ γυναικὶ καὶ ἡγίασται ἡ γυνὴ ἡ ἄπιστος ἐν τῷ ἀδελφῷ· ἐπεὶ ἄρα τὰ τέκνα ὑμῶν ἀκάθαρτά ἐστιν, νῦν δὲ ἁγία ἐστιν.

- ἐπεὶ τίνι λόγῳ ὁ ἀπόστολος Παῦλος ἡγίασθαι λέγει τὴν γυναῖκα ὑπὸ τοῦ ἀνδρὸς ἢ τὸν ἄνδρα ὑπὸ τῆς γυναικός; (*Strom.* 3.47.1 [p. 217 l. 27] BP1) [All]
- ἁγία τὰ τέκνα (*Strom.* 3.84.3 [p. 235 l. 1] BP1) [All]
- + ((ἔως)) νῦν δὲ ἁγία ἐστι. (*Strom.* 3.108.1 [p. 246 l. 14] BP1) [C]

Lac.: I 049

.1)

1. νυν \mathfrak{P}^{46} 01 A B C K L P Ψ 33 104 223 876 1739 2423 Cl

Uni-Al

Uni-Byz

2. νυνει D* F G

Di-W

Uni-W

Com-W

1 Corinthians 7.22

ὁ γὰρ ἐν κυρίῳ κληθεὶς δοῦλος ἀπελεύθερος κυρίου ἐστίν, ὁμοίως ὁ ἐλεύθερος κληθεὶς δοῦλός ἐστιν Χριστοῦ.

- ἵνα ἐλεύθερος ἐν Χριστῷ γένηται (*Strom.* 3.79.7 [p. 232 l. 3] BP1) [All]

Lac.: C I 049

1 Corinthians 7.24

ἕκαστος ἐν ᾧ ἐκλήθη, ἀδελφοί, ἐν τούτῳ μενέτω παρὰ θεῶ.

- ἕκαστος ((οὖν)) ἐν ᾧ ἐκλήθη (*Strom.* 3.79.7 [p. 232 l. 2] BP1) [Ad]*
- ἐκλήθη ἕκαστος (*Strom.* 3.86.1 [p. 235 l. 27] BP1) [Ad]*

TEXT: εκαστος εν ω εκληθη [²³³

Lac.: C I 049

.1)

1. εκαστος εν ω εκληθη αδελφοι P15 P46 01 A B K L P Ψ 33 223 876 1739 2423 [C]

Pred-Al

Uni-Byz

2. 1 5 1-4 (D* εκληθητε) F G

Di-W

Uni-W

Com-W

3. 1-4 104

1 Corinthians 7.27

δέδεσαι γυναικί, μὴ ζήτηι λύσιν· λέλυσαι ἀπὸ γυναικός, μὴ ζήτηι γυναῖκα.

- δέδεσαι γυναικί; μὴ ζήτηι λύσιν· λέλυσαι ἀπὸ γυναικός; μὴ ζήτηι γυναῖκα. (*Strom.* 3.51.3 [p. 219 l. 33] BP1) [C]
- ὁ γήμας μὴ ἐκβαλλέτω καὶ ὁ μὴ γαμήσας μὴ γαμείτω (*Strom.* 3.97.4 [p. 241 l. 3] BP1) [All]

Lac.: C I 049

ζητει rell] ζητη 104

²³³ It is not possible to know whether Clement had ἀδελποι following ἐκληθη, but it seems certain that he did not have the reading found in D*, F, and G.

1 Corinthians 7.28

ἐὰν δὲ καὶ γαμήσης, οὐχ ἥμαρτες, καὶ ἐὰν γήμη ἢ παρθένος, οὐχ ἥμαρτεν· θλίψιν δὲ τῇ σαρκὶ ἔξουσιν οἱ τοιοῦτοι, ἐγὼ δὲ ὑμῶν φείδομαι.

- θλίψιν, ((γὰρ φησιν ὁ ἀπόστολος,)) τῇ σαρκὶ ἔξουσιν οἱ τοιοῦτοι, ἐγὼ δὲ ὑμῶν φείδομαι. + to 1 Cor. 7.32 (*Strom.* 4.21.2 [p. 257 l. 28] BP1) [C]

TEXT: θλιψιν [[δε]]²³⁴ τη σαρκι εξουσιν οι τοιουτοι εγω δε υμων φειδομαι

Lac.: C I 049

1 Corinthians 7.29

Τοῦτο δέ φημι, ἀδελφοί, ὁ καιρὸς συνεσταλμένος ἐστίν· τὸ λοιπόν, ἵνα καὶ οἱ ἔχοντες γυναῖκας ὡς μὴ ἔχοντες ᾧσιν

- ὁ γὰρ καιρὸς συνεσταλμένος ἐστίν... λοιπόν ἐστιν ἵνα καὶ οἱ ἔχοντες γυναῖκας ὡς | μὴ ἔχοντες ᾧσιν (*Paed.* 2.35.4-2.36.1 [p. 178 l. 15-18] BP1) [C]
- οἱ γαμοῦντες ὡς μὴ γαμοῦντες, οἱ κτώμενοι ὡς μὴ κτώμενοι... ὡς καὶ ἄνευ γυναικὸς βιωσόμενοι ἐὰν δέη (*Strom.* 3.95.3 [p. 240 l. 7] BP1) [All]
- ὁ γαμῶν ((φησιν)) ὡς μὴ γαμῶν (*Strom.* 7.64.2 [p. 46 l. 6] BP1) [All]

TEXT: [ο καιρος συνεσταλμενος εστιν λοιπον εστιν ινα και οι εχοντες γυναικας ως μη εχοντες ωσιν²³⁵

Lac.: C I 049

.1)

1. εστιν το λοιπον P46 01 A B P 33 1739

Di-Al

Pred-Al

Com-Al

²³⁴ It is difficult to know whether Clement's text had the δε. It will not be included in the collations as an omission.

²³⁵ Given the fragmentary nature of this citation, it is difficult to reconstruct the text with any certainty. However, it appears that Clement omitted the τουτο δε φημι, αδελφοι and began with αδελφοι, inserting a γαρ. It has therefore been omitted from this reconstruction.

The second decision that one must make is whether Clement intended for the citation in *Paed.* 2.35.4 to flow directly to the next portion of the verse in *Paed.* 2.36.1. It is impossible to know. However, G (and F) attest to the reading εστιν λοιπον εστιν. Therefore, without any other evidence to the contrary, I have chosen to preserve this peculiar reading in the reconstructed text. The other obvious options, λοιπον εστιν, does not have manuscript support.

2. 1 3 P15 D*

3. 2 3 1 K L Ψ 104 223 876 2423

Pr-Byz

Uni-Byz

Com-Byz

4. εστιν λοιπον εστιν F G Cl

ωσιν rell] om. F G

1 Corinthians 7.30

καὶ οἱ κλαίοντες ὥς μὴ κλαίοντες καὶ οἱ χαίροντες ὥς μὴ χαίροντες καὶ οἱ ἀγοράζοντες ὥς μὴ κατέχοντες,

- + καὶ οἱ ἀγοράζοντες ὥς μὴ κατέχοντες. (*Paed.* 2.36.1 [p. 178 l. 19] BP1) [C]

Lac.: C I 049

καὶ³ rell] om. P46

1 Corinthians 7.31

καὶ οἱ χρώμενοι τὸν κόσμον ὥς μὴ καταχρώμενοι· παράγει γὰρ τὸ σχῆμα τοῦ κόσμου τούτου.

- καὶ ἔχειν τε χρήματα καὶ μὴ ἔχειν καὶ χρῆσθαι τῷ κόσμῳ καὶ μὴ χρῆσθαι (*Quis div.* 20.1 [p. 172 l. 21]) [All]
- οὐ προσπαθῶς τῇ κτίσει χρώμενοι (*Strom.* 3.95.3 [p. 240 l. 7] BP1) [All]

Lac.: C I 049

1 Corinthians 7.32

Θέλω δὲ ὑμᾶς ἀμερίμνους εἶναι. ὁ ἄγαμος μεριμνᾷ τὰ τοῦ κυρίου, πῶς ἀρέσῃ τῷ κυρίῳ·

- ὁ ἄγαμος μεριμνᾷ τὰ τοῦ κυρίου· (*Strom.* 3.88.2 [p. 236 l. 28] BP1) [C]
- μὴ γῆμαι | ἄγαμος (*Strom.* 3.97.4 [p. 241 l. 3]) [All]
- + from 1 Cor. 7.28 θέλω γὰρ ὑμᾶς ἀμερίμνους εἶναι + to 1 Cor. 7.35 (*Strom.* 3.88.2 [p. 257 l. 30] BP1) [C]

TEXT: θελω δε υμας αμεριμνους ειναι ο αγαμος μεριμνα τα του κυριου [

Lac.: C I 049

δε rell] om. F G; γαρ 223

αρεση rell] αρεσει 1739

1 Corinthians 7.33

ὁ δὲ γαμήσας μεριμνᾷ τὰ τοῦ κόσμου, πῶς ἀρέσῃ τῇ γυναικί,

- + ὁ δὲ γαμήσας πῶς ἀρέσει τῇ γυναικί (Strom. 3.88.2 [p. 236 l. 29] BP1) [Ad]
- κόσμῳ ἀρέσκειν ((ἔφη. Πάλιν ὁ κύριός φησιν')) ὁ γήμας μὴ ἐκβαλλέτω καὶ ὁ μὴ γαμήσας μὴ γαμεῖτω, ((ὁ κατὰ πρόθεσιν εὐνουχίας ὁμολογήσας μὴ γῆμαι | ἄγαμος διαμενέτω)) (Strom. 3.97.3 [p. 241 l. 2] BP1) [All]

TEXT: ο δε γαμησας... πως αρεσει τη γυναικι²³⁶

Lac.: C I 049

.1)

1. αρεση P15 P46 01 A B D F G 104

Uni-W

2. αρεσει K L P Ψ 33 223 876 1739 2423 Cl

Uni-Byz

τα rell] του 1739

1 Corinthians 7.34

καὶ μεμέρισται. καὶ ἡ γυνὴ ἡ ἄγαμος καὶ ἡ παρθένος μεριμνᾷ τὰ τοῦ κυρίου, ἵνα ἡ ἁγία καὶ τῷ σώματι καὶ τῷ πνεύματι· ἡ δὲ γαμήσασα μεριμνᾷ τὰ τοῦ κόσμου, πῶς ἀρέσῃ τῷ ἀνδρί.

- καθάπερ οὖν ἡ ἄγαμος μόνῳ σχολάζει τῷ θεῷ καὶ ἡ φροντὶς αὐτῆς οὐ περισχίζεται, γημαμένη δὲ ἡ γε σώφρων διαιρεῖται (Paed. 2.109.4 [p. 223 l. 1] BP1) [All]
- ἡ ἄγαμος μεριμνᾷ τὰ τοῦ κυρίου, ἵνα ἡ ἁγία καὶ τῷ σώματι καὶ τῷ πνεύματι, ((οὕτω καὶ ἡ γεγαμημένη τὰ τοῦ ἀνδρὸς καὶ τὰ τοῦ κυρίου μεριμνᾷ ἐν κυρίῳ, ἵνα ἡ ἁγία καὶ τῷ σώματι καὶ τῷ πνεύματι)) (Strom.

²³⁶ We can see from Strom. 3.97.3 that Clement is aware of the text missing from his citation/adaptation of 1 Corinthians 7.33 in Strom. 3.88.2. However, there is not enough data available to reconstruct this portion of the verse.

3.88.3 [p. 236 l. 32] BP1) [C]

TEXT:] η αγαμος μεριμνα τα του κυριου ινα η αγια και τω σωματι και τω πνευματι [

Lac.: C I 049

.1)

1. η αγαμος και η παρθενος P15 B P 104

Ex-Al

2. 3-5 1 2 D F* G K L Ψ 223 876 2423

Uni-Byz

Uni-W

3. 1-5 1 2 P46 01 A 1739

Ex-Al

4. η αγαμος και η παρθενος η αγαμος 33

5. 1 2 Cl

.2)

1. και τω σωματι και τω πνευματι 01 B 1739 Cl

Ex-Al

2. 2-6 P46 A P 33

Ex-Al

3. 1 3 4 6 P15^{vid} F G K L Ψ 104 223 876 2423

Uni-Byz

4. 3 4 6 D

1 Corinthians 7.35

τουτο δε προς το υμων αυτων συμφορον λεγω, ουχ ινα βροχον υμιν επιβαλω αλλα προς το ευσχημον και ευπαρεδρον τω κυριω απερισπαστως.

- απερισπαστος της του κυριου (Strom. 3.82.5 [p. 234 l. 2] BP1) [All]
- + from 1 Cor. 7.32 προς το ευσχημον και ευπαρεδρον τω κυριω απερισπαστως. (Strom. 4.21.2 [p. 257 l. 30] BP1) [C]
- + from 1 Cor. 7.38 προς το ευσχημον και ευπαρεδρον τω κυριω απερισπαστως. (Strom. 4.149.2 [p. 314 l.9]) [C]
- απερισπαστως (Strom. 7.13.3 [p. 10 l. 25] BP1) [Ad]
- απερισπαστον ((της προς τον κυριον αγαπης)) (Strom. 7.64.2 [p. 46 l. 7] BP1) [Ad]

TEXT:] προς το ευσχημον και ευπαρεδρον τω κυριω απερισπαστως

Lac.: C I 049

.1)

1. ευπαρεδρον P¹⁵ P⁴⁶ 01 A B D F G P Ψ 33 104 223 1739 Cl

Pr-Al

Uni-Al

Com-Al

Uni-W

2. ευπροσεδρον K 876 2423

Ex-Byz

3. προσεδρον L

βροχον rell] βρωχον 104

απερισπαστως rell] απερισπαστους ειναι P¹⁵

1 Corinthians 7.36

Εἰ δέ τις ἀσχημονεῖν ἐπὶ τὴν παρθένον αὐτοῦ νομίζει, ἐὰν ᾗ ὑπέρακμος καὶ οὕτως ὀφείλει γίνεσθαι, ὃ θέλει ποιεῖτω, οὐχ ἁμαρτάνει, γαμείτωσαν.

- οὐχ ἁμαρτάνει, μόνον ἐγκρατῶς μετεχέτω (*Paed.* 2.11.1 [p. 161 l. 22]) [All]
- ᾧ λόγῳ καὶ τὸν ἀσχημονεῖν ἑαυτὸν ἐπὶ τῇ παρθενοτροφίᾳ (*Strom.* 3.79.2 [p. 231 l. 21] BP1) [All]

Lac.: C I 049

1 Corinthians 7.38

ὥστε καὶ ὁ γαμίζων τὴν ἑαυτοῦ παρθένον καλῶς ποιεῖ καὶ ὁ μὴ γαμίζων κρεῖσσον ποιήσει.

- ὥστε καὶ ὁ γαμίζων τὴν παρθένον αὐτοῦ καλῶς ποιεῖ, καὶ ὁ μὴ γαμίζων κρεῖσσον | ποιεῖ + to 1 Cor. 7.35 (*Strom.* 4.149.2 [p. 314 l. 8] BP1) [C]

Lac.: C I 049, F G partially lacunose

.1) γαμίζων¹

1. P¹⁵ P⁴⁶ 01 A B D 33 1739 Cl

Pr-Al

Pred-Al

Com-Al

2. ἐκγαμίζων L P Ψ 104 223 876 2423

Pr-Byz

Pred-Byz

Com-Byz

3. εγγαμιζων K

.2)

1. την εαυτου παρθενον $\mathfrak{P}^{15\text{vid}}$ 01 A P 33 104 1739

Di-Al

Pred-Al

Com-Al

2. 1 3 2 B D

3. την παρθενον αυτου \mathfrak{P}^{46} Cl

4. om. K L Ψ 223 876 2423

Pr-Byz

Uni-Byz

Com-Byz

.3)

1. ποιει 01 A D F G K L P Ψ 33 104 223 876 2423 Cl

Uni-Byz

Uni-W

2. ποιησει \mathfrak{P}^{15} \mathfrak{P}^{46} B 1739

Ex-Al

.4)

1. και ο² \mathfrak{P}^{15} \mathfrak{P}^{46} 01* A B D F G 33 104 1739 Cl

Pr-Al

Pred-Al

Com-Al

Uni-W

2. ο δε 01c K L P Ψ 223 876 2423

Pr-Byz

Uni-Byz

Com-Byz

.5)

1. γαμιζων² \mathfrak{P}^{15} \mathfrak{P}^{46} 01* A B D F G 33 1739 Cl

Pred-Al

Uni-W

2. εκγαμιζων 01c L P Ψ 104 223 876 2423

Pred-Byz

3. εγγαμιζων K

.6)

1. ποιησει P¹⁵ P⁴⁶ 01 A B 33 1739

Di-Al

Pred-Al

Com-Al

2. ποιει D F G K L P Ψ 104 223 876 2423 C^l

Uni-W

Uni-Byz

ωστε...ποιει rell] *om.* F G

1 Corinthians 7.39

Γυνή δέδεται ἐφ' ὅσον χρόνον ζῇ ὁ ἀνὴρ αὐτῆς· ἐὰν δὲ κοιμηθῇ ὁ ἀνὴρ, ἐλευθέρα ἐστὶν ᾧ θέλει γαμηθῆναι, μόνον ἐν κυρίῳ.

- ἡ γυνή δέδεται ἐφ' ὅσον ζῇ χρόνον ὁ | ἀνὴρ αὐτῆς· ἐὰν δὲ ἀποθάνῃ, ἐλευθέρα ἐστὶν γαμηθῆναι, μόνον ἐν κυρίῳ· (*Strom.* 3.82.4 [p. 232 l. 7] BP1) [C]
- καὶ εἴ τινα ὁ ἀπόστολος δι' ἀκρασίαν καὶ πύρωσιν κατὰ συγγνώμην δευτέρου μεταδίδωσι γάμου, [ἐπεὶ] καὶ οὗτος οὐχ ἁμαρτάνει μὲν κατὰ διαθήκην (οὐ γὰρ κεκώλυται πρὸς τοῦ νόμου), (*Strom.* 3.82.4 [p. 233 l. 25] BP1) [All]

Lac.: C I 049

.1)

1. δεδεται P¹⁵^{vid} P⁴⁶ 01* A B D* 33 1739 C^l

Pr-Al

Pred-Al

Com-Al

2. *add.* νομω 01c F G L P Ψ 104 223 876 2423

Pred-Byz

3. *add.* γαμω K

.2)

1. εαν δε κοιμηθη P¹⁵ P⁴⁶ 01 B D* K P 33 104 1739

Pr-Al

Pred-Al

Com-Al

2. εαν δε και κοιμηθη F G L Ψ 223 876 2423

Pred-Byz

3. εαν δε αποθανη A Cl

.3)

1. ο ανηρ² ℘¹⁵^{vid} ℘⁴⁶ 01 A B K P Ψ 223 876 2423

Pred-Al

Pred-Byz

2. *add.* αυτης D F G L 33 104 1739

Uni-W

3. *om.* Cl

γυνη *rell*] η γυνη Cl

χρονον ζη *rell*] 2 1 Cl

ο ανηρ¹ *rell*] *om.* ο F

ω θελει *rell*] *om.* Cl

γαμηθηναι *rell*] γαμηθη F G

1 Corinthians 7.40

μακαριωτέρα δέ ἐστιν ἐὰν οὕτως μείνη, κατὰ τὴν ἐμὴν γνώμην· δοκῶ δὲ κάγῳ πνεῦμα θεοῦ ἔχειν.

- + μακαρία δέ ἐστιν, ἐὰν οὕτως μείνη, κατὰ τὴν ἐμὴν γνώμην. (*Strom.* 3.80.1 [p. 232 l. 8] BP1) [C]

Lac.: C I 049

.1)

1. μακαριωτερα ℘¹⁵^{vid} 01 A B D F G K L P Ψ 33 104 223 876 1739 2423

Pred-Al

Uni-Byz

Uni_W

2. μακαρια ℘⁴⁶ Cl

.2)

1. ουτως ℘¹⁵ ℘⁴⁶ 01 A B D F G K L P Ψ 33 876 1739 Cl

Pred-Al

Uni-W

2. ουτω 104^{vid} 223 2423

1 Corinthians 8.1

Περὶ δὲ τῶν εἰδωλοθύτων, οἶδαμεν ὅτι πάντες γινῶσιν ἔχομεν. ἡ γινῶσις φυσιοῖ, ἡ δὲ ἀγάπη οἰκοδομεῖ·

- γινῶσιν πεφυσιωμένοι διαβεβλήκασιν (*Paed.* 1.25.1 [p. 104 l. 28] BP1) [All]
- καὶ γνωστικούς ὑπὲρ τὸν ἀπόστολον φρονοῦντες, φυσιοῦμενοί τε καὶ φρυαττόμενοι, αὐτοῦ ὁμολογοῦντος τοῦ Παύλου περὶ ἑαυτοῦ (*Paed.* 1.52.2 [p. 121 l. 9]) [All]
- ((ἀλλ' ἡ μὲν ὑπόληψις τῆς γνώσεως)) φυσιοῖ ((καὶ τύφου ἐμπίπλησιν,)) οἰκοδομεῖ δὲ ἡ ἀγάπη, ((μὴ περὶ τὴν οἴησιν, ἀλλὰ περὶ τὴν ἀλήθειαν ἀναστρεφόμενη.)) (*Strom.* 1.54.4 [p. 35 l. 11] BP1) [Ad]*
- γινῶσις φυσιοῖ (*Strom.* 2.48.1 [p. 138 l. 16] BP1) [Ad]*
- Οἶδαμεν δὲ ὅτι πάντες γινῶσιν ἔχομεν (*Strom.* 4.97.1 [p. 290 l. 28] BP1) [C]
- περὶ τῶν εἰδωλοθύτων (*Strom.* 4.97.1 [p. 291 l. 1] BP1) [C]
- ναί, φασίν, ἡ γινῶσις εἴρηται φυσιοῦν. πρὸς οὓς φαμεν· τάχα μὲν ἡ δοκοῦσα γινῶσις φυσιοῦν λέγεται (*Strom.* 7.104.5 [p. 73 l. 29] BP1) [All]*

TEXT: περι [δε]²³⁷ των ειδωλοθυτων οιδαμεν δε οτι παντες γνωσιν εχομεν η²³⁸ γνωσις φυσιοι οικοδομει δε η αγαπη²³⁹

Lac.: C I 049

οιδαμεν rell] add. δε CI

εχομεν rell] εχωμεν L

η γνωσις rell] η δε γνωσις P46

η δε αγαπη οικοδομει rell] 4 2 1 3 CI

1 Corinthians 8.2

εἴ τις δοκεῖ ἐγνωκέναι τι, οὕπω ἔγνω καθὼς δεῖ γινῶναι·

²³⁷ It is questionable whether the citation (it appears to be a citation given how many other nearby passages are cited in the immediate context) in *Strom.* 4.97.1 should include the δε or if it was removed by Clement. The omission of the δε has no manuscript support, and he says immediately before this citation, εἰσι δε οἱ φασι (την). Therefore, it has been included provisionally.

²³⁸ The η before γινῶσις has support from *Strom.* 7.104.5.

²³⁹ As always, it is difficult to say whether the word order is correct when reconstructing a text from allusions and adaptations. This is true of οικοδομει δε η αγαπη. Singular readings are not included in the data set.

- εἴ τις δοκεῖ ἐγνῶκέναι τι²⁴⁰, οὕτω ἔγνω καθὸ δεῖ γινῶναι (Strom. 1.54.4 [p. 35 l. 10] BP1) [C]

Lac.: C I 049

.1)

1. εἰ \mathfrak{P}^{46} 01 A B P 104 1739 Cl

Di-Al

Pred-Al

Com-Al

2. *add.* δε D F G K L Ψ 223 876 2423

Uni-Byz

Uni-W

3. η 33

.2)

1. ἐγνῶκεναι \mathfrak{P}^{15} \mathfrak{P}^{46} 01 A B D F G P Ψ 33 104 1739 Cl

Di-Al

Uni-Al

Com-Al

Uni-W

2. εἰδέναι K L 223 876 2423

Di-Byz

Uni-Byz

Com-Byz

.3)

1. οὕτω $\mathfrak{P}^{15\text{vid}}$ \mathfrak{P}^{46} 01 A B P 33 104 1739 Cl

Di-Al

Pred-Al

Com-Al

2. οὐδεπω D* F G Ψ

Pr-W

Uni-W

Com-W

3. οὐδεπω οὐδεν K L 223 876 2423

Di-Byz

Uni-Byz

Com-Byz

²⁴⁰ Zuntz, p. 33. The τι is a later corruption.

.4)

1. εγνω \mathfrak{P}^{15} \mathfrak{P}^{46} 01 A B D F G P Ψ 104 1739 Cl

Pr-Al

Pred-Al

Com-Al

Uni-W

2. εγνωκεν K L 223 876 2423

Di-Byz

Uni-Byz

Com-Byz

3. εδει 33

τι rell] *om.* \mathfrak{P}^{46}

καθως rell] καθο Cl

δει rell] εδει 33

1 Corinthians 8.3

εἰ δέ τις ἀγαπᾷ τὸν θεόν, οὗτος ἔγνωσται ὑπ' αὐτοῦ.

- εἴ τις ἀγαπᾷ, οὗτος ἔγνωσται (*Strom.* 1.54.4 [p. 35 l. 13] BP1) [C]

Lac.: C I 049

.1)

1. τον θεον \mathfrak{P}^{15} ^{vid} 01 A B D F G K L P Ψ 33 104 223 876 1739 2423

Pred-Al

Uni-Byz

Uni-W

2. *om.* \mathfrak{P}^{46} Cl²⁴¹

.2)

1. ουτος εγνωσται υπ αυτου \mathfrak{P}^{15} ^{vid} 01c A B D F G K L P 104 223 876 1739 2423

Pred-Al

Uni-Byz

Uni-W

2. 2-4 1 Ψ

3. 1 2 \mathfrak{P}^{46} 01* Cl

4. 1-2 33

²⁴¹ Zuntz, pp. 31–32. Clement preserves the earlier reading.

δε rell] *om.* Cl

1 Corinthians 8.4

Περὶ τῆς βρώσεως οὖν τῶν εἰδωλοθύτων, οἶδαμεν ὅτι οὐδὲν εἴδωλον ἐν κόσμῳ καὶ ὅτι οὐδεὶς θεὸς εἰ μὴ εἷς.

- ὅτι οὐδὲν εἴδωλον ἐν κόσμῳ, (*Paed.* 2.10.5 [p. 161 l. 10] BP1) [C]
- ἡμῖν δὲ οὐδὲν εἴδωλον ἐν κόσμῳ (*Strom.* 6.163.1 [p. 516 l. 6] BP1) [C]

TEXT:] οτι ουδεν ειδωλον εν κοσμω [

Lac.: C I 049

ουδεν rell] *add.* εστιν F G

1 Corinthians 8.6

ἀλλ' ἡμῖν εἷς θεὸς ὁ πατὴρ ἐξ οὗ τὰ πάντα καὶ ἡμεῖς εἰς αὐτόν, καὶ εἷς κύριος Ἰησοῦς Χριστὸς δι' οὗ τὰ πάντα καὶ ἡμεῖς δι' αὐτοῦ.

- ἀλλὰ μόνος ὢντως ἐστὶν εἷς ἡμῶν θεός, ἐξ οὗ τὰ πάντα, καὶ εἷς κύριος Ἰησοῦς. + 1 Cor. 8.11 (*Paed.* 2.10.5 [p. 161 l. 11] BP1) [C]

TEXT: αλλα μονος οντως εστιν εις ημων θεος εξ ου τα παντα και εις κυριος Ιησους
[²⁴²

Lac.: C I 049

.1)

1. αλλ 01 A D F G K L P Ψ 104 223 876 1739 2423

Pred-Al

Uni-Byz

Uni-W

2. *om.* P46 B 33

Ex-Al

3. αλλα μονος οντως εστιν Cl

²⁴² Given that there is no internal evidence to the contrary, this text has been recorded as a citation. It produces several singular readings. The text after Ἰησοῦς is recorded not as an omission, but leaves open the possibility that Clement simply chose not to cite it. He continued immediately to his citation of 1 Cor. 8.11.

ημιν εις rell] ημιν δε εις 33; εις ημων Cl
 θεος rell] ο θεος F G; om. 01*
 ο πατηρ rell] και ο πατηρ P46; om. Cl
 τα¹ rell] om. D*
 ημεις rell] om. Cl
 εις αυτον και] om. Cl
 κυριος Ιησους Χριστος rell] κυριον ο Ιησους Χριστος P; 1 2 Cl

1 Corinthians 8.7

Ἄλλ' οὐκ ἐν πᾶσιν ἡ γινῶσις· τινὲς δὲ τῇ συνηθείᾳ ἕως ἄρτι τοῦ εἰδώλου ὡς εἰδωλόθυτον ἐσθίουσιν, καὶ ἡ συνείδησις αὐτῶν ἀσθενὴς οὕσα μολύνεται.

- οἷς ἡ συνείδησις μολύνεται. (*Paed.* 2.8.4 [p. 159 l. 22]) [Ad]*
- εἰ δὲ μὴ πάντων ἡ γινῶσις, (*Strom.* 1.2.2 [p. 4 l. 1]) [All]*
- τὸ μὴ πάντων εἶναι τὴν συνειῖσαν ἀκοήν, (*Strom.* 1.45.1 [p. 30 l. 4]) [All]
- τὴν συνείδησιν ((ἔχειν)) μεμολυσμένην (*Strom.* 2.68.3 [p. 149 l. 22] BP1) [Ad]*
- ἀλλ' οὐκ ἐν πᾶσιν ἡ γινῶσις (*Strom.* 4.97.1 [p. 290 l. 30] BP1) [C]
- ((καὶ)) οὐκ ἐν πᾶσι ((φησὶν ὁ ἀπόστολος)) | ἡ γινῶσις. (*Strom.* 5.17.5 [p. 337 l. 13] BP1) [C]
- οὐ πάντων ἡ γινῶσις (*Strom.* 5.61.3 [p. 367 l. 25] BP1) [Ad]
- καὶ ἔτι σαφέστερον ἐκκαλύπτει τὸ μὴ πάντων εἶναι τὴν γινῶσιν, ἐπιλέγων (*Strom.* 5.62.1 [p. 367 l. 32] BP1) [All]
- οὐ γὰρ πάντων ἡ γινῶσις (*Strom.* 6.120.3 [p. 492 l. 17] BP1) [Ad]
- μὴ πάντων εἶναι τὴν γινῶσιν (*Strom.* 6.132.3 [p. 498 l. 28] BP1) [All]
- οὐ πάντων ἡ γινῶσις (*Strom.* 7.104.3 [p. 73 l. 21] BP1) [Ad]

TEXT: ἀλλ' ουκ εν πασιν η γινωσις... η συνειδησις... μολυνεται [²⁴³

Lac.: C I 049

η συνειδησις rell] η ιδησεις G*; ιδησεις F; ει συνειδησις 876

²⁴³ The adaptations from *Paed.* 2.8.4 and *Strom.* 2.68.3 show us that Clement was familiar with the text η συνειδησις... μολυνεται.

1 Corinthians 8.8

βρῶμα δὲ ἡμᾶς οὐ παραστήσει τῷ θεῷ· οὔτε ἐὰν μὴ φάγωμεν ὑστερούμεθα, οὔτε ἐὰν φάγωμεν περισσεύομεν.

- βρῶμα γὰρ ἡμᾶς οὐ παραστήσει τῷ θεῷ (*Paed.* 2.8.4 [p. 159 l. 22]) [C]
- οὔτε γὰρ ἐὰν φάγωμεν, περισσεύομεν, ((φησὶν,)) οὔτε ἐὰν μὴ φάγωμεν, ὑστερούμεθα (*Paed.* 2.9.1 [p. 159 l. 25] BP1) [C]
- βρῶμα ἡμᾶς οὐ παραστήσει (*Strom.* 4.146.2 [p. 313 l. 3] BP1) [C]

TEXT: βρωμα γαρ ημας ου παραστησει τω θεω ουτε γαρ εαν φαγωμεν περισσευομεν ουτε εαν μη φαγωμεν υστερουμεθα²⁴⁴

Lac.: C I K 049

.1)

1. ημας P46 01c A B D F G L P 104 223 876 1739 2423 Cl

Pred-Al

Uni-Byz

Uni-W

2. υμας 01* Ψ 33

Ex-Al

.2)

1. παραστησει P46 01* A B 33 1739 Cl

Di-Al

2. παριστησιν 01c D L P Ψ 104 223 876 2423

Uni-Byz

3. συνιστησιν F G

.3)

1. ουτε εαν μη φαγωμεν υστερουμεθα ουτε εαν φαγωμεν περισσευομεν P46 (B 1739 περισσευομεθα)

2. 6-9 1-5 01

3. 1-4 9 6-8 5 A* 33

Ex-Al

²⁴⁴ Clement does not have the δε found in all other manuscripts. Instead, the citation from *Paed.* 2.8.4 has a γαρ and *Strom.* 4.146.2 lacks either. It is possible that Clement replaced the δε with a γαρ for stylistic reasons. This possibility seems less likely when one considers the γαρ inserted in the next citation (*Paed.* 2.9.1), which is found in the majority of manuscripts. It therefore seems that Clement is likely citing directly from a text.

4. ουτε γαρ εαν φαγωμεν περισσευομεν ουτε εαν μη φαγωμεν υστερουμεθα D F G L P Ψ 104 (223 περισεβομεν) 876 2423 Cl

Uni-Byz

Uni-W

δε rell] γαρ Cl

1 Corinthians 8.9

βλέπετε δὲ μή πως ἡ ἐξουσία ὑμῶν αὕτη πρόσκομμα γένηται τοῖς ἀσθενέσιν.

- βλέπετε οὖν μή ποτε ἡ ἐξουσία ὑμῶν αὕτη πρόσκομμα γένηται τοῖς ἀσθενέσιν. (*Paed.* 2.9.1 [p. 159 l. 30] BP1) [C]
- μή πως ἡ ἐξουσία ἡμῶν πρόσκομμα τοῖς ἀσθενέσι γένηται· (*Strom.* 4.97.1 [p. 291 l. 2] BP1) [Ad]

Lac.: C I K 049

.1)

1. δε 01 A B D F G L P Ψ 33 223 876 1739 2423

Pred-Al

Uni-Byz

Uni-W

2. om. P⁴⁶ 104

Ex-Al

3. ουν Cl

.2)

1. υμων 01 A B D F G L Ψ 33 223 876 1739 2423 Cl

Pred-Al

Uni-Byz

Uni-W

2. ημων P 104

Ex-Al

3. om. P⁴⁶

.3)

1. ασθενεσιν P⁴⁶ 01 A B D F G P 33 1739 Cl

Pred-Al

Uni-W

2. ασθενουσιν L Ψ 104 223 876 2423

Pr-Byz

Uni-Byz

Com-Byz

 πως rell] ποτε Cl

η rell] om. P46*

1 Corinthians 8.10

ἐὰν γάρ τις ἴδῃ σὲ τὸν ἔχοντα γινῶσιν ἐν εἰδωλείῳ κατακείμενον, οὐχὶ ἡ συνείδησις αὐτοῦ ἀσθενοῦς ὄντος οἰκοδομηθήσεται εἰς τὸ τὰ εἰδωλόθута ἐσθίειν;

- Ἐνταῦθα ὑπομνηστέον καὶ περὶ τῶν εἰδωλοθύτων καλουμένων (*Paed.* 2.8.3 [p. 159 l. 12] BP1) [All – Acts 15.29]
- ἢ ὑπόδειγμα τοῖς θέλουσιν ἐγκρατεύεσθαι γινόμενοι, [μὴ] οἰκοδομουμένοις εἰς τὸ ἀδεῶς τὰ παρατιθέμενα ἐσθίειν (*Strom.* 4.97.5 [p. 291 l. 19] BP1) [All]

 Lac.: C I K 049

1 Corinthians 8.11

ἀπόλλυται γὰρ ὁ ἀσθενῶν ἐν τῇ σῇ γνώσει, ὁ ἀδελφὸς δι' ὃν Χριστὸς ἀπέθανεν.

- ἀπόλλυται, ((φησί,)) τῇ σῇ γνώσει ὁ ἀδελφὸς ἀσθενῶν, δι' ὃν Χριστὸς ἀπέθανεν. (*Paed.* 2.10.5 [p. 161 l. 12] BP1) [C]
- ἀπόλλυται γὰρ ὁ ἀσθενῶν τῇ σῇ γνώσει. (*Strom.* 4.97.1 [p. 291 l. 3] BP1) [C]

TEXT: απολλυται γαρ τη ση γνωσει ο αδελφος ασθενων²⁴⁵ δι' ον Χριστος απεθανεν.²⁴⁶

 Lac: C I K 049

.1)

1. απολλυται γαρ P46 01* B 33 Cl

Ex-Al

²⁴⁵ In *Strom.* 4.97.1, ο ασθενων is found directly after the γαρ. Both omit the εν. Although the placement of ασθενων in *Paed.* 2.10.5 seems less likely given that it does not have other manuscript support, it is part of a complete citation of the entire verse.

²⁴⁶ Although the citation in *Paed.* 2.10.5 is complete, he does interrupt with a φησι. Given the γαρ present in *Strom.* 4.97.1, it is likely that Clement omitted it in *Strom.* 4.97.1 for stylistic reasons.

2. απολλυται ουν A P

Ex-Al

3. και απολλυται 01c D* Ψ 1739

4. και απολειται F G L 223 876 2423

Pr-Byz

Uni-Byz

Com-Byz

5. και απολλυται γαρ 104

.2)

1. ο ασθενων εν τη ση γνωσει ο αδελφος ℣46 01* A D* F G 33

Uni-W

2. 1-4 6-8 B

3. 8 1-6 01c P

4. ο ασθενων αδελφος επι τη ση γνωσει L Ψ 104 223 876 2423

Pr-Byz

Uni-Byz

Com-Byz

5. 1-2 8 3-6 1739

6. 4-8 2 Cl

1 Corinthians 8.12

οὕτως δὲ ἁμαρτάνοντες εἰς τοὺς ἀδελφοὺς καὶ τύπτοντες αὐτῶν τὴν συνείδησιν ἀσθενοῦσαν εἰς Χριστὸν ἁμαρτάνετε.

- + οἱ δὲ τὴν συνείδησιν τύπτοντες τῶν ἀσθενούντων ἀδελφῶν εἰς Χριστὸν ἁμαρτάνουσιν. (*Paed.* 2.10.5 [p. 161 l. 13] BP1) [Ad]

Lac.: C I 049

1 Corinthians 8.13

διόπερ εἰ βρῶμα σκανδαλίζει τὸν ἀδελφόν μου, οὐ μὴ φάγω κρέα εἰς τὸν αἰῶνα, ἵνα μὴ τὸν ἀδελφόν μου σκανδαλίσω.

- εἰ γάρ τι τῶν τοιούτων βρωμάτων σκανδαλίζει τὸν ἀδελφόν, οὐ μὴ φάγω, ((φησίν,)) τοῦτο εἰς τὸν αἰῶνα, ἵνα μὴ τὸν ἀδελφόν μου σκανδαλίσω, (*Paed.* 2.10.4 [p. 161 l. 6] BP1) [Ad]

TEXT: [[εἰ γὰρ τι τῶν τοιούτων βρωμάτων]] σκανδαλίζει τὸν ἀδελφόν σου μὴ φάγω

τουτο εις τον αιωνα ινα μη τον αδελφον μου σκανδαλισω²⁴⁷

Lac.: C I 049

.1)

1. μου¹ P46 01 A B D K L P Ψ 33 104 223 876 1739 2423

Uni-Al

Uni-Byz

2. om. F G Cl

.2)

1. κρεα 01c A B D F G K L P Ψ 33 104 223 876 1739 2423

Pred-Al

Uni-Byz

Uni-W

2. κρεας P46 01*

Ex-Al

3. τουτο Cl

.3)

1. μου² P46 01 A B K L P Ψ 33 104 223 876 1739 2423 Cl

Uni-Al

Uni-Byz

2. om. D* F G

Di-W

Uni-W

Com-W

σκανδαλιζει rell] σκανδαλιζη L

1 Corinthians 9.4

μη ουκ εχομεν εξουσιαν φαγεῖν καὶ πιεῖν;

- μη γὰρ οὐκ ἔχομεν ἐξουσίαν φαγεῖν καὶ πιεῖν, (*Paed.* 2.9.1 [p. 159 l. 28] BP1) [C]
- + μη γὰρ οὐκ ἔχομεν ἐξουσίαν φαγεῖν καὶ πιεῖν; (*Paed.* 2.10.5 [p. 161 l. 9] BP1) [C]
- μη ουκ εχομεν εξουσιαν φα|γεῖν καὶ πιεῖν; (*Strom.* 4.97.4 [p. 291 l. 14])

²⁴⁷ The reconstructed text from this important adaptation reflects text that is less likely to have been modified or adapted by Clement for the surrounding argument.

[C]**248

Lac.: C I 049

.1)

1. πειν P46 01* B* D* F G

Uni-W

2. πειν 01c A K L P Ψ 33 104 223 876 1739 2423 Cl

Pred-Al

Uni-Byz

εχομεν rell] εχωμεν L

1 Corinthians 9.5

μη οὐκ ἔχομεν ἐξουσίαν ἀδελφὴν γυναῖκα περιάγειν ὥς καὶ οἱ λοιποὶ ἀπόστολοι καὶ οἱ ἀδελφοὶ τοῦ κυρίου καὶ Κηφᾶς;

- + καὶ γυναῖκας περιάγεσθαι; (*Paed.* 2.9.1 [p. 159 l. 29] BP1) [Ad]
- + μη οὐκ ἔχομεν ἐξουσίαν ἀδελφὴν γυναῖκα περιάγειν, ὥς καὶ οἱ λοιποὶ ἀπόστολοι καὶ οἱ ἀδελφοὶ τοῦ κυρίου καὶ Κηφᾶς; (*Strom.* 4.97.4 [p. 291 l. 15]) [C]**249
- οὐκ ἔχομεν ἐξουσίαν ἀδελφὴν γυναῖκα περιάγειν, ὥς καὶ οἱ λοιποὶ ἀπόστολοι; (*Strom.* 3.53.2 [p. 220 l. 18] BP1) [C]

Lac.: C I 049

εχομεν rell] εχωμεν L

αδελφην γυναικα rell] γυναικας F G

οι² rell] om. Kκαι³ rell] om. F***1 Corinthians 9.7**

Τίς στρατεύεται ἰδίοις ὀψωνίοις ποτέ; τίς φυτεύει ἀμπελῶνα καὶ τὸν καρπὸν αὐτοῦ οὐκ ἐσθίει; ἢ τίς ποιμαίνει ποίμνην καὶ ἐκ τοῦ γάλακτος τῆς ποίμνης οὐκ ἐσθίει;

²⁴⁸ It is uncertain whether the γαρ was inserted in both *Paedagogus* citations for contextual reasons. Therefore, since the citation in *Strom.* 4.97.4 is part of a larger citation (it includes all of 1 Cor. 9.4-5, whilst *Paed.* 2.9.1 adapts 1 Cor. 9.5), this will be used for the collation.

²⁴⁹ Again, the citation from *Strom.* 4.97.4 will be used as the collation base text for Clement since it is part of a complete citation of 1 Cor. 9.4-5.

- γάλα τῆς ποιμένης τὸν κύριον λέγοντα τὴν ἀκολουθίαν (*Paed.* 1.37.3 [p. 112 l. 19] BP1) [All]

Lac.: I 049

1 Corinthians 9.12

Εἰ ἄλλοι τῆς ὑμῶν ἐξουσίας μετέχουσιν, οὐ μᾶλλον ἡμεῖς; ἀλλ' οὐκ ἐχρησάμεθα τῇ ἐξουσίᾳ ταύτῃ, ἀλλὰ πάντα στέγομεν, ἵνα μὴ τινα ἐγκοπὴν δῶμεν τῷ εὐαγγελίῳ τοῦ Χριστοῦ.

- + from 1 Cor. 9.5 ἀλλ' οὐκ ἐχρησάμεθα τῇ ἐξουσίᾳ ταύτῃ, ((φησίν,)) ἀλλὰ πάντα στέγομεν, ἵνα μὴ ἐγκοπὴν δῶμεν τῷ εὐαγγελίῳ τοῦ Χριστοῦ, (*Strom.* 4.97.4 [p. 291 l. 16] BP1) [C]

TEXT:] ἀλλ' οὐκ ἐχρησάμεθα τῇ ἐξουσίᾳ ταύτῃ ἀλλὰ πάντα στέγομεν ἵνα μὴ ἐγκοπὴν δῶμεν τῷ εὐαγγελίῳ τοῦ Χριστοῦ

Lac.: I 049

.1)

1. τινα ἐγκοπὴν A C 33 104 223 1739 2423

Pr-Al

2. 2 1 K P

3. τινα ἐκκοπὴν 01 Ψ

Ex-Al

4. τινα ἐνκοπὴν B*

5. ἐκκοπὴν τινα D* L 876

6. ἐνκοπὴν τινα F G

7. ἐγκοπὴν Cl

ἐχρησάμεθα rell] ἐχρησάμεθα A

ταύτῃ rell] αὐτῇ F G

Χριστοῦ rell] κυρίου C* (*nach Lyon*)

1 Corinthians 9.17

εἰ γὰρ ἐκὼν τοῦτο πράσσω, μισθὸν ἔχω· εἰ δὲ ἄκων, οἰκονομίαν πεπίστευμαι·

- οἰκονομίαν πεπιστευμένους (*Strom.* 4.97.5 [p. 291 l. 22] BP1) [Ad]

Lac.: I 049

1 Corinthians 9.19

Ἐλεύθερος γὰρ ὢν ἐκ πάντων πᾶσιν ἑμαυτὸν ἐδούλωσα, ἵνα τοὺς πλείονας κερδήσω·

- ἐλεύθερος γὰρ ὢν ἐκ πάντων πᾶσιν ἑμαυτὸν ἐδούλωσα, ((φησὶν)), ἵνα τοὺς πάντας κερδήσω, + to 1 Cor. 9.25 (*Strom.* 4.98.1 [p. 291 l. 23] BP1) [C]
- Ἰουδαίοις Ἰουδαῖος ἐγένετο, ἵνα πάντας κερδήσῃ (*Strom.* 7.53.3 [p. 39 l. 21] BP1) [All]

Lac.: I 049

πασιν rell] εν πασιν D*
πλειονας rell] παντας Cl

1 Corinthians 9.20

καὶ ἐγενόμην τοῖς Ἰουδαίοις ὡς Ἰουδαῖος, ἵνα Ἰουδαίους κερδήσω· τοῖς ὑπὸ νόμον ὡς ὑπὸ νόμον, μὴ ὢν αὐτὸς ὑπὸ νόμον, ἵνα τοὺς ὑπὸ νόμον κερδήσω·

- οὐ γὰρ μόνον δι' Ἑβραίους καὶ τοὺς ὑπὸ νόμον κατὰ τὸν ἀπόστολον εὐλογον Ἰουδαῖον γενέσθαι, ἀλλὰ καὶ διὰ τοὺς Ἑλληνας Ἑλληνα, ἵνα πάντας κερδάνωμεν. (*Strom.* 1.15.4 [p. 11 l. 23] BP1) [All]
- Ἰουδαίοις Ἰουδαῖος ἐγένετο, ἵνα πάντας κερδήσῃ (*Strom.* 7.53.3 [p. 39 l. 21] BP1) [Ad]

Lac.: I 049

1 Corinthians 9.21

τοῖς ἀνόμοις ὡς ἄνομος, μὴ ὢν ἄνομος θεοῦ ἀλλ' ἔννομος Χριστοῦ, ἵνα κερδάνω τοὺς ἀνόμους·

- διὸ καὶ αἱ ἐντολαὶ αἱ κατὰ νόμον τε καὶ <αἱ> πρὸ τοῦ νόμου οὐκ ἐννόμοις (*Strom.* 7.10.1 [p. 8 l. 29]) [All – also Romans 5.13f; 2.14f]

Lac.: I 049

1 Corinthians 9.22

ἐγενόμην τοῖς ἀσθενέσιν ἀσθενής, ἵνα τοὺς ἀσθενεῖς κερδήσω· τοῖς πᾶσιν γέγονα πάντα, ἵνα πάντως τινὰς σώσω.

- οὐ γὰρ μόνον δι' Ἑβραίους καὶ τοὺς ὑπὸ νόμον κατὰ τὸν ἀπόστολον εὐλογον Ἰουδαῖον γενέσθαι, ἀλλὰ καὶ διὰ τοὺς Ἑλληνας Ἑλληνα, ἵνα

πάντας κερδάνωμεν. (*Strom.* 1.15.4 [p. 11 l. 23] BP1) [All]

- τοῖς γὰρ πᾶσι πάντα ἐγενόμην, ((λέγει,)) ἵνα τοὺς πάντας κερδήσω, (*Strom.* 5.18.7 [p. 338 l. 11] BP1) [Ad]*
- εἰδὼς ἀκριβῶς ὅτι περιτομή οὐ δικαιοῖ τοῖς πᾶσι γὰρ πάντα γίνεσθαι ὡμολόγει κατὰ συμπεριφορὰν σώζων τὰ κύρια τῶν δογμάτων, ἵνα πάντας κερδήσῃ. (*Strom.* 6.124.1 [p. 494 l. 14] BP1) [All]

Lac.: I 049

1 Corinthians 9.25

πᾶς δὲ ὁ ἀγωνιζόμενος πάντα ἐγκρατεύεται, ἐκεῖνοι μὲν οὖν ἵνα φθαρτὸν στέφανον λάβωσιν, ἡμεῖς δὲ ἄφθαρτον.

- + from 1 Cor. 9.27 πᾶς ὁ ἀγωνιζόμενος πάντα ἐγκρατεύεται ((ἀντὶ τοῦ εἰς πάντα ἐγκρατεύεται, οὐ πάντων ἀπεχόμενος, ἀλλ' οἷς ἔκρινεν ἐγκρατῶς χρώμενος),)) ἐκεῖνοι μὲν ἵνα φθαρτὸν στέφανον λάβωσιν, ἡμεῖς δὲ ἵνα ἄφθαρτον, (*Strom.* 3.101.4 [p. 243 l. 2] BP1) [C]
- + from 1 Cor. 9.19 πᾶς δὲ ὁ ἀγωνιζόμενος πάντα ἐγκρατεύεται + to 1 Cor. 10.26 (*Strom.* 4.98.1 [p. 291 l. 24] BP1) [C]
- τοῦ σωτῆρος ἐκκηρυσσέτω, πιστός γε ὢν καὶ τὸ μεγαλεῖον συνορῶν τῆς τοῦ θεοῦ φιλανθρωπίας, μήτε μὴν αὐθις ἀνάσκητος καὶ ἀναγώνιστος μείνας ἀκονιτὶ κἀνιδρωτὶ τῶν στεφάνων τῆς ἀφθαρσίας ἐλπίζέτω μεταλαβεῖν (*Quis div.* 3.5 [p. 161 l. 29] BP1) [All]

TEXT: πας δε²⁵⁰ ο αγωνιζομενος παντα εγκρατευεται εκεινοι μεν ινα φθαρτον στεφανον λαβωσιν ημεις δε ινα αφθαρτον

Lac.: I 049

.1)

1. εγκρατευεται 01 A B C K L P Ψ 33 104 223 876 1739 2423 C]

Pred-Al

Uni-Byz

2. ενκρατευεται D* F G

Di-W

Uni-W

3. ενκρατευωται P46

.2)

²⁵⁰ The δε from *Strom.* 4.98.1 has been retained.

1. ουν ϐ46 01 A B C D F G L P Ψ 33 104 223 876 1739 2423

Uni-Al

Pred-Byz

Uni-W

2. om. K Cl

ημεις rell] υμεις 104

δε² rell] *add.* ινα Cl

1 Corinthians 9.27

ἀλλὰ ὑπωπιάζω μου τὸ σῶμα καὶ δουλαγωγῶ, μή πως ἄλλοις κηρύξας αὐτὸς ἄδόκιμος γένωμαι.

- αὐτό μου τὸ σῶμα ὑποπιέζω καὶ δουλαγωγῶ + to 1 Cor. 9.25 (*Strom.* 3.101.4 [p. 243 l. 1] BP1) [Ad]²⁵¹

Lac.: I 049

.1)

1. ἀλλα ϐ46 B

Ex-Al

2. ἀλλ 01 A C D F G K L P Ψ 33 104 223 876 1739 2423

Pred-Al

Uni-Byz

Uni-W

3. om. Cl^{vid}

.2)

1. ὑπωπιάζω 01 A B C D* 223 876 2423

2. ὑποπιάζω ϐ46 F G K L P Ψ 33 1739

3. υποπιέζω 104 Cl

σωμα rell] στωμα F G

1 Corinthians 10.1

Οὐ θέλω γὰρ ὑμᾶς ἀγνοεῖν, ἀδελφοί, ὅτι οἱ πατέρες ἡμῶν πάντες ὑπὸ τὴν νεφέλην

²⁵¹ As it is unclear whether this is an adaptation or citation, *word order will not be counted as an alternate reading*. To do so in this case would be to conflate the results and take away from the ability to show Clement's agreement with other manuscripts with the variant reading for ὑπωπιάζω, υπο[ω]πιέζω.

ἦσαν καὶ πάντες διὰ τῆς θαλάσσης διήλθον

- οὐ θέλω γὰρ ὑμᾶς ἀγνοεῖν, ἀδελφοί, ((φησὶν ὁ ἀπόστολος,)) ὅτι πάντες ὑπὸ τὴν νεφέλην ἦσαν (*Strom.* 7.104.3 [p. 73 l. 21] BP1) [Ad]

TEXT: ου θελω γαρ υμας αγνοειν αδελφοι οτι παντες υπο την νεφελην ησαν [

Lac.: I 049

.1)

1. γαρ P46 01* A B C D F G P 33 1739 Cl

2. δε 01c K L Ψ 104 223 876 2423

ημων παντες rell] om. Cl

1 Corinthians 10.3

καὶ πάντες τὸ αὐτὸ πνευματικὸν βρῶμα ἔφαγον

- τῇ πνευματικῇ (*Paed.* 1.35.3 [p. 111 l. 6] BP1) [All]
- πνευματικῇ (*Paed.* 1.41.3 [p. 115 l. 9] BP1) [All]
- + καὶ πνευματικοῦ βρώματός τε καὶ πόματος μετέλαβον (*Strom.* 7.104.3 [p. 73 l. 22] BP1) [Ad]
- ἥτις ἐστὶ βρῶμα ἡμῶν πνευματικὸν (*Strom.* 7.104.4 [p. 73 l. 28]) [All]
- πνευματικὴ τροφή (*Exc.* 13.1 [p. 111 l. 4]) [All]

Lac.: I 049

1 Corinthians 10.4

καὶ πάντες τὸ αὐτὸ πνευματικὸν ἔπιον πόμα· ἔπινον γὰρ ἐκ πνευματικῆς ἀκολουθούσης πέτρας, ἡ πέτρα δὲ ἦν ὁ Χριστός.

- πάντες ὑπὸ τὴν νεφέλην ἦσαν καὶ πνευματικοῦ βρώματός τε καὶ πόματος μετέλαβον (*Strom.* 7.104.3 [p. 73 l. 2] BP1) [Ad] (used in data above)

Lac.: I 049

1 Corinthians 10.5

Ἄλλ' οὐκ ἐν τοῖς πλείοσιν αὐτῶν εὐδόκησεν ὁ θεός, κατεστρώθησαν γὰρ ἐν τῇ ἐρήμῳ.

- ἀλλ' οὐκ ἐν πᾶσιν αὐτοῖς ηὐδόκησεν. (*Strom.* 7.104.4 [p. 73 l. 25] BP1)

[Ad]*

TEXT: ἀλλ οὐκ ἐν... ηυδοκησεν

Lac.: I 049

.1)

1. ευδοκησεν Ϙ46 01 D F G K L P Ψ 33 223 876 1739 2423

Uni-Byz

Uni-W

2. ηυδοκησεν A B* C 104 Cl

Ex-Al

1 Corinthians 10.7

μηδὲ εἰδωλολάτραι γίνεσθε καθὼς τινες αὐτῶν, ὥσπερ γέγραπται· ἐκάθισεν ὁ λαὸς φαγεῖν καὶ πεῖν καὶ ἀνέστησαν παίζειν.

- ἀνέστησαν παίζειν, (Paed. 1.96.3 [p. 147 l. 16] BP1) [C – Ex. 32.6]

Lac.: I 049

ανεστησαν rell] ανεστη F G

1 Corinthians 10.9

μηδὲ ἐκπειράζωμεν τὸν Χριστόν, καθὼς τινες αὐτῶν ἐπείρασαν καὶ ὑπὸ τῶν ὄψεων ἀπώλλυντο.

- διὰ τὴν εἰς Χριστόν ἀπιστίαν, ((ὡς φησιν ὁ ἀπόστολος,)) ὑπὸ τῶν ὄψεων ἐδάκνοντο. (Ecl. 49.2 [p. 150 l. 18] BP1) [Ad]

Lac.: I 049

1 Corinthians 10.11

ταῦτα δὲ τυπικῶς συνέβαινεν ἐκείνοις, ἐγράφη δὲ πρὸς νουθεσίαν ἡμῶν, εἰς οὓς τὰ τέλη τῶν αἰώνων κατήντηκεν.

- εἰς τὴν ἡμετέραν ἀναγεγράφεται νουθεσίαν, ὥς μὴ τοῖς αὐτοῖς ἐνσχεθῆναι, φυλάξασθαι δὲ μὴ περιπεσεῖν τοῖς ἴσοις. (Paed. 2.89.3 [p. 211 l. 20] BP1)

Lac.: I 049

1 Corinthians 10.12

Ὡστε ὁ δοκῶν ἐστάναι βλεπέτω μὴ πέσῃ.

- δοκῶν ((καλῶς)) ἐστάναι ((καὶ αὐτὸς)) πέσῃ (*Strom.* 3.4.3 [p. 197 l. 13] BP1) [Ad]*

TEXT:] δοκων...εσταναι...πεση

Lac.: I 049

πεση rell] πεσει P; πεσοι 876

1 Corinthians 10.13

πειρασμὸς ὑμᾶς οὐκ εἴληφεν εἰ μὴ ἀνθρώπινος· πιστὸς δὲ ὁ θεός, ὃς οὐκ ἐάσει ὑμᾶς πειρασθῆναι ὑπὲρ ὃ δύνασθε ἀλλὰ ποιήσει σὺν τῷ πειρασμῷ καὶ τὴν ἔκβασιν τοῦ δύνασθαι ὑπενεγκεῖν.

- πιστὸς ὁ θεός (*Strom.* 2.27.3 [p. 127 l. 26] BP1) [Ad – Also 1 Cor. 1.9; 2 Cor. 1.18]
- πιστὸς ὁ θεὸς (*Strom.* 5.13.1 [p. 334 l. 18] BP1) [Ad – Also 1 Cor. 1.9; 2 Cor. 1.18]

Lac.: I 049

1 Corinthians 10.20

ἀλλ' ὅτι ἃ θύουσιν, δαιμονίοις καὶ οὐ θεῷ [θύουσιν]· οὐ θέλω δὲ ὑμᾶς κοινωνοὺς τῶν δαιμονίων γίνεσθαι.

- οὐ γὰρ θέλω ὑμᾶς κοινωνοὺς δαιμονίων γίνεσθαι (*Paed.* 2.8.4 [p. 159 l. 16] BP1) [C]
- οὐ δὴ κοινωνητέον οὐδ' ὁπωστιοῦν δαίμοσιν (*Paed.* 2.73.2 [p. 202 l. 4] BP1) [All]

TEXT:] ου γαρ θελω υμας κοινωνους δαιμονιων γινεσθαι

Lac.: I 049

.1)

1. κοινωνους των δαιμονιων 01 A B C K L P Ψ 33 104 223 1739 2423

Pr-Al

Pred-Al

Com-Al

Pred-Byz

2. 3 1 D^{*.2} F G

Di-W

Uni-W

Com-W

3. κοινωνους των δαιμονων 876

4. 1 3 Cl

θελω δε rell] γαρ θελω Cl

γινεσθαι rell] ειναι F G

1 Corinthians 10.21

οὐ δύνασθε ποτήριον κυρίου πίνειν καὶ ποτήριον δαιμονίων, οὐ δύνασθε τραπέζης κυρίου μετέχειν καὶ τραπέζης δαιμονίων.

- τραπέζης δαιμονίων (*Paed.* 2.9.1 [p. 159 l. 26] BP1) [Ad – but strong]
- καθάπερ καὶ τῶν δαιμονίων τὰς τραπέζας (*Paed.* 2.10.6 [p. 161 l. 18] BP1) [All]

Lac.: I 049

1 Corinthians 10.22

ἢ παραζηλοῦμεν τὸν κύριον; μὴ ἰσχυρότεροι αὐτοῦ ἔσμεν;

- εἰ γὰρ καὶ ἐχθροὺς ἢ ἀλήθεια τοὺς παραζηλοῦντας κεκτηῖσθαι δοκεῖ (*Strom.* 7.85.1 [p. 60 l. 33] [All – Deut. 32.21])

Lac.: I 049

1 Corinthians 10.23

Πάντα ἔξεστιν ἀλλ' οὐ πάντα συμφέρει· πάντα ἔξεστιν ἀλλ' οὐ πάντα οἰκοδομεῖ.

- πάντων μεταλαμβάνειν ἔξεστί μοι, ἀλλ' οὐ πάντα συμφέρει. (*Paed.* 2.14.3 [p. 163 l. 30f]) [Ad]
- πάντα ἡμῖν ἔξεστι, ((φησὶν ὁ ἀπόστολος,)) ἀλλ' οὐ πάντα συμφέρει. (*Paed.* 2.242.2 [p. 229 l. 8f]) [C]
- πάντα μὲν γὰρ ἔξεστιν, ἀλλ' οὐ πάντα συμφέρει, ((φησὶν ὁ ἀπόστολος,)) (*Strom.* 3.40.5 p. 214 l. 19)) [Ad]
- πάντα ἔξεστιν, ἀλλ' οὐ πάντα συμφέρει· πάντα ἔξεστιν, ἀλλ' οὐ πάντα οἰκοδομεῖ, (*Strom.* 4.54.2 [p. 273 l. 7] BP1) [C]**

Lac.: I 049

.1)

1. παντα¹ P⁴⁶ 01* A B C* D F G 1739 Cl

Pr-Al

Uni-W

2. *add.* μοι 01c K L P Ψ 104 223 876 2423

Uni-Byz

.2) παντα³

1. P⁴⁶ 01* A B C* D 33 1739 Cl

Pr-Al

Pred-Al

Com-Al

2. *add.* μοι 01c K L Ψ 223 876 2423

Pr-Byz

Uni-Byz

Com-Byz

εξεστιν¹ *rell*] *add.* μηδεις το εαυτου G*

συμφερει...παντα⁴ *rell*] *om.* P 33 104 (*homoioteleuton*)

παντα³...οικοδομει *rell*] *om.* F G (*homoioteleuton*)

1 Corinthians 10.24

μηδεις τὸ ἑαυτοῦ ζητείτω ἀλλὰ τὸ τοῦ ἑτέρου.

- ~+ μηδεις τὸ ἑαυτοῦ ζητείτω μόνον, ἀλλὰ καὶ τὸ τοῦ ἑτέρου, (*Strom.* 4.54.2 [p. 273 l. 8] BP1) [C]

Lac.: I 049

.1)

1. ἀλλα P⁴⁶ 01 A B C D F G K L P Ψ 33 104 223 1739 2423

Uni-Al

Pred-Byz

Uni-W

2. *add.* και 876 Cl

.2)

1. ετερου P⁴⁶ 01 A B C D* F G P 33^{vid} 1739 Cl

Pr-Al

Pred-Al

Com-Al

Uni-W

2. *add.* εκαστος K L Ψ 104 223 876 2423

Pr-Byz

Uni-Byz

Com-Byz

το^{1.2} rell] τα A

ζητειτω rell] *add.* μονον Cl

1 Corinthians 10.25

Πᾶν τὸ ἐν μακέλλῳ πωλούμενον ἐσθίετε μηδὲν ἀνακρίνοντες διὰ τὴν συνείδησιν·

- διὰ δὲ τὴν συνείδησιν (*Paed.* 2.8.4 [p. 159 l. 18]) [All – 1 Cor. 10.27, 28]
- μακέλλου ἀπεριέργως ὠνεῖσθαι προσέταξεν (*Paed.* 2.10.1 [p. 160 l. 19] BP1) [All]
- διὰ τὴν συνείδησιν (*Paed.* 2.72.4 [p. 201 l. 28]) [All – 1 Cor. 10.27, 28]
- πᾶν τὸ ἐν μακέλλῳ πωλούμενον ἀγοράζειν δεῖ, ((κατὰ πεῦσιν ἐπάγοντες τὸ)) μηδὲν ἀνακρίνοντες (*Strom.* 4.97.2 [p. 291 l. 4] BP1) [Ad]*

TEXT: παν το εν μακελλω πωλουμενον... μηδεν ανακρινοντες [

Lac.: I 049

ανακρινοντες rell] διακρινοντες P

1 Corinthians 10.26

τοῦ κυρίου γὰρ ἡ γῆ καὶ τὸ πλήρωμα αὐτῆς.

- ἡ γῆ δὲ τοῦ κυρίου, ((φησί)), καὶ τὸ πλήρωμα αὐτῆς (*Protr.* 103.3 [p. 74 l. 15] BP1) [C – Ps. 23.1]
- τοῦ κυρίου ἡ γῆ καὶ τὸ πλήρωμα αὐτῆς, (*Strom.* 4.54.3 [p. 273 l. 11] BP1) [C – Ps. 23.1]
- ἀλλὰ τοῦ κυρίου ἡ γῆ καὶ τὸ πλήρωμα αὐτῆς. (*Strom.* 4.98.1 [p. 291 l. 25] BP1) [C – Ps. 23.1]
- τοῦ κυρίου δὲ ἡ γῆ καὶ τὸ πλήρωμα αὐτῆς (*Strom.* 6.89.2 [p. 476 l. 20] BP1) [C – Ps. 23.1]
- τοῦ θεοῦ δὲ ἡ γῆ καὶ τὸ πλήρωμα αὐτῆς (*Strom.* 6.160.3 [p. 514 l. 18] BP1) [C – Ps. 23.1]

TEXT: του κυριου²⁵² δε η γη και το πληρωμα αυτης²⁵³

Lac.: I 049

.1)

1. κυριου γαρ 01 B C D F G

Uni-W

2. 2 1 P46 A K L P Ψ 104 223 876 1739 2423

Pred-Al

Uni-Byz

3. κυριου δε Cl

1 Corinthians 10.27

εἴ τις καλεῖ ὑμᾶς τῶν ἀπίστων καὶ θέλετε πορεύεσθαι, πᾶν τὸ παρατιθέμενον ὑμῖν ἐσθίετε μηδὲν ἀνακρίνοντες διὰ τὴν συνείδησιν.

- διὰ δὲ τὴν συνείδησιν (*Paed.* 2.8.4 [p. 159 l. 18]) [All – 1 Cor. 10.25, 28]
- καὶ εἴ τις ἡμᾶς καλεῖ τῶν ἀπίστων καὶ πορεύεσθαι κρίνομεν (*Paed.* 2.10.1 [p. 160 l. 16] BP1) [All]
- διὰ τὴν συνείδησιν (*Paed.* 2.72.4 [p. 201 l. 28]) [All – 1 Cor. 10.25, 28]
- διὰ τὴν συνείδησιν (*Strom.* 4.98.2 [p. 291 l. 26] BP1) [All – 1 Cor. 10.28]

Lac.: I 049

1 Corinthians 10.28

ἐὰν δέ τις ὑμῖν εἴπῃ· τοῦτο ἱερόθυτόν ἐστιν, μὴ ἐσθίετε δι' ἐκεῖνον τὸν μηνύσαντα καὶ τὴν συνείδησιν·

- διὰ τὴν συνείδησιν (*Strom.* 4.98.2 [p. 291 l. 26] BP1) [All – 1 Cor. 10.25, 27]

Lac.: I 049

1 Corinthians 10.29

συνείδησιν δὲ λέγω οὐχὶ τὴν ἑαυτοῦ ἀλλὰ τὴν τοῦ ἑτέρου. ἵνατί γὰρ ἡ ἐλευθερία μου κρίνεται ὑπὸ ἄλλης συνειδήσεως;

- συνείδησιν δὲ λέγω οὐχὶ τὴν ἑαυτοῦ, ἀλλὰ τὴν τοῦ ἑτέρου. ἵνα τί γὰρ ἡ ἐλευθερία μου κρίνεται ὑπὸ ἄλλης συνειδήσεως; (*Strom.* 4.54.4 [p. 273 l.

²⁵² κυριου is found in all but *Strom.* 6.160.3.

²⁵³ This word order is attested to in all except *Protr.* 103.3.

12] BP1) [C]

- συνείδησιν δὲ λέγω οὐχί τὴν ἑαυτοῦ, ((γνωστικὴ γάρ,)) ἀλλὰ τὴν τοῦ ἑτέρου, ((ἵνα μὴ κακῶς οἰκοδομηθῇ ἀμαθία μιμούμενος ὃ μὴ γινώσκει, καταφρονητὴς ἀντὶ μεγαλόφρονος γινόμενος.)) ἵνα τί γὰρ ἡ ἐλευθερία μου κρίνεται ὑπὸ ἄλλης συνειδήσεως; (*Strom.* 4.98.2 [p. 291 l. 27] BP1) [C]

Lac.: 049

ουχι την εαυτου rell] ου την σεαυτου D*; ου την εαυτου 33

αλλης rell] *add.* απιστου F G

1 Corinthians 10.30

εἰ ἐγὼ χάριτι μετέχω, τί βλασφημοῦμαι ὑπὲρ οὗ ἐγὼ εὐχαριστῶ;

- + εἰ ἐγὼ χάριτι μετέχω, τί βλασφημοῦμαι ὑπὲρ οὗ ἐγὼ εὐχαριστῶ; (*Strom.* 4.98.3 [p. 291 l. 30] BP1) [C]
- + εἰ ἐγὼ χάριτι μετέχω, τί βλασφημοῦμαι ὑπὲρ οὗ ἐγὼ εὐχαριστῶ; (*Strom.* 4.54.4 [p. 273 l. 14] BP1) [C]

Lac.: I 049

ει rell] *add.* δε P46; *add.* γαρ 33

1 Corinthians 10.31

Εἴτε οὖν ἐσθίετε εἴτε πίνετε εἴτε τι ποιεῖτε, πάντα εἰς δόξαν θεοῦ ποιεῖτε.

- εἴτε ἐσθίετε, ((φησὶν)), εἴτε πίνετε, πάντα εἰς δόξαν θεοῦ ποιεῖτε, (*Paed.* 2.13.2 [p. 163 l. 14] BP1) [C]
- + εἴτε οὖν ἐσθίετε εἴτε πίνετε εἴτε τι ποιεῖτε, πάντα εἰς δόξαν θεοῦ ποιεῖτε. (*Strom.* 4.54.4 [p. 273 l. 15] BP1) [C]**²⁵⁴
- + πάντα οὖν ὅσα ποιεῖτε εἰς δόξαν θεοῦ ποιεῖτε· (*Strom.* 4.98.3 [p. 292 l. 1] BP1) [Ad]

Lac.: I 049

.1)

1. τι ποιεετε 01 A B C K L P Ψ 33 104 223 876 1739 2423 Cl

Uni-Al

Uni-Byz

²⁵⁴ The citation from *Strom.* 4.54.4 will be the base text for this collation since it is continuous and unlike *Paed.* 2.13.2 not interrupted with a φησιν.

2. 2 1 D F G

Di-W

Uni-W

Com-W

.2)

1. ποιειτε² 01 A B C D K L P Ψ 33 104 223 1739 2423 Cl

Pred-Al

Uni-Byz

2. om. P⁴⁶ F G

ειτε² rell] add. ουν L

παντα εις δοξαν θεου ποιειτε rell] om. 876

1 Corinthians 11.1

μιμηταί μου γίνεσθε καθὼς καὶ γὼ Χριστοῦ.

- μιμηταί μου γίνεσθε καθὼς καὶ γὼ Χριστοῦ, (*Strom.* 2.136.5 [p. 188 l. 18] BP1) [C]

Lac.: I 049

1 Corinthians 11.3

Θέλω δὲ ὑμᾶς εἰδέναι ὅτι παντὸς ἀνδρὸς ἡ κεφαλὴ ὁ Χριστὸς ἐστίν, κεφαλὴ δὲ γυναικὸς ὁ ἀνὴρ, κεφαλὴ δὲ τοῦ Χριστοῦ ὁ θεός.

- κεφαλὴ γυναικὸς μὲν ἀνὴρ, ἀνδρὸς δὲ ὁ Χριστὸς, (*Paed.* 3.63.2 [p. 271 l. 23] BP1) [Ad]
- θέλω γὰρ ὑμᾶς, ((φησὶν ὁ ἀπόστολος,)) εἰδέναι ὅτι παντὸς ἀνδρὸς ἡ κεφαλὴ ὁ Χριστὸς, κεφαλὴ δὲ γυναικὸς ὁ ἀνὴρ. (*Strom.* 4.60.2 [p. 275 l. 26] BP1) [C]**
- κύριος κεφαλὴ τοῦ ἀνδρός, κεφαλὴ δὲ γυναικὸς ὁ ἀνὴρ, (*Strom.* 4.63.5 [p. 277 l. 15] BP1) [Ad]
- καὶ τοῦ Χριστοῦ κεφαλὴ ὁ θεός (*Strom.* 5.38.1 [p. 351 l. 25] BP1) [Ad]
- τοῦ ὑποκειμένου τῇ κεφαλῇ τῶν πάντων τῷ Χριστῷ <καὶ> κατὰ τὰ αὐτὰ καὶ ὡσαύτως κινουμένου. (*Strom.* 5.38.2 [p. 352 l. 3]) [All – Also Eph. 122]

TEXT: θελω γαρ υμας ειδεναι οτι παντος ανδρος η κεφαλη ο Χριστος κεφαλη δε γυναικος ο ανηρ [

Lac.: I 049

.1)

1. ο¹ P⁴⁶ 01 A C K L P Ψ 33 104 223 876 1739 2423 Cl

Pred-Al

Uni-Byz

2. *om.* B* D* F G

Pr-W

Uni-W

Com-W

δε¹ P⁴⁶ 01 A B C D K L P Ψ] *om.* F G; γαρ Cl

η κεφαλη rell] 2 33

εστιν rell] *om.* Cl

δε² rell] *om.* P; *add.* Χριστου G*

1 Corinthians 11.6

εἰ γὰρ οὐ κατακαλύπτεται γυνή, καὶ κειράσθω· εἰ δὲ αἰσχρὸν γυναικὶ τὸ κείρασθαι ἢ ξυρᾶσθαι, κατακαλυπτέσθω.

- ἐπεὶ πρέπον αὐτῇ ἐγκεκαλυμμένη προσεύχεσθαι. τὴν δὲ Αἰνεία γυναῖκά φασι δι' ὑπερβολὴν σεμνότητος μηδὲ τῆς Τροίας ἀλίσκομένης περιδεᾶ γενομένην ἀποκαλύψασθαι (*Paed.* 3.79.4 [p. 280 l. 12] BP1) [All]

Lac.: I 049

1 Corinthians 11.7

Ἄνὴρ μὲν γὰρ οὐκ ὀφείλει κατακαλύπτεσθαι τὴν κεφαλὴν εἰκὼν καὶ δόξα θεοῦ ὑπάρχων· ἡ γυνὴ δὲ δόξα ἀνδρός ἐστιν.

- ~+ from 1 Cor. 11.3 εἰκὼν καὶ δόξα θεοῦ (*Strom.* 4.63.5 [p. 277 l. 16] BP1) [C]

TEXT:] εικων και δοξα θεου [

Lac.: I 049

1 Corinthians 11.8

οὐ γάρ ἐστιν ἀνὴρ ἐκ γυναικὸς ἀλλὰ γυνὴ ἐξ ἀνδρός·

- + from 1 Cor. 11.3 οὐ γάρ ἐστιν ἀνὴρ ἐκ γυναικός, ἀλλὰ γυνὴ ἐξ ἀνδρός.

(*Strom.* 4.60.2 [p. 275 l. 28] BP1) [C]

Lac.: I 049

ου γαρ...ανδρος] *om.* K
ου rell] ουχ F

1 Corinthians 11.10

διὰ τοῦτο ὀφείλει ἡ γυνὴ ἐξουσίαν ἔχειν ἐπὶ τῆς κεφαλῆς διὰ τοὺς ἀγγέλους.

- ὅτι γε παραγυμνοῦν τὸ σφυρὸν κεκώλутαι μόνον, ἐγκεκαλύφθαι δὲ καὶ τὴν κεφαλὴν καὶ τὸ πρόσωπον ἐπεσκίασθαι προστέτακται (*Paed.* 2.114.3 [p. 225 l. 21] BP1) [All]
- φορεῖν ἐξουσίαν ἐπὶ τῆς κεφαλῆς διὰ τοὺς ἀγγέλους. (*Exc.* 44.2 [p. 121 l. 3] BP1) [Ad]*
- Διὰ τοὺς ἀγγέλους (*Hypoc.* [p. 195 l. 5] BP1) [L]

TEXT:] εξουσιαν...επι της κεφαλης δια τους αγγελους

Lac.: 049

κεφαλης rell] *add.* αυτης 104

1 Corinthians 11.11

πλὴν οὔτε γυνὴ χωρὶς ἀνδρὸς οὔτε ἀνὴρ χωρὶς γυναικὸς ἐν κυρίῳ·

- + from 1 Cor. 11.8 πλὴν οὔτε γυνὴ χωρὶς ἀνδρὸς οὔτε ἀνὴρ χωρὶς γυναικὸς ἐν κυρίῳ. (*Strom.* 4.60.2 [p. 275 l. 28] BP1) [C]

Lac.: I 049

.1)

1. γυνη χωρις ανδρος ουτε ανηρ χωρις γυναικος P46 01 A B C D^{*2} F G P 33 104 1739 Cl

Pr-Al

Pred-Al

Com-Al

Uni-W

2. 5-7 4 1-3 K L Ψ 223 876 2423

Pr-Byz

Uni-Byz

Com-Byz

1 Corinthians 11.19

δεῖ γὰρ καὶ αἰρέσεις ἐν ὑμῖν εἶναι, ἵνα [καὶ] οἱ δόκιμοι φανεροὶ γένωνται ἐν ὑμῖν.

- διὰ τοὺς δοκίμους ((φησὶν)) αἱ αἰρέσεις. (*Strom.* 7.90.5 [p. 64 l. 15] BP1) [All]

Lac.: 049

1 Corinthians 11.20

Συνερχομένων οὖν ὑμῶν ἐπὶ τὸ αὐτὸ οὐκ ἔστιν κυριακὸν δεῖπνον φαγεῖν·

- συνερχομένων ὑμῶν οὐκ ἔστι κυριακὸν δεῖπνον φαγεῖν. (*Paed.* 2.33.5 [p. 177 l. 1] BP1) [C]

Lac.: I 049

.1)

1. οὐν 01 A B C K L P Ψ 104 223 876 1739 2423

Pred-Al

Uni-Byz

2. *om.* ℘46 D* F G Cl

Uni-W

3. δε 33

.2)

1. οὐκ ἐστὶν ℘46 01 A B C K L P Ψ 33 104 223 876 1739 2423 Cl

Uni-Al

Uni-Byz

2. οὐκ ἐτι D* F G

Di-W

Uni-W

Com-W

ἐπὶ το αὐτο rell] *om.* Cl

1 Corinthians 11.21

ἕκαστος γὰρ τὸ ἴδιον δεῖπνον προλαμβάνει ἐν τῷ φαγεῖν, καὶ ὃς μὲν πεινᾷ ὃς δὲ μεθύει.

- ἕκαστος γὰρ τὸ ἴδιον δεῖπνον προλαμβάνει ἐν τῷ φαγεῖν, καὶ ὃς μὲν πεινᾷ, ὃς δὲ μεθύει. (*Paed.* 2.12.2 [p. 162 l. 16] BP1) [C]

Lac.: I 049

.1)

1. ἐν τῷ ϧ46 01 A B C K L Ψ 104 223 876 1739 2423 Cl

Pred-Al

Uni-Byz

2. ἐν το P

3. ἐπὶ τῷ D F G

Di-W

Uni-W

com-W

4. εἰς το 33

προλαμβάνει rell] προσλαμβάνει A

πεινᾷ rell] πινᾷ 33

1 Corinthians 11.22

μὴ γὰρ οἰκίας οὐκ ἔχετε εἰς τὸ ἐσθίειν καὶ πίνειν; ἢ τῆς ἐκκλησίας τοῦ θεοῦ καταφρονεῖτε, καὶ καταισχύνετε τοὺς μὴ ἔχοντας; τί εἶπω ὑμῖν; ἐπαινέσω ὑμᾶς; ἐν τούτῳ οὐκ ἐπαινῶ.

- + μὴ γὰρ οἰκίας οὐκ ἔχετε εἰς τὸ ἐσθίειν καὶ πίνειν; ἢ τῆς ἐκκλησίας τοῦ θεοῦ καταφρονεῖτε καὶ καταισχύνετε τοὺς μὴ ἔχοντας; (*Paed.* 2.12.2 [p. 162 l. 17] BP1) [C]

Lac.: I 049

εἰς το ἐσθίειν καὶ πίνειν rell] φαγεῖν καὶ πειν F G; 3-5 223

ἐκκλησίας rell] ἐκκκλησίας (sic) 1739

1 Corinthians 11.25

ὡσαύτως καὶ τὸ ποτήριον μετὰ τὸ δειπνῆσαι λέγων· τοῦτο τὸ ποτήριον ἡ καινὴ διαθήκη ἐστὶν ἐν τῷ ἑμῷ αἵματι· τοῦτο ποιεῖτε, ὡς ἂν πίνητε, εἰς τὴν ἐμὴν ἀνάμνησιν.

- τροφή δὲ αὐτῷ καὶ ποτὸν γενέσθω τεταγμένον ἡ καινὴ διαθήκη τοῦ κυρίου, γυμνάσια δὲ αἱ ἐντολαί, εὐχημοσύνη δὲ καὶ κόσμος αἱ καλαί

διαθέσεις, ἀγάπη (Quis div. 3.6 [p. 162 l. 1]) [All]

Lac.: I 049

1 Corinthians 11.27

Ὡστε ὃς ἂν ἐσθίῃ τὸν ἄρτον ἢ πίνη τὸ ποτήριον τοῦ κυρίου ἀναξίως, ἔνοχος ἔσται τοῦ σώματος καὶ τοῦ αἵματος τοῦ κυρίου.

- ὥστε ὃς ἂν ἐσθίῃ τὸν ἄρτον καὶ πίνη τὸ ποτήριον τοῦ κυρίου ἀναξίως, ἔνοχος ἔσται τοῦ σώματος καὶ τοῦ αἵματος τοῦ κυρίου. (Strom. 1.5.3 [p. 5 l. 24] BP1) [C]

Lac.: 049

.1)

1. ἄρτον $\mathfrak{P}46$ 01 A B C D F G Ψ 33 1739 Cl

Pr-Al

Pred-Al

Com-Al

Uni-W

2. *add.* τουτονι I^{vid} K L P 104 223 876 2423

Uni-Byz

.2)

1. η $\mathfrak{P}46$ 01 B C D F G I K L P Ψ 33 104 223 876 1739 2423

Pred-Al

Uni-Byz

Uni-W

2. καὶ A Cl

.3)

1. ἀναξίως $\mathfrak{P}46$ A B C D F G I K P Ψ 33 104 223 876 1739 Cl

Pred-Al

Uni-W

2. *add.* του κυρίου 01 L 2423^{*vid}

εσθιη rell] εσθιει P; αισθειηται F G

πινη rell] πινηται F G

πινη το ποτηριον του κυριου αναξίως rell] 2-6 1 33

κυριου² rell] Χριστου A

1 Corinthians 11.28

δοκιμαζέτω δὲ ἄνθρωπος ἑαυτὸν καὶ οὕτως ἐκ τοῦ ἄρτου ἐσθιέτω καὶ ἐκ τοῦ ποτηρίου πινέτω·

- + δοκιμαζέτω δὲ ἄνθρωπος ἑαυτὸν καὶ οὕτως ἐκ τοῦ ἄρτου ἐσθιέτω καὶ ἐκ τοῦ ποτηρίου πινέτω. (*Strom.* 1.5.3 [p. 5 l. 26] BP1) [C]

Lac.: I 049

.1)

1. ἄνθρωπος εαυτον P46 01* A B K L Ψ 104 223 876 1739 2423 Cl

Pred-Al

Uni-Byz

2. 2 1 C F G P

3. *add.* πρωτον 01c

4. εαυτον ο ἄνθρωπος D*

5. εαυτον εκαστος 33

1 Corinthians 11.30

διὰ τοῦτο ἐν ὑμῖν πολλοὶ ἀσθενεῖς καὶ ἄρρωστοι καὶ κοιμῶνται ἱκανοί.

- πολλοὶ γὰρ ἐν ἡμῖν ((κατὰ τὸν θεῖον ἀπόστολον)) ἀσθενεῖς καὶ ἄρρωστοι, καὶ κοιμῶνται ἱκανοί. (*Strom.* 1.10.5 [p. 8 l. 13] BP1) [C]

TEXT: ...]²⁵⁵ ασθενεις και αρρωστοι και κοιμωνται ικανοι

Lac.: I 049

κοιμωνται rell] κεκοιμωνται 104

1 Corinthians 11.31

εἰ δὲ ἑαυτοὺς διεκρίνομεν, οὐκ ἂν ἐκρινόμεθα·

- + εἰ δὲ | ἑαυτοὺς διεκρίνομεν, οὐκ ἂν ἐκρινόμεθα. (*Strom.* 1.10.5 [p. 8 l. 15] BP1) [C]

Lac.: I 049

.1)

1. δε P46 01* A B D F G 33 1739 Cl

²⁵⁵ It appears that Clement changed *δια τουτο εν υμιν πολλοι το πολλοι γαρ εν ημιν* for contextual reasons. It will not be included in the collation.

Uni-W

2. γαρ 01c C K L P Ψ 104 223 876 2423

Uni-Byz

εαυτους rell] εαυτον F

1 Corinthians 11.32

κρινόμενοι δὲ ὑπὸ [τοῦ] κυρίου παιδευόμεθα, ἵνα μὴ σὺν τῷ κόσμῳ κατακριθῶμεν.

- κρινόμενοι δὲ ὑπὸ τοῦ κυρίου, ((φησὶν ὁ ἀπόστολος,)) παιδευόμεθα, ἵνα μὴ σὺν τῷ κόσμῳ κατακριθῶμεν. (*Strom.* 1.172.1 [p. 106 l. 30] BP1) [C]

Lac.: I 049

.1)

1. του κυριου 01 B C 33 104 223 Cl

This only has 50%, otherwise would be Pr-Al

2. 2 P46 A D F G K L P Ψ 876 1739 2423

Pred-Byz

Uni-W

υπο rell] απο F G

κοσμῳ rell] add. F G

1 Corinthians 11.33

Ὡστε, ἀδελφοί μου, συνερχόμενοι εἰς τὸ φαγεῖν ἀλλήλους ἐκδέχεσθε.

- ὥστε, ἀδελφοί μου, συνερχόμενοι εἰς τὸ φαγεῖν ἀλλήλους ἐκδέχεσθε. (*Paed.* 2.12.3 [p. 163 l. 1] BP1) [C]

Lac.: I 049

.1)

1. μου P46 01 A B C D F G K L P 33 104 223 876 2423 Cl

Pred-Al

Uni-Byz

Uni-W

2. om. Ψ 1739

Ex-Al

εκδεχέσθε rell] εκδεχέσθαι 33

1 Corinthians 11.34

εἴ τις πεινᾷ, ἐν οἴκῳ ἐσθιέτω, ἵνα μὴ εἰς κρίμα συνέρχησθε. τὰ δὲ λοιπὰ ὡς ἂν ἔλθω διατάξομαι.

- + εἰ δέ τις πεινᾷ, ἐν οἴκῳ ἐσθιέτω, ἵνα μὴ εἰς κρίμα συνέρχησθε. (*Paed.* 2.12.3 [p. 163 l. 2] BP1) [C]

Lac.: I 049

.1)

1. εἰ τις P⁴⁶ 01* A B C D* F G

Uni-W

2. εἰ δε τις 01c K L P Ψ 104 223 876 1739 2423 Cl

Uni-Byz

3. η τις 33

κριμα rell] κρινα K

συνερχησθε rell] συνερχεσθαι F

1 Corinthians 12.7

ἐκάστῳ δὲ δίδεται ἡ φανέρωσις τοῦ πνεύματος πρὸς τὸ συμφέρον.

- ἐκάστῳ δίδεται ἡ φανέρωσις τοῦ πνεύματος πρὸς τὸ συμφέρον. (*Strom.* 4.132.3 [p. 307 l. 11] BP1) [C]

Lac.: I 049

.1)

1. δε P⁴⁶ 01 A B C D F G K P Ψ 33 104 223 876 1739 2423

Uni-Al

Pred-Byz

Uni-W

2. om. L Cl

1 Corinthians 12.8

ᾧ μὲν γὰρ διὰ τοῦ πνεύματος δίδεται λόγος σοφίας, ἄλλῳ δὲ λόγος γνώσεως κατὰ τὸ αὐτὸ πνεῦμα,

- + ᾧ μὲν γὰρ δίδεται διὰ τοῦ πνεύματος λόγος σοφίας, ἄλλῳ δὲ λόγος γνώσεως κατὰ τὸ αὐτὸ πνεῦμα, (*Strom.* 4.132.3 [p. 307 l. 12] BP1) [C]

Lac.: I 049

.1)

1. δια του πνευματος διδοται 01 A B C D F G K L P Ψ 104 223 876 1739 2423

Pred-Al

Uni-Byz

Uni-W

2. διδοται δια του πνευματος ϐ46 Cl

3. *unleserlich* 33

1 Corinthians 12.9

ἐτέρω πίστις ἐν τῷ αὐτῷ πνεύματι, ἄλλω δὲ χαρίσματα ἰαμάτων ἐν τῷ ἐνὶ πνεύματι,

- + ἐτέρω πίστις ἐν τῷ αὐτῷ πνεύματι, ἄλλω δὲ χαρίσματα ἰαμάτων ἐν τῷ αὐτῷ πνεύματι, (*Strom.* 4.132.3 [p. 307 l. 14] BP1) [C]

Lac.: I 049, partially K

.1)

1. ετερω 01* B D* F G 1739 Cl

Uni-W

2. *add.* δε ϐ46 01c A C K L P Ψ 33 104 223 876 2423

Pred-Al

Uni-Byz

.2)

1. δε ϐ46 01 A B C L P Ψ 33 104 223 876 1739 2423 Cl

Uni-Al

Uni-Byz

2. *om.* D F G

Di-W

Uni-W

Com-W

.3)

1. ενι A B 33 104 1739

Ex-Al

Pred-Al

Com-Al

2. αυτω 01 D F G L P 223 876 2423 Cl

Uni-Byz

Uni-W

3. om. $\mathfrak{P}46$

ἄλλω δε χαρισματα...πνευματι² rel] om. K (*homoioteleuton*)

ιαματων...πνευματι² rel] om. Ψ

εν τω ενι πνευματι rel] om. C*; 1 3 4 1739

1 Corinthians 12.10

ἄλλω δὲ ἐνεργήματα δυνάμεων, ἄλλω [δὲ] προφητεία, ἄλλω [δὲ] διακρίσεις
πνευμάτων, ἑτέρω γένη γλωσσῶν, ἄλλω δὲ ἑρμηνεία γλωσσῶν·

- + ἄλλω δὲ ἐνεργήματα δυνάμεων, ἄλλω προφητεία, ἄλλω διάκρισις
πνευμάτων, ἑτέρω γένη γλωσσῶν, ἄλλω δὲ ἑρμηνεία γλωσσῶν (Strom.
4.132.3 [p. 307 l. 15] BP1) [C]

Lac.: I 049 partially B, K

.1)

1. δε¹ $\mathfrak{P}46$ 01 A B C K L P Ψ 33 104 223 876 1739 2423 Cl

Uni-Al

Uni-Byz

2. om. D* F G

Uni-W

.2)

1. ενεργηματα δυναμεων 01 A B C K L P Ψ 33 104 223 876 1739 2423 Cl

Pred-Al

Uni-Byz

2. ενεργηματα δυναμεως $\mathfrak{P}46$

3. ενεργεια δυναμεως D F G

Uni-W

.3)

1. δε^{2,3} 01 A C K L P Ψ 33^{vid} 104 223 876 1739 2423

Pred-Al

Uni-Byz

2. om. $\mathfrak{P}46$ B D F G Cl

Uni-W

.4)

1. διακρίσεις $\mathfrak{P}46$ A B K L Ψ 104 223 876 1739 2423

Uni-Byz

2. διακρίσεις 01 C D* F G P 33 Cl

Uni-W

.5)

1. ετερω $\mathfrak{P}46$ 01* B D F G P 1739 Cl

Uni-W

2. *add.* δε 01c A C K L Ψ 33 104 223 876 2423

Uni-Byz

.6)

1. αλλω δε ερμηνεια γλωσσων $\mathfrak{P}46$ 01 A C D F G L P Ψ 104 223 876 1739 2423 Cl

Pred-Al

Pred-Byz

Uni-W

2. *om.* B K (*homoioteleuton*)

3. *illegible* 33

.7)

1. ερμηνεια $\mathfrak{P}46$ 01 C F G L P Ψ 33^{vid} 104 223 876 1739 2423 Cl

Pred-Al

Uni-Byz

2. διερμηνεια A D*

αλλω δε⁴ *rell*] ετερω δε $\mathfrak{P}46$; *om.* δε D*

γλωσσων² *rell*] γενη γλωσσων D*

1 Corinthians 12.11

πάντα δὲ ταῦτα ἐνεργεῖ τὸ ἐν καὶ τὸ αὐτὸ πνεῦμα διαιροῦν ἰδίᾳ ἐκάστῳ καθὼς βούλεται.

- + | πάντα δὲ ταῦτα ἐνεργεῖ τὸ ἐν καὶ τὸ αὐτὸ πνεῦμα, διαιροῦν ἰδίᾳ ἐκάστῳ καθὼς βούλεται. (*Strom.* 4.132.3 [p. 307 l. 17] BP1) [C]
- ἐνὸς καὶ τοῦ αὐτοῦ ἐνεργοῦντος διὰ πάντων (*Strom.* 5.38.5 [p. 352 l. 12] BP1) [All]

Lac.: I 049

.1)

1. παντα δε ταυτα $\mathfrak{P}46$ 01 A B C K L P Ψ 33 104 223 876 1739 2423 Cl

Uni-W

Uni-Byz

2. 3 2 1 D F G

Di-W

Uni-W

Com-W

.2)

1. το¹ ϣ46 01 A B C K L P Ψ 33 104 223 876 1739 2423 Cl

Uni-Al

Uni-Byz

2. om. D* F G

Di-W

Uni-W

Com-W

.3)

1. ιδία 01 A B C K L P Ψ 33 104 223 876 1739 2423 Cl

Pred-Al

Uni-Byz

2. om. ϣ46 D*.c F G

Pr-W

Uni-W

Com-W

διαιρουν rell] διερουμενα D*.c

1 Corinthians 12.12

Καθάπερ γὰρ τὸ σῶμα ἓν ἐστὶν καὶ μέλη πολλὰ ἔχει, πάντα δὲ τὰ μέλη τοῦ σώματος
πολλὰ ὄντα ἓν ἐστὶν σῶμα, οὕτως καὶ ὁ Χριστός·

- δι' ὃν τὰ πάντα ἓν, δι' ὃν τὸ αἰεὶ, οἱ μέλη πάντες, οἱ δόξα, αἰῶνες, πάντα
τῷ ἀγαθῷ, πάντα τῷ καλῷ... (Paed. 3.101.2 [p. 291 l. 10] BP1) [All – Also
Gal. 3.29; Rom. 12.5; Eph. 5.30]

Lac.: I 049

1 Corinthians 12.13

καὶ γὰρ ἐν ἐνὶ πνεύματι ἡμεῖς πάντες εἰς ἓν σῶμα ἐβαπτίσθημεν, εἴτε Ἰουδαῖοι εἴτε
Ἕλληνες εἴτε δοῦλοι εἴτε ἐλεύθεροι, καὶ πάντες ἐν πνεῦμα ἐποτίσθημεν.

- καὶ γὰρ <έν> ἐνὶ πνεύματι ἡμεῖς πάντες εἰς ἓν σῶμα ἐβαπτίσθημεν, εἴτε Ἰουδαῖοι εἴτε Ἕλληνες, εἴτε δοῦλοι εἴτε ἐλεύθεροί· καὶ πάντες ἐν πόμα ἐποτίσθημεν. (*Paed.* 1.31.2 [p. 108 l. 26] BP1) [C]

Lac.: I 049

.1)

1. παντες² P46 01 A B C D F G P Ψ 33 104 1739 Cl

Pr-Al

Uni-Al

Com-Al

Uni-W

2. *add.* εις K L 223 876 2423

Di-Byz

Uni-Byz

Com-Byz

.2)

1. πνευμα εποτισθημεν P46 01 B C D F G K P Ψ 33 104 1739

Pr-Al

Pred-Al

Com-Al

Uni-W

2. σωμα εσμεν A

3. πνευμα εφωτισθημεν L

4. πομα εποτισθημεν 223 876 2423^{vid} Cl

Di-Byz

εν ενι rell] 1 F G

εις rell] εις εσμεν D*

1 Corinthians 12.31

ζηλοῦτε δὲ τὰ χαρίσματα τὰ μείζονα. Καὶ ἔτι καθ' ὑπερβολὴν ὁδὸν ὑμῖν δείκνυμι.

- ((Σὺ δὲ μάθε τήν)) <καθ'> ὑπερβολὴν ὁδόν, ((ἣν δείκνυσι Παῦλος ἐπὶ σωτηρίαν')) (*Quis Div.* 38.1 [p. 184 l. 21] BP1) [Ad]*

TEXT:] καθ'υπερβολην οδον [

Lac.: I P 049

1 Corinthians 13.1

Ἐὰν ταῖς γλώσσαις τῶν ἀνθρώπων λαλῶ καὶ τῶν ἀγγέλων, ἀγάπην δὲ μὴ ἔχω, γέγονα χαλκὸς ἢ χῶν ἢ κύμβαλον ἀλαλάζον.

- + from 1 Cor. 13.3 ἀγάπην δὲ μὴ ἔχω, χαλκός εἰμι ἢ χῶν καὶ κύμβαλον ἀλαλάζον' (*Strom.* 4.111.5 [p. 297 l. 14] BP1) [C]

Lac.: I P 049

.1)

1. αλαλαζον 01 B C F G K L Ψ 223 1739 2423 Cl

Pred-Byz

2. αλαλαζων A D 33 104 876

γεγονα...αγαπην δε μη εχω (vs 2)] *om.* 01* (*homoioteleuton*)

γεγονα χαλκος rell] εν ειμι χαλκος D*; εν ειμι η χαλικος F G; χαλκος ειμι Cl
η rell] και Cl

1 Corinthians 13.2

καὶ ἔὰν ἔχω προφητείαν καὶ εἰδῶ τὰ μυστήρια πάντα καὶ πᾶσαν τὴν γνῶσιν καὶ ἔὰν ἔχω πᾶσαν τὴν πίστιν ὥστε ὅρη μεθιστάναι, ἀγάπην δὲ μὴ ἔχω, οὐθέν εἰμι.

- + from 1 Cor. 13.3 ἀγάπην δὲ μὴ ἔχω, οὐδέν εἰμι. (*Paed.* 2.5.4 [p. 157 l. 14] BP1) [C]
- κἂν ἔχω πᾶσαν τὴν πίστιν ὥστε ὅρη μεθιστάναι ((καὶ τὰ ἐπισκοτοῦντα ἀποβαλεῖν πάθη, μὴ δι' ἀγάπην δὲ πιστωθῶ τῷ κυρίῳ,)) οὐθέν εἰμι, (*Strom.* 4.112.3 [p. 297 l. 23] BP1) [Ad]*
- ἐφ' ὧν τὴν πίστιν ὅρη μετατιθέναι καὶ δένδρα μεταφυτεύειν δύνασθαι εἴρηται (*Stom.* 5.2.6 [p. 327 l. 15]) [All – Also Mt. 17.20; Lc. 17.6]
- ὠφελῶν τοὺς ἐπιτηδείους, τὰ ὅρη μεθιστὰς τῶν πλησίον καὶ τὰς τῆς ψυχῆς αὐτῶν ἀνωμαλίας ἀποβάλλων (*Strom.* 7.77.4 [p. 55 l. 10] BP1) [All] – Also Mt. 17.20; 21, 22.

TEXT: καν εχω...πασαν την πιστιν ωστε ορη μεθισταναι αγαπην δε μη εχω ουθεν²⁵⁶
ειμι

Lac.: I P 049

²⁵⁶ One is faced with a decision between ουδεν (*Paed.* 2.5.4) and ουθεν (*Strom.* 4.112.3). ουδεν is often used in place of ουθεν. ουθεν is therefore the more difficult reading and has been used in this reconstruction.

.1)

1. και εαν¹ 01 B D F G L Ψ 223 876 2423

Pred-Byz

Uni-W

2. καν ϐ46 A C 33 104 1739 Cl

Di-Al

Pred-Al

Com-Al

3. και αν K

.2)

1. μεσθισταναι ϐ46 01c B D F G 33 104 1739 Cl

Uni-W

2. μεσθιστανειν A C K L Ψ 223 876 2423

Uni-Byz

3. 01* *homoioteleuton*

.3)

1. ουθεν ϐ46 01 A B C L Ψ 33 104 223 876 1739 2423 Cl

Uni-Al

Pred-Byz

2. ουδεν D* F G K*

Pr-W

Uni-W

Com-W

...αγαπην] *om.* 01* (*homoioteleuton*)

ειμι rell] ωφελουμαι A

1 Corinthians 13.3

κἂν ψωμίσω πάντα τὰ ὑπάρχοντά μου καὶ ἐὰν παραδῶ τὸ σῶμά μου ἵνα
καυχήσωμαι, ἀγάπην δὲ μὴ ἔχω, οὐδὲν ὠφελοῦμαι.

- + ἐὰν γάρ, ((φησί,)) διαδῶ τὰ ὑπάρχοντά μου, + to 1 Cor. 13.2 (*Paed.* 2.5.4 [p. 157 l. 13] BP1) [Ad]
- ἐὰν τὸ σῶμά μου ἐπιδῶ ((φησίν,)) + to 1 Cor. 13.1 (*Strom.* 4.111.5 [p. 297 l. 14] BP1) [Ad]*
- ((ἔστι γὰρ καὶ ὁ λαὸς ὁ τοῖς χεῖλεσιν ἀγαπῶν, ἔστι καὶ ἄλλος <ὁ> παραδιδούς τὸ σῶμα, ἵνα καυθήσεται.)) κἂν ψωμίσω πάντα τὰ ὑπάρχοντά μου, (*Strom.* 4.112.1 [p. 297 l. 19] BP1) [C]

- ἄν τὸ σῶμα ἅπαν ἐπιδιδῶσιν· ἀγάπην γὰρ οὐκ ἔχουσι ((κατὰ τὸν ἀπόστολον τὴν διὰ τῆς γνώσεως γεννωμένην)) (*Strom.* 7.59.4 [p. 43 l. 17] BP1) [All]

TEXT: καν ψωμισω παντα τα υπαρχοντα μου...εαν...το σωμα μου

Lac.: I P 049

.1)

1. καν P46 A B C 33 104 1739 Cl

Di-Al

Pred-Al

Com-Al

2. καν εαν 01 D F G K L Ψ 223 876 2423

Uni-Byz

Uni-W

.2)

1. εαν 01 D F G K L Ψ 223 876 2423 Cl

Uni-Byz

Uni-W

2. καν αν B

3. καν A C 104 1739

Ex-Al

4. om. P46 33

Ex-Al

1 Corinthians 13.4

Ἡ ἀγάπη μακροθυμεῖ, χρηστεύεται ἡ ἀγάπη, οὐ ζηλοῖ, [ἡ ἀγάπη] οὐ περπερεύεται, οὐ φυσιοῦται,

- ἀγάπη δέ, ((κατὰ τὸν ἀπόστολον,)) μακροθυμεῖ, χρηστεύεται, οὐ ζηλοῖ, οὐ περπερεύεται, οὐ φυσιοῦται. (*Paed.* 3.3.1 [p. 237 l. 11] BP1) [C]
- ἀγάπη πάντα ἀνέχεται, πάντα μακροθυμεῖ, ἀγάπη κολλᾷ ἡμᾶς τῷ θεῷ (*Strom.* 4.111.3 [p. 297 l. 9] BP1) [All – Also 1 Cor. 13.7]
- οὐ περπερεύεται, οὐ φυσιοῦται (*Quis div.* 38.2 [p. 184 l. 25] BP1) [Ad]*

TEXT: αγαπη δε μακροθυμει χρηστευεται ου ζηλοι ου περπερευεται ου φυσιουται

Lac.: I P 049

.1)

1. η αγαπη ου περπερευεται 01 C D F G K L Ψ 223 876 1739 2423

Uni-Byz

Uni-W

2. 3 4 1 2 P46

3. 3 4 B 33 104 Cl

4. η αγαπη ου περπορευεται A

η αγαπη¹ rell] αγαπη δε Cl

η αγαπη² rell] *om.* Cl

1 Corinthians 13.5

οὐκ ἀσχημονεῖ, οὐ ζητεῖ τὰ ἑαυτῆς, οὐ παροξύνεται, οὐ λογίζεται τὸ κακόν,

- + οὐκ ἀσχημονεῖ. ((ἀσχημον γὰρ τὸ ἀλλότριον καὶ μὴ κατὰ φύσιν σχῆμα· τὸ δ' ἐπίπλαστον ἀλλότριον, ὅπερ ἐξηγεῖται σαφῶς,)) οὐ ζητεῖ ((φήσας)) τὸ μὴ ἑαυτῆς· (*Paed.* 3.3.1 [p. 237 l. 14] BP1) [C]*
- + from 1 Cor. 12.31 ἡ ἀγάπη τὰ ἑαυτῆς οὐ ζητεῖ, (*Quis div.* 38.1 [p. 184 l. 22] BP1) [Ad]

TEXT: ουκ ασχημονει ου ζητει το μη εαυτης [

Lac.: I 049

.1)

1. τα εαυτης P46* 01 A C D F G K L Ψ 33 104 223 876 1739 2423

Pred-Al

Uni-Byz

Uni-W

2. το μη εαυτης [P46^c] B Cl

ουκ ασχημονει rell] ουκ ευσχημονει P46; ουκαυσχημονει 876

παροξυνεται rell] παρωξυνεται 104

1 Corinthians 13.6

οὐ χαίρει ἐπὶ τῇ ἀδικίᾳ, συγχαίρει δὲ τῇ ἀληθείᾳ·

- + from 13.4 οὐκ ἐπιχαίρει τῇ ἀδικίᾳ, συγχαίρει δὲ τῇ ἀληθείᾳ· (*Quis div.* 38.2 [p. 184 l. 25] BP1) [C]

Lac.: I 049

.1)

1. συγχαιρει 01 A C K L P Ψ 104 223 876 1739 2423 Cl

Pred-Al

Uni-Byz

2. συνχαιρει P46 B D* F G 33

Uni-W

ου χαιρει επι τη αδικια rell] 1 2 3 5 F G; ουκ επιχαιρει τη αδικια Cl

1 Corinthians 13.7

πάντα στέγει, πάντα πιστεύει, πάντα ἐλπίζει, πάντα ὑπομένει.

- πάντα στέγει, πάντα ὑπομένει, πάντα ἐλπίζει (Paed. 2.5.3 [p. 157 l. 9]) [C]
- πάντα στέγει καὶ πάντα ὑπομένει (Strom. 4.52.3 [p. 272 l. 17] BP1) [Ad]
- ἀγάπη πάντα ἀνέχεται, πάντα μακροθυμεῖ, ἀγάπη κολλᾷ ἡμᾶς τῷ θεῷ, πάντα ποιεῖ ἐν ὁμονοίᾳ (Strom. 4.111.3 [p. 297 l. 9-10] BP1) [All – Also 1 Cor. 13.4]
- πάντα στέγει, πάντα ὑπομένει, οὐχ ὡς ἀνθρώπῳ ἀρέσκων, ἀλλὰ θεῷ. (Strom. 7.70.2 [p. 50 l. 21] BP1) [Ad – Also 1 Thess. 2.4]
- + πάντα στέγει, πάντα πιστεύει, πάντα ἐλπίζει, πάντα ὑπομένει. (*Quis div.* 38.2 [p. 184 l. 26] BP1) [C]**

Lac.: I 049

παντα στεγει rell] *add.* παντα στεγει B* (*Dittography*)

1 Corinthians 13.8

Ἡ ἀγάπη οὐδέποτε πίπτει· εἴτε δὲ προφητεῖαι, καταργηθήσονται· εἴτε γλῶσσαι, παύσονται· εἴτε γνῶσις, καταργηθήσεται.

- + ἡ ἀγάπη οὐδέποτε πίπτει. (Paed. 2.5.3 [p. 157 l. 9]) [C]
- + ἡ ἀγάπη οὐδέποτε ἐκπίπτει, προφητεῖαι καταργοῦνται, γλῶσσαι παύονται, ἰάσεις ἐπὶ γῆς καταλείπονται. (*Quis div.* 38.2 [p. 184 l. 27] BP1) [C]**²⁵⁷

Lac.: I

.1)

²⁵⁷ It is possible (likely?) that *Quis div.* 38.2 is an adaptation, but it is part of a larger citation and will be treated as such here.

1. πιπτει P⁴⁶ 01* A B C* 33 1739

Di-Al

Pred-Al

Com-Al

2. εκπιπτει 01c D F G K L P Ψ 104 223 876 2423 Cl

Uni-Byz

Uni-W

.2)

1. δε 01 A B L Ψ 049 33 104 223 876 1739 2423

Pred-Al

Pred-Byz

2. om. P⁴⁶ C* D* F G K P Cl

Uni-W

.3)

1. γνωσις καταργηθησεται B C D K L Ψ 049 33 104 223 876 1739 2423

Pr-Al

Pred-Al

Com-Al

Uni-Byz

2. γνωσεις καταργηθησονται A F G

3. γνωσις καταργηθησονται 01

4. γνωσις παυσεται P

5. ιασεις επι γης καταλειπονται Cl

η rell] om. B

ειτε^{1,2,3} rell] om. Cl

προφητεια καταργηθησονται rell] προφητεια καταργηθησεται B; προφητεια καταργουνται Cl

ειτε¹ rell] add. δε 104

παυσονται rell] παυονται Cl

1 Corinthians 13.11

ὅτε ἤμην νήπιος, ἐλάλουν ὡς νήπιος, ἐφρόνουν ὡς νήπιος, ἐλογιζόμην ὡς νήπιος ὅτε γέγονα ἀνὴρ, κατήργηκα τὰ τοῦ νηπίου.

- ὅτε ἤμην νήπιος, ἐφρόνουν ὡς νήπιος, ἐλάλουν ὡς νήπιος (*Paed.* 1.33.2 [p. 109 l. 22] BP1) [C]
- κατήργηκα τὰ τοῦ νηπίου. (*Paed.* 1.33.2 [p. 109 l. 27] BP1) [C]

- ἀλλὰ νηπίους μὲν τοὺς ἐν νόμῳ λέγει (*Paed.* 1.33.3 [p. 110 l. 1] BP1) [All]
- ὅτε ἤμην νήπιος, ((τουτέστιν ὅτε ἤμην Ἰουδαῖος (Ἑβραῖος γὰρ ἄνωθεν ἦν),)) ὡς νήπιος ἐφρόνουν, ((ἐπειδὴ εἰπόμεν τῷ νόμῳ)) ἐπεὶ δὲ γέγονα ἀνὴρ, ((οὐκέτι τὰ τοῦ νηπίου, τουτέστι τὰ τοῦ νόμου, ἀλλὰ τὰ τοῦ ἀνδρὸς φρονῶ, τουτέστι τὰ τοῦ Χριστοῦ, ὃν μόνον ἄνδρα ἢ γραφή, καθὼς προειρήκαμεν, καλεῖ,)) κατήργηκα τὰ τοῦ νηπίου. (*Paed.* 1.34.2 [p. 110 l. 20] BP1) [C]

TEXT: οτε ημιν νηπιος εφρονουν ως νηπιος ελαλουν ως νηπιος²⁵⁸] ...²⁵⁹ [επει δε γεγονα ανηρ κατηργηκα τα του νηπιου²⁶⁰

Lac.: C I

.1)

1. ελαλουν ως νηπιος εφρονουν ως νηπιος 01 A B 33 104 223 876 1739 2423

2. 2 3 1 5 6 4 P⁴⁶^{vid} D (F G λαλειν) K L P Ψ 049

Uni-W

3. 4 2 3 1 5 6 Cl

.2)

1. οτε² 01* A B D* 1739

Di-Al

2. add. δε 01c F G K L P Ψ 049 33 104 223 876 2423

Uni-Byz

3. επει δε Cl

.3)

1. κατηργηκα τα του νηπιου P⁴⁶ 01 A B K L P 049 33 104 223 876 1739 2423 Cl

Pred-Al

Uni-Byz

2. 2 3 4 1 D F G Ψ

Pr-W

Uni-W

Com-W

²⁵⁸ The initial part of the verse (οτε ημιν...νηπιος) finds its source in *Paed.* 1.33.2. Although it would be possible to use *Paed.* 1.34.2, it omits the reference to ἐλάλουν ὡς νήπιος. It is therefore more likely that the word order for this section of the verse has been preserved in *Paed.* 1.33.2.

²⁵⁹ Although a direct citation of ἐλογιζόμεν ὡς νήπιος is missing from Clement's text, it isn't clear that this text should be omitted. It will therefore not be included in the collations.

²⁶⁰ The final section of the verse, επει...νηπιου, finds its textual support from both *Paed.* 1.34.2 and *Paed.* 1.33.2.

οτε¹ rell] *add.* δε D*

γεγονα rell] εγενομην B

1 Corinthians 13.12

βλέπομεν γὰρ ἄρτι δι' ἐσόπτρου ἐν αἰνίγματι, τότε δὲ πρόσωπον πρὸς πρόσωπον· ἄρτι γινώσκω ἐκ μέρους, τότε δὲ ἐπιγνώσομαι καθὼς καὶ ἐπεγνώσθην.

- βλέπομεν γὰρ ὡς δι' ἐσόπτρου νῦν, ((ὁ αὐτὸς ἀπόστολος λέγει,)) τότε δὲ πρόσωπον πρὸς πρόσωπον. (*Paed.* 1.36.6 [p. 111 l. 34] BP1) [C]
- σὺν αὐτῇ γὰρ τὸ πρόσωπον ἰσαγγελον ἔχοντες πρόσωπον πρὸς πρόσωπον τὴν ἐπαγγελίαν ὁψόμεθα (*Paed.* 1.36.6 [p. 112 l. 5] BP1) [All – Also Acts 6.15]
- βλέπομεν γὰρ νῦν ὡς δι' ἐσόπτρου, (*Strom.* 1.94.4 [p. 60 l. 22] BP1) [C]
- πρόσωπον πρὸς πρόσωπον (*Strom.* 1.94.6 [p. 60 l. 27] BP1) [C]
- δι' ἐσόπτρου ((τὴν γινῶσιν τοῦ θεοῦ καταψόμενον')) (*Strom.* 4.12.2 [p. 253 l. 21] BP1) [Ad]
- βλέπομεν γὰρ νῦν ὡς δι' ἐσόπτρου, τότε δὲ πρόσωπον πρὸς πρόσωπον. (*Strom.* 5.7.5 [p. 330 l. 7] BP1) [C]
- πρόσωπον ((ἤδη)) πρὸς πρόσωπον (*Strom.* 5.40.1 [p. 353 l. 23] BP1) [Ad]
- βλέπομεν νῦν ὡς δι' ἐσόπτρου ((φησί,)) τότε δὲ πρόσωπον πρὸς πρόσωπον, (*Strom.* 5.74.1 [p. 375 l. 23] BP1) [C]
- πρόσωπον πρὸς πρόσωπον (*Strom.* 6.102.2 [p. 483 l. 11] BP1) [Ad]
- οὐκ ἐν κατόπτροις ἢ διὰ κατόπτρων ἔτι τὴν θεωρίαν ἀσπαζομένης τὴν θείαν, ἐναργῇ δὲ ὡς ἐνι μάλιστα καὶ ἀρκιβῶς εἰλικρινῇ (*Strom.* 7.13.1 [p. 10 l. 11] BP1) [All]
- τὸν καθαρὸν τῇ καρδίᾳ πρόσωπον πρὸς πρόσωπον ἐπιστημονικῶς καὶ καταληπτικῶς τὸν θεὸν (*Strom.* 7.57.1 [p. 41 l. 30] BP1) [All – Also Mt. 5.8]
- πρόσωπον, ((φησί)), πρὸς πρόσωπον (*Strom.* 7.68.4 [p. 49 l. 17] BP1) [C]
- ((καὶ παλιν')) ἄρτι βλέπομεν δι' ἐσόπτρου ἐν αἰνίγματι, τότε δὲ πρόσωπον πρὸς πρόσωπον (*Exc.* 15.2 [p. 111 l. 29] BP1) [C]
- πρόσωπον πρὸς πρόσωπον (*Exc.* 27.4 [p. 116 l. 8] BP1) [C – Also Mt. 5.8]

TEXT: βλέπομεν γαρ νυν²⁶¹ ὡς δι' εσοπτρου εν αινιγματι²⁶² τοτε δε προσωπον προς προσωπον [

²⁶¹ There is support for the inclusion of νυν from *Strom.* 1.94.4, *Strom.* 5.7.5, *Strom.* 5.74.1 and (though the word order is not identical) *Paed.* 1.36.6.

²⁶² εν αινιγματι found in *Exc.* 15.2.

Lac.: C I

.1)

1. γαρ Ϙ46 01 A B K L Ψ 049 33 104 223 876 2423 Cl

Pred-Al

Uni-Byz

2. om. D* F G P

Pr-W

Uni-W

Com-W

3. add. ως 1739

.2)

1. δι εσοπτρου Ϙ46 01 A B F G K P Ψ 049 104 223 876 1739 2423

Pred-Al

Pred-Byz

2. ως δι εσοπτρου D Cl

3. add. και L P

4. add. ως 33

βλεπομεν rell] βλεπωμεν 104

αρτι¹ rell] om. Ϙ46; νυν Cl

1 Corinthians 13.13

Νυνὶ δὲ μένει πίστις, ἐλπίς, ἀγάπη, τὰ τρία ταῦτα· μείζων δὲ τούτων ἡ ἀγάπη.

- πίστις, ἐλπίς, ἀγάπη μείζων δὲ τούτων ἡ ἀγάπη. (*Strom.* 4.54.1 [p. 273 l. 6] BP1) [C]
- πίστει, ἐλπίδι, ἀγάπη, φαίνεται (*Strom.* 5.13.4 [p. 334 l. 28] BP1) [Ad]
- εὐσχημοσύνη δὲ καὶ κόσμος αἱ καλαὶ διαθέσεις, ἀγάπη. πίστις, ἐλπίς, γνῶσις ἀληθείας... (*Quis div.* 3.6 [p. 162 l. 3] BP1) [All]
- πίστει καὶ ἐλπίδι καὶ ἀγάπη καὶ φιλαδελφία καὶ γνώσει καὶ πραότητι (*Quis div.* 18.1 [p. 171 l. 8] BP1) [All]
- + from 1 Cor. 13.8 μένει δὲ τὰ τρία ταῦτα, πίστις, ἐλπίς, ἀγάπη μείζων δὲ ἐν τούτοις ἡ ἀγάπη. (*Quis div.* 38.2 [p. 184 l. 28] BP1) [C]**²⁶³

²⁶³ Again, one is faced with two significantly different citations: *Strom.* 4.54.1 (which is incomplete) and *Quis div.* 38.2 (which is complete). Given that *Quis div.* 38.2 is complete and part of a wider citation, it will be used.

Lac.: C I

.1)

1. νυνι δε μενει P46 01 A B D K L P Ψ 049 33 104 223 876 1739 2423

Uni-Alex

Uni-Byz

2. 3 2 F G Cl

.2)

1. πιστις ελπις αγαπη τα τρια ταυτα 01 A B D F G K L P Ψ 049 33 104 223 876 1739
2423

Pred-Al

Uni-Byz

Uni-W

2. 4-6 1-3 P46 Cl

μειζων rell] μειζον L; μειζω D*

τουτων rell] τουτον 104; τουτοις Cl

1 Corinthians 14.6

Nūn δέ, ἀδελφοί, ἐὰν ἔλθω πρὸς ὑμᾶς γλώσσαις λαλῶν, τί ὑμᾶς ὠφελήσω ἐὰν μὴ ὑμῖν λαλήσω ἢ ἐν ἀποκαλύψει ἢ ἐν γνώσει ἢ ἐν προφητεία ἢ [ἐν] διδαχῇ;

- οὐδὲν ὑμᾶς ὠφελήσω, ἐὰν μὴ ὑμῖν λαλήσω ἢ ἐν ἀποκαλύψει ἢ ἐν | γνώσει ἢ ἐν προφητεία ἢ ἐν διδαχῇ. (*Strom.* 7.59.1 [p. 43 l. 9] BP1) [C]

TEXT:]²⁶⁴ υμας ωφελησω εαν μη υμιν λαλησω η εν αποκαλυψει η εν γνωσει η εν προφητεια η εν διδαχη

Lac.: C I

.1)

1. η¹ A B D F G K L P Ψ 049 104 223 876 2423 Cl

Pred-Al

Uni-Byz

Uni-W

2. om. 01 33 1739

Ex-Al

.2)

1. εν διδαχη 01c A B K L P Ψ 049 33 104 223 876 2423 Cl

Pred-Al

²⁶⁴ οὐδεν would have been added by Clement to introduce the passage.

Uni-Byz

2. om. εν ρ46 01* D* F G 1739

Uni-W

υμας² rell] υμιν P

ωφελησω rell] οφελησω 104

1 Corinthians 14.9

οὕτως καὶ ὑμεῖς διὰ τῆς γλώσσης ἐὰν μὴ εὐσημον λόγον δῶτε, πῶς γνωσθήσεται τὸ λαλούμενον; ἔσεσθε γὰρ εἰς ἀέρα λαλοῦντες.

- οὕτω ((φησὶν)) καὶ ὑμεῖς διὰ τῆς γλώσσης ἐὰν μὴ εὐσημον λόγον δῶτε, πῶς γνωσθήσεται τὸ λαλούμενον; ἔσεσθε γὰρ εἰς ἀέρα λαλοῦντες.
(Strom. 1.78.1 [p. 50 l. 21] BP1) [C]

Lac.: C I

εαν μη ευσημον λογον δωτε rell] εαν μη διερμηνευοιτε K^{v.l.}

ευσημον rell] ευσχημον D*

δωτε rell] δω L

λαλουμενον rell] αυλουμενον ρ46*; add. η το κιθαριζομενον Ψ

1 Corinthians 14.10

τοσαῦτα εἰ τύχοι γένη φωνῶν εἰσιν ἐν κόσμῳ καὶ οὐδὲν ἄφωνον·

- + τοσαῦτα, εἰ τύχοι, γένη φωνῶν εἰσιν ἐν κόσμῳ, καὶ οὐδὲν ἄφωνον·
(Strom. 1.78.1 [p. 50 l. 23] BP1) [C]

Lac.: C I

.1)

1. τοσαυτα ρ46 01 A B K L P Ψ 049 33 104 223 876 1739 2423 Cl

Uni-Al

Uni-Byz

2. om. D* F G

Di-W

Uni-W

Com-W

.2)

1. εισιν ρ46 01 A B D F G P 33 1739 Cl

Pr-Al

Pred-Al

Com-Al

Uni-W

2. εστιν K L Ψ 049 104 223 876 2423

Pr-Byz

Uni-Byz

Com-Byz

.3)

1. κοσμω P⁴⁶ 01 A B L P Ψ 049 33 104 223 876 1739 2423 Cl

Uni-W

Pred-Byz

2. τω κοσμω D* F G K

Pr-W

Uni-W

Com-W

.4)

1. ουθεν P⁴⁶ 01* A B D* F G P 1739 Cl

Uni-W

2. *add.* αυτων 01c K L Ψ 049 104 223 876 2423

Uni-Byz

3. *unleserlich* 33

.5)

1. αφωνον P⁴⁶ 01 A B K L P Ψ 049 104 223 876 1739 2423 Cl

Pred-Al

Uni-Byz

2. *add.* εστιν D* F G

Di-W

Uni-W

Com-W

3. *unleserlich* 33

τυχοι rell] τυχου F G

γενη rell] *om.* P⁴⁶

1 Corinthians 14.11

ἐὰν οὖν μὴ εἰδῶ τὴν δύναμιν τῆς φωνῆς, ἔσομαι τῷ λαλοῦντι βάρβαρος καὶ ὁ

λαλῶν ἐν ἐμοὶ βάρβαρος.

- + ἐὰν οὖν μὴ εἰδῶ τὴν δύναμιν τῆς φωνῆς, ἔσομαι τῷ λαλοῦντι βάρβαρος καὶ ὁ λαλῶν ἐμοὶ βάρβαρος. (*Strom.* 1.78.1 [p. 50 l. 24] BP1) [C]

Lac.: C I

.1)

1. εἰδῶ 01 B K P Ψ 049 104 876 1739 2423 Cl

Pr-Al

Pred-Al

Com-Al

Pred-Byz

2. ἰδῶ P46 A D* L 33 223

3. γινωσκῶ F G

.2)

1. ἐν 01 A B K P Ψ 104 223 876 2423

Pred-Byz

2. *om.* P46 D F G 049 1739 Cl

Uni-W

3. *unleserlich* 33

εἰαν rell] εἰ P

οὖν rell] *om.* P46

λαλοῦντι rell] *add.* μοι 104

καὶ ὁ λαλῶν ἐν ἐμοὶ βάρβαρος rell] *om.* L (*homoioteleuton*)

1 Corinthians 14.13

Διὸ ὁ λαλῶν γλώσση προσευχέσθω ἵνα διερμηνεύῃ.

- + ὁ λαλῶν γλώσση προσευχέσθω, ἵνα διερμηνεύῃ. (*Strom.* 1.78.1 [p. 50 l. 25] BP1) [C]

Lac.: C (D)

.1)

1. διὸ P46 01* A B D^s F G P 33 1739

Pred-Al

Uni-W

2. διὸπερ 01c K L Ψ 049 104 223 876 2423

Uni-Byz

3. *om.* Cl

o rell] *om.* P46

διερμηνευη rell] ερμηνευη 104

1 Corinthians 14.20

Ἀδελφοί, μὴ παιδία γίνεσθε ταῖς φρεσὶν ἀλλὰ τῇ κακίᾳ νηπιάζετε, ταῖς δὲ φρεσὶν τέλειοι γίνεσθε.

- ἀδελφοί, μὴ παιδία γίνεσθε ταῖς φρεσὶν, ἀλλὰ τῇ κακίᾳ νηπιάζετε, ταῖς δε φρεσὶ τέλειοι γίνεσθε. (*Paed.* 1.33.1 [p. 109 l. 21] BP1) [C]

Lac.: C D I

ταις δε φρεσιν τελειοι γινεσθε rell] ινα ταις φρεσιν τελειοι γενησθαι F G

γινεσθε rell] γινεσθαι 33

νηπιαζετε rell] νηπιαζεται 33

1 Corinthians 14.22

ὥστε αἱ γλῶσσαι εἰς σημεῖον εἰσιν οὐ τοῖς πιστεύουσιν ἀλλὰ τοῖς ἀπίστοις, ἡ δὲ προφητεία οὐ τοῖς ἀπίστοις ἀλλὰ τοῖς πιστεύουσιν.

- Ἰσραηλῖται γὰρ ἡμεῖς οἱ μὴ διὰ σημείων, δι' ἀκοῆς δὲ εὐπειθεῖς. (*Strom.* 2.28.4 [p. 128 l. 12f]) [All]

Lac.: C

1 Corinthians 15.8

ἔσχατον δὲ πάντων ὥσπερ εἰ τῷ ἐκτρώματι ὥφθη κάμοι.

- οἷον ἐκτρώματα προ[σ]ενεχθέντα, τῆς γυναικὸς ἡμεν τέκνα (*Exc.* 68 [p. 129 l. 12] BP1) [All – also *Iren.* I 8.2]

Lac.: C I

1 Corinthians 15.10

χάριτι δὲ θεοῦ εἰμι ὃ εἰμι, καὶ ἡ χάρις αὐτοῦ ἡ εἰς ἐμὲ οὐ κενὴ ἐγενήθη, ἀλλὰ περισσώτερον αὐτῶν πάντων ἐκοπίασα, οὐκ ἐγὼ δὲ ἀλλὰ ἡ χάρις τοῦ θεοῦ [ἡ] σὺν ἐμοί.

- χάριτι τοῦ πατρός εἰσιν, ὄνομα ἀνωνόμαστον, μορφή καὶ γνῶσις. (*Exc.* 31.3 [p. 117 l. 9] BP1) [All]

Lac.: I

1 Corinthians 15.11

εἴτε οὖν ἐγὼ εἴτε ἐκεῖνοι, οὕτως κηρύσσομεν καὶ οὕτως ἐπιστεύσατε

- ἀλλὰ κηρύσσομεν καθὼς γέγραπται, (*Strom.* 5.25.4 [p. 341 l. 22]) [All – Also 1 Cor. 1.23]

Lac.: I

1 Corinthians 15.17

εἰ δὲ Χριστὸς οὐκ ἐγήγερται, ματαία ἡ πίστις ὑμῶν, ἔτι ἐστὲ ἐν ταῖς ἁμαρτίαις ὑμῶν,
18 ἄρα καὶ οἱ κοιμηθέντες ἐν Χριστῷ ἀπώλονται.

- ἐν ἁμαρτίαις ὄντας (*Strom.* 4.164.2 [p. 321 l. 15]) [All – also I Cor. 3.3]

Lac. I

1 Corinthians 15.27

πάντα γὰρ ὑπέταξεν ὑπὸ τοὺς πόδας αὐτοῦ. ὅταν δὲ εἴπῃ ὅτι πάντα ὑποτέτακται,
 δῆλον ὅτι ἐκτὸς τοῦ ὑποτάξαντος αὐτῷ τὰ πάντα.

- διὰ τὸν ὑποτάξαντα (*Strom.* 7.5.6 [p. 6 l. 5]) [All – mainly to Rom. 8.2]

1 Corinthians 15.28

ὅταν δὲ ὑποταγῇ αὐτῷ τὰ πάντα, τότε [καὶ] αὐτὸς ὁ υἱὸς ὑποταγήσεται τῷ
 ὑποτάξαντι αὐτῷ τὰ πάντα, ἵνα ἡ ὁ θεὸς [τὰ] πάντα ἐν πᾶσιν.

- πάντα γὰρ παρέδωκεν ὁ θεὸς καὶ πάντα ὑπέταξεν Χριστῷ τῷ βασιλεῖ
 ἡμῶν (*Strom.* 1.159.6 [p. 100 l. 25]) [All]

1 Corinthians 15.29

Ἐπεὶ τί ποιήσουσιν οἱ βαπτιζόμενοι ὑπὲρ τῶν νεκρῶν; εἰ ὅλως νεκροὶ οὐκ
 ἐγείρονται, τί καὶ βαπτίζονται ὑπὲρ αὐτῶν;

- ἐπεὶ τί ποιήσουσιν οἱ βαπτιζόμενοι ὑπὲρ τῶν νεκρῶν; (*Exc.* 22.1 [p. 113 l. 28] BP1) [C]
- εἰ νεκροὶ οὐκ ἐγείρονται, τί καὶ βαπτίζομεθα; (*Exc.* 22.3 [p. 114 l. 3] BP1) [C]

- οἱ βαπτιζόμενοι ((δέ, φασίν,)) ὑπὲρ [ἡμῶν] τῶν νεκρῶν ((οἱ ἄγγελοί
εἰσιν οἱ ὑπὲρ ἡμῶν βαπτιζόμενοι,)) (Exc. 22.4 [p. 114 l. 5] BP1) [Ad]

TEXT: ἐπει τι ποιησουσιν οι βαπτιζομενοι υπερ των νεκρων; ει νεκροι ουκ
εγειρονται τι και βαπτιζομεθα;

Lac.: C I

.1)

1. υπερ αυτων P46 01 A B D* F G K P Ψ 33 104 1739

Pr-Al

Uni-Al

Com-Al

Uni-W

2. υπερ των νεκρων L 049 223 876 2423

Di-Byz

Pred-Byz

Com-Byz

3. *om.* Cl

ἐπει rell] *om.* P46; ἐπι D*

ποιησουσιν rell] ποιουσειν F G

ολως rell] *om.* Cl

νεκροι rell] οι νεκροι P

1 Corinthians 15.32

εἰ κατὰ ἄνθρωπον ἐθηριομάχησα ἐν Ἐφέσῳ, τί μοι τὸ ὄφελος; εἰ νεκροὶ οὐκ
ἐγείρονται, φάγωμεν καὶ πίωμεν, αὔριον γὰρ ἀποθνήσκομεν.

- φάγωμεν καὶ πίωμεν, | αὔριον γὰρ ἀποθνήσκομεν. (*Paed.* 3.81.1 [p. 280 l. 31] BP1) [C – Is. 22.13]
- τί μοι ὄφελος; ((λέγων,)) εἰ νεκροὶ οὐκ ἐγείρονται, φάγωμεν καὶ πίωμεν·
αὔριον γὰρ ἀποθνήσκομεν. (*Strom.* 1.59.4 [p. 38 l. 4] BP1) [C and also Is. 22.13]

TEXT:] τι μοι οφελος; ει νεκροι ουκ εγειρονται φαγωμεν και πιωμεν αυριον γαρ
αποθνησκομεν

Lac.: C I

.1)

1. το P46 01 A B K L P Ψ 049 33 104 223 876 1739 2423

Uni-Al

Uni-Byz

2. om. D* F G Cl

Di-W

Uni-W

Com-W

.2)

1. αποθνησκομεν P46 01 A B D F G K P 049 33 104 223 876 1739 2423 Cl

2. αποθνησκωμεν L Ψ

ει rell] οι 223

1 Corinthians 15.33

μη πλανᾶσθε· φθείρουσιν ἥθη χρηστὰ ὁμιλίας κακαί.

- + μη πλανᾶσθε· φθείρουσιν ἥθη χρηστὰ ὁμιλίας κακαί (Strom. 1.59.4 [p. 38 l. 5] BP1) [C]

Lac.: C I

πλανασθε rell] πλανασθαι 33

ἦθη rell] ἦθηρ F G*; ἡχη Ψ*; γαρ ἦθη 104

1 Corinthians 15.34

ἐκνήψατε δικαίως καὶ μὴ ἁμαρτάνετε, ἀγνωσίαν γὰρ θεοῦ τινες ἔχουσιν, πρὸς ἐντροπὴν ὑμῶν λαλῶ.

- ἐκνήψατε δικαίως καὶ μὴ ἁμαρτάνετε· ἀγνωσίαν γὰρ θεοῦ τινες ἔχουσι, (Strom. 3.101.3 [p. 242 l. 28] BP1) [C]

TEXT: εκνηψατε δικαιως και μη αμαρτανετε αγνωσιαν γαρ θεου τινες εχουσι [

Lac.: C I

θεου τινες rell] 2 1 1739

1 Corinthians 15.40

καὶ σώματα ἐπουράνια, καὶ σώματα ἐπίγεια· ἀλλὰ ἑτέρα μὲν ἢ τῶν ἐπουρανίων δόξα, ἑτέρα δὲ ἢ τῶν ἐπιγείων.

- ἄλλη δόξα ἐπουρανίων, ἄλλη ἐπιγείων, ἄλλη ἀγγέλων, ἄλλη ἀρχαγγέλων (Exc. 11.2 [p. 110 l. 15] BP1) [Ad]

Lac.: I

1 Corinthians 15.41

ἄλλη δόξα ἡλίου, καὶ ἄλλη δόξα σελήνης, καὶ ἄλλη δόξα ἀστέρων· ἀστὴρ γὰρ ἀστέρος διαφέρει ἐν δόξῃ.

- κατὰ προκοπὴν δόξης (δόξα γὰρ δόξης διαφέρει) (Strom. 4.107.3 [p. 486 l. 2]) [All]
- οἶον ἄστρον (Exc. 11.2 [p. 110 l. 17] BP1) [All]

Lac.: I

1 Corinthians 15.44

σπείρεται σῶμα ψυχικόν, ἐγείρεται σῶμα πνευματικόν. Εἰ ἔστιν σῶμα ψυχικόν, ἔστιν καὶ πνευματικόν.

- + from 6.16 πνευματικόν σῶμα (Strom. 7.88.3 [p. 62 l. 29] BP1) [Ad]
- σπείρεται μὲν γὰρ σῶμα ψυχικόν, ἐγείρεται δὲ σῶμα πνευματικόν. (Exc. 14.2 [p. 111 l. 19] BP1) [C]

TEXT: σπειρεται μεν γαρ σωμα ψυχικον εγειρεται δε σωμα πνευματικον [

Lac.: I

σωμα ψυχικον rell] μεν γαρ σωμα ψυχικον Cl
σωμα² rell] δε σωμα Cl

1 Corinthians 15.47

ὁ πρῶτος ἄνθρωπος ἐκ γῆς χοϊκός, ὁ δεύτερος ἄνθρωπος ἐξ οὐρανοῦ.

- ὁ πρῶτος [δ'] ἄνθρωπος ἐκ γῆς χοϊκός. (Exc. 56.1 [p. 125 l. 14] BP1) [C]

TEXT: ο πρωτος δ' ἄνθρωπος ἐκ γῆς χοικος [

Lac.: I

ο πρωτος] add. δ' Cl^{vid}

ανθρωπος¹ rell] *add.* Αδαμ C*
 χοικος rell] ψυχικος C*

1 Corinthians 15.49

καὶ καθὼς ἐφορέσαμεν τὴν εἰκόνα τοῦ χοϊκοῦ, φορέσομεν καὶ τὴν εἰκόνα τοῦ ἐπουρανίου.

- Ὡς δὲ ἐφορέσαμεν τὴν εἰκόνα τοῦ χοϊκοῦ, φορέσωμεν καὶ τὴν εἰκόνα τοῦ ἐπουρανίου (*Exc.* 15.1 [p. 111 l. 26] BP1) [C]**
- φορέσας τὴν εἰκόνα τοῦ χοϊκοῦ, τότε φορεῖ τὴν εἰκόνα τοῦ ἐπουρανίου. (*Exc.* 80.3 [p. 131 l. 29] BP1) [C – *Ecl.* 24]
- ((τούτῳ οὖν τὰ χοϊκὰ ἀποδοτέον, ᾧ)) πεφορέκαμεν ἐν τῇ εἰκόνι τοῦ χοϊκοῦ, (*Ecl.* 24.2 [p. 143 l. 14] [Ad])
- φορέσαντες τὴν εἰκόνα τοῦ ἐπουρανίου. (*Ecl.* 24.2 [p. 143 l. 19] [C])

Lac.: I

.1)

1. φορεσομεν B I 049 33

2. φορεσωμεν 01 A C D F G K L P Ψ 104 223 876 1739 2423 Cl

Pred-Byz

Uni-W

3. φορεσωμεν δη P46

και καθως rell] αρα καθως F; 2 G*; ως δε
 επουρανιου rell] επουρανου G

1 Corinthians 15.50

Τοῦτο δέ φημι, ἀδελφοί, ὅτι σὰρξ καὶ αἷμα βασιλείαν θεοῦ κληρονομῆσαι οὐ δύναται οὐδὲ ἡ φθορὰ τὴν ἀφθαρσίαν κληρονομεῖ.

- διὰ τοῦτο σπανιάτατα τὴν βασιλείαν τοῦ θεοῦ κληρονομεῖ. (*Paed.* 3.37.1 [p. 258 l. 16]) [All – Mt. 19.23; Mc. 10.24; Lc. 18.24]
- σὰρξ ((γὰρ)) καὶ αἷμα βασιλείαν θεοῦ κληρονομῆσαι οὐ δύναται, οὐδὲ ἡ φθορὰ τὴν ἀφθαρσίαν κληρονομεῖ (*Strom.* 2.125.6 [p. 181 l. 12] BP1) [C]
- τοῦτο δέ φημι, ἀδελφοί, ὅτι | σὰρξ καὶ αἷμα βασιλείαν θεοῦ κληρονομῆσαι οὐ δύναται, οὐδὲ ἡ φθορὰ τὴν ἀφθαρσίαν κληρονομεῖ, (*Strom.* 3.104.5 [p. 244 l. 16] BP1) [C]**

Lac.: I

.1)

1. δε 01 A B C K L P Ψ 049 33 104 223 876 1739 2423 Cl

Uni-Al

Uni-Byz

2. γαρ D F G

Di-W

Uni-W

Com-W

.2)

1. κληρονομησαι ου δυναται 01 B P Cl

Ex-Al

2. κληρονομησαι ου δυνανται A C D K L Ψ 049 33 104 223 876 1739 2423

Pred-Al

3. ου κληρονομησουσιν F G

.3)

1. κληρονομει 01 A B K L P Ψ 049 33 104 223 876 1739 2423 Cl

Pred-Al

Uni-Byz

2. κληρονομησει C* D* F G

Uni-W

ουδε rell] ουτε 33

1 Corinthians 15.52

ἐν ἀτόμῳ, ἐν ῥιπῇ ὀφθαλμοῦ, ἐν τῇ ἐσχάτῃ σάλπιγγι· σαλπίζει γὰρ καὶ οἱ νεκροὶ ἐγερθήσονται ἄφθαρτοι καὶ ἡμεῖς ἀλλαγησόμεθα.

- ὅταν <ή> ἐσχάτῃ σάλπιγγι ὑποσημήνη τοῦ δρόμου καὶ τῆς ἐντεῦθεν ἐξόδου καθάπερ ἐκ σταδίου τοῦ βίου (*Quis div.* 3.6 [p. 162 l. 5] BP1) [All]

Lac.: I

1 Corinthians 15.53

Δεῖ γὰρ τὸ φθαρτὸν τοῦτο ἐνδύσασθαι ἀφθαρσίαν καὶ τὸ θνητὸν τοῦτο ἐνδύσασθαι ἀθανασίαν.

- ἐπενδυσάμενοι δὲ τὴν ἀφθαρσίαν τοῦ Χριστοῦ, (*Paed.* 1.32.4 [p. 109 l. 16]) [All – Eph. 4.22, 24 Iud. 23; 2 Cor. 5.17; 1 Petr. 2.9]
- ἰδὸν γὰρ τὸ φθαρτὸν τοῦτο ἐπενδύσεται ἀφθαρσίαν (*Paed.* 2.100.2 [p. 217])

l. 14] BP1) [All]

- οἱ δὲ τὴν | οὐράνιον θεραπεύοντες αὐλήν περὶ τὸν πάντων βασιλέα τὴν ἀκήρατον τῆς ψυχῆς ἐσθῆτα, τὴν σάρκα, ἀγιάζονται, καὶ ταύτη ἐπενδύονται ἀφθαρσίαν (*Paed.* 2.109.3 [p. 222 l. 30] BP1) [All]

Lac.: I

1 Corinthians 15.54

ὅταν δὲ τὸ φθαρτὸν τοῦτο ἐνδύσῃται ἀφθαρσίαν καὶ τὸ θνητὸν τοῦτο ἐνδύσῃται ἀθανασίαν, τότε γενήσεται ὁ λόγος ὁ γεγραμμένος *κατεπόθη ὁ θάνατος εἰς νίκος*.

- οἱ δὲ τὴν | οὐράνιον θεραπεύοντες αὐλήν περὶ τὸν πάντων βασιλέα τὴν ἀκήρατον τῆς ψυχῆς ἐσθῆτα, τὴν σάρκα, ἀγιάζονται, καὶ ταύτη ἐπενδύονται ἀφθαρσίαν (*Paed.* 2.109.3 [p. 222 l. 30] BP1) [All]

Lac.: I

1 Corinthians 15.55

ποῦ σου, θάνατε, τὸ νίκος; ποῦ σου, θάνατε, τὸ κέντρον;

- ποῦ σου, θάνατε, τὸ κέντρον; (*Paed.* 2.74.3 [p. 203 l. 10]) [Ad]

TEXT:] που σου θανατε το κεντρον;

Lac.: I

.1)

1. που σου θανατε το κεντρον $\mathfrak{P}46$ 01* B C Ψ Cl

Ex-Al

2. που σου αδη το νικος 01c D* (νεικος) F G K L P Ψ 049 104 223 876 2423

Uni-Byz

Uni-W

3. *om.* A

4. που σου αδη το κεντρον 33

5. που σου αδη το το κεντρον 1739

2 Corinthians

2 Corinthians 1.3

Εὐλογητὸς ὁ θεὸς καὶ πατὴρ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ὁ πατὴρ τῶν οἰκτιρμῶν καὶ θεὸς πάσης παρακλήσεως,

- ὁ θεὸς καὶ πατὴρ τοῦ κυρίου ἡμῶν Ἰησοῦ, (Paed. 1.72.2 [p. 132 l. 9]) [Ad]
- ὁ πατὴρ τῶν οἰκτιρμῶν. ((ὁ ἀγαθὸς πατήρ)) πάσης παρακλήσεως, (Quis div. 39.6 [p. 186 l. 2] BP1) [Ad]*

TEXT:] ο πατηρ των οικτιρμων...πασης παρακλησεως [²⁶⁵

Lac.: I

o² rell] om. F G

2 Corinthians 1.9

ἀλλὰ αὐτοὶ ἐν ἑαυτοῖς τὸ ἀπόκριμα τοῦ θανάτου ἐσχέκαμεν, ἵνα μὴ πεποιθότες ὦμεν ἐφ' ἑαυτοῖς ἀλλ' ἐπὶ τῷ θεῷ τῷ ἐγείροντι τοὺς νεκρούς·

- ἵνα μὴ πεποιθότες ὦμεν ἐφ' ἑαυτοῖς, ἀλλ' ἐπὶ τῷ θεῷ τῷ ἐγείροντι τοὺς νεκρούς, (Strom. 1.50.3 [p. 32 l. 30] BP1) [C]

TEXT:] ινα μη πεποιθοτες ωμεν εφ' εαυτοις αλλ' επι τω θεω τω εγειροντι τους νεκρους

.1)

1. αλλ 01 A B C F G I K L P Ψ 049 33 104 223 876 1739 2423 Cl

Pred-Al

Uni-Byz

2. αλλα P46 D*

.2)

1. εγειροντι 01 A B C D F G I K L P Ψ 049 33 104 223 876 1739 2423 Cl

Pred-Al

Pred-Byz

Uni-W

²⁶⁵ It is unclear in Paed. 1.72.2 if Clement meant to cite what is a very common phrase, ο θεος και πατηρ του κυριου ημων ιησου. It will therefore not be include in this collation. The citation/adaptation in Quis div. 39.6, however, is clearly referencing this passage.

2. εγειραντι P46 876

μη rell] om. P46

εφ rell] εν 223

επι τω θεω τω εγειροντι rell] επι θεον τον εγιροντα F G

2 Corinthians 1.10

ὃς ἐκ τηλικούτου θανάτου ἐρρύσατο ἡμᾶς καὶ ῥύσεται, εἰς ὃν ἠλπίκαμεν [ὅτι] καὶ ἔτι ῥύσεται,

- + ὃς ἐκ τηλικούτου θανάτου ἐρρύσατο ἡμᾶς, (*Strom.* 1.50.3 [p. 33 l. 1] BP1) [C]

TEXT: ος εκ τηλικουτου θανατου ερρυσατο ημας [

Lac.: I

τηλικουτου θανατου rell] τηλικουτων θανατων P46

2 Corinthians 1.12

Ἡ γὰρ καύχησις ἡμῶν αὕτη ἐστίν, τὸ μαρτύριον τῆς συνειδήσεως ἡμῶν, ὅτι ἐν ἀπλότητι καὶ εἰλικρινείᾳ τοῦ θεοῦ, [καὶ] οὐκ ἐν σοφίᾳ σαρκικῇ ἀλλ' ἐν χάριτι θεοῦ, ἀνεστράφημεν ἐν τῷ κόσμῳ, περισσοτέρως δὲ πρὸς ὑμᾶς.

- ἡ γὰρ καύχησις ἡμῶν αὕτη ἐστίν, τὸ μαρτύριον τῆς συνειδήσεως ἡμῶν, ὅτι ἐν ἀγιότητι καὶ εἰλικρινείᾳ... οὐκ ἐν σοφίᾳ σαρκικῇ, ἀλλ' ἐν χάριτι θεοῦ ἀνεστράφημεν ἐν τῷ κόσμῳ (*Strom.* 4.99.3 [p. 292 l. 11-14f] BP1) [C]

TEXT: η γαρ καυχησις ημων αυτη εστι το μαρτυριον της συνειδησεως ημων, οτι εν αγιοτητι και ειλικρινεια [...] ²⁶⁶ ουκ εν σοφια σαρκικη αλλ' εν χαριτι θεου ανεστραφημεν εν τω κοσμω [

Lac.: I

.1)

1. απλοτητι 01c D F G L 049 104 223 876 2423

Pred-Byz

Uni-W

2. αγιοτητι P46 01* A B C K P Ψ 33 1739 Cl

²⁶⁶ Because of the break between the two portions of the verse, it is difficult to know whether Clement's manuscript omitted the *καὶ* or if he chose to omit it. It will not factor in this collation.

Pr-Al

Pred-Al

Com-Al

καυχῆσιν rell] *add.* της συνειδησεως 876

ἡμῶν² rell] ὑμῶν 01*

καὶ¹ rell] *add.* ἐν Ad

σοφία rell] σοφίας F*

σαρκικὴ rell] σαρκινὴ F G

ἀλλ' rell] ἀλλὰ P⁴⁶

2 Corinthians 1.18

πιστὸς δὲ ὁ θεὸς ὅτι ὁ λόγος ἡμῶν ὁ πρὸς ὑμᾶς οὐκ ἔστιν ναὶ καὶ οὐ.

- πιστὸς ὁ θεός, ((ᾧ ἀποφαινομένῳ πιστεύειν ἄξιον, μηνύει· (*Strom.* 2.27.3 [p. 127 l. 26]) [All – Also 1 Cor. 1.9; 1 Cor. 10.13])

Lac.: I

2 Corinthians 1.22

ὁ καὶ σφραγισάμενος ἡμᾶς καὶ δοὺς τὸν ἀρραβῶνα τοῦ πνεύματος ἐν ταῖς καρδίαις ἡμῶν

- ἡρραβωνισμένους (*Paed.* 1.29.2 [p. 107 l. 21]) [All – 2 Cor. 5.5; Eph. 1.14]
- ((ἀλλ' οἶον)) ἀρραβῶνα ((τῶν αἰωνίων)) (*Ecl.* 12.1 [p. 139 l. 30] BP1) [Ad – 2 Cor. 5.5; Eph. 1.14]

Lac.: I

2 Corinthians 2.14

Τῷ δὲ θεῷ χάρις τῷ πάντοτε θριαμβεύοντι ἡμᾶς ἐν τῷ Χριστῷ καὶ τὴν ὁσμὴν τῆς γνώσεως αὐτοῦ φανεροῦντι δι' ἡμῶν ἐν παντὶ τόπῳ·

- τῷ θεῷ χάρις τῷ πάντοτε θριαμβεύοντι ἡμᾶς ἐν τῷ Χριστῷ καὶ τὴν ὁσμὴν τῆς γνώσεως αὐτοῦ φανεροῦντι δι' ἡμῶν ἐν παντὶ τόπῳ· (*Paed.* 2.63.3 [p. 195 l. 18] BP1) [C]
- ὁσμὴν γνώσεως (*Strom.* 4.100.1 [p. 292 l. 16] BP1) [Ad]

Lac.: P

.1)

1. δε 01 A B C D F G I K L Ψ 049 33 104 223 876 1739 2423

Pred-Al

Uni-Byz

Uni-W

2. om. P46 Cl

τω rell] om. Ψ

θριαμβευοντι ημας rell] 2 1 Ψ

τω Χριστω rell] τω Χριστω Ιησου P46; Χριστω Ιησου 33

2 Corinthians 2.15

ὅτι Χριστοῦ εὐωδία ἐσμέν τῷ θεῷ ἐν τοῖς σωζομένοις καὶ ἐν τοῖς ἀπολλυμένοις,

- + ὅτι κυρίου εὐωδία ἐσμέν τῷ θεῷ ἐν τοῖς σωζομένοις καὶ ἐν τοῖς ἀπολλυμένοις (Paed. 2.63.3 [p. 195 l. 20] BP1) [C]

Lac.: I P

tv Χριστου rell] κυριου Cl

τω θεω rell] om. K

2 Corinthiasn 2.16

οἷς μὲν ὁσμὴ ἐκ θανάτου εἰς θάνατον, οἷς δὲ ὁσμὴ ἐκ ζωῆς εἰς ζωὴν. καὶ πρὸς ταῦτα τίς ἰκανός;

- + οἷς μὲν γὰρ ὁσμὴ ἐκ θανάτου εἰς θάνατον, οἷς δὲ ὁσμὴ ἐκ ζωῆς εἰς ζωὴν. (Paed. 2.63.3 [p. 195 l. 21] BP1) [C]

TEXT: οἱς μεν γαρ οσμη εκ θανατου εἰς θανατον οἱς δε οσμη εκ ζωης εἰς ζωην [

Lac.: I

.1)

1. εκ^{1,2} P46 01 A B C 33 104 1739 Cl

Di-Al

Pred-Al

Com-Al

2. om. D F G K L Ψ 049 223 876 2423

Uni-Byz

Uni-W

μεν rell] *add.* γαρ Cl
 οσμη^{1.2} rell] οσμην D
 ζωης rell] ζωην 01*

2 Corinthians 2.17

οὐ γάρ ἐσμεν ὡς οἱ πολλοὶ καπηλεύοντες τὸν λόγον τοῦ θεοῦ, ἀλλ' ὡς ἐξ εἰλικρινείας, ἀλλ' ὡς ἐκ θεοῦ κατέναντι θεοῦ ἐν Χριστῷ λαλοῦμεν.

- οὐ καπηλεύεται ἡ ἀλήθεια (*Protr.* 10.94.2 [p. 69 l. 6]) [All]
- τοὺς καπηλεύοντας τὴν ἀλήθειαν, τῆς πατρῶας ἐξέβαλεν αὐλῆς ὁ κύριος (*Paed.* 3.79.2 [p. 279 l. 31] BP1) [All]

Lac.: I

2 Corinthians 3.2

ἡ ἐπιστολὴ ἡμῶν ὑμεῖς ἐστε, ἐγγεγραμμένη ἐν ταῖς καρδίαις ἡμῶν, γινωσκομένη καὶ ἀναγινωσκομένη ὑπὸ πάντων ἀνθρώπων,

- ἐν αὐταῖς ἐγγραφόμενοι ταῖς καρδίαις (*Protr.* 10.108.5 [p. 77 l. 20]) [All – 2 Cor. 3.3]

Lac.: I

2 Corinthians 3.3

φανερούμενοι ὅτι ἐστὲ ἐπιστολὴ Χριστοῦ διακονηθεῖσα ὑφ' ἡμῶν, ἐγγεγραμμένη οὐ μέλανι ἀλλὰ πνεύματι θεοῦ ζῶντος, οὐκ ἐν πλαξὶν λιθίναις ἀλλ' ἐν πλαξὶν καρδίαις σαρκίναίς.

- ἐν αὐταῖς ἐγγραφόμενοι ταῖς καρδίαις (*Protr.* 10.108.5 [p. 77 l. 20]) [All – 2 Cor. 3.3]
- γεγραμμένοι κυρίου, ἀλλ' ἐν καρδίαις ἀνθρώπων ἐναπογεγραμμένοι ταῖς μόνον φθορὰν οὐκ ἐπιδεχομέναις (*Paed.* 3.94.1 [p. 287 l. 24] BP1) [All]
- καρδίαις καιναῖς κατὰ τὴν ἀνακαίνωσιν τοῦ βιβλίου τῇ δυνάμει τοῦ θεοῦ ἐγγεγραμμένη. (*Strom.* 4.131.5 [p. 498 l. 17]) [All]

Lac.: I

2 Corinthians 3.11

εἰ γὰρ τὸ καταργούμενον διὰ δόξης, πολλῷ μᾶλλον τὸ μένον ἐν δόξῃ.

- τὸ καταργούμενον (*Paed.* 2.166.4 [p. 157 l. 13]) [All – 1 Cor. 6.13]

Lac.: I

2 Corinthians 3.14

ἀλλὰ ἐπωρώθη τὰ νοήματα αὐτῶν. ἄχρι γὰρ τῆς σήμερον ἡμέρας τὸ αὐτὸ κάλυμμα ἐπὶ τῇ ἀναγνώσει τῆς παλαιᾶς διαθήκης μένει, μὴ ἀνακαλυπτόμενον ὅτι ἐν Χριστῷ καταργεῖται·

- ἄχρι γὰρ τῆς σήμερον ἡμέρας τὸ αὐτὸ κάλυμμα τοῖς πολλοῖς ἐπὶ τῇ ἀναγνώσει τῆς παλαιᾶς διαθήκης μένει, μὴ ἀνακαλυπτόμενον (*Strom.* 4.100.2 [p. 292 l. 17] BP1) [C]

TEXT:] αχρι γαρ της σημερον ημερας το αυτο καλυμμα τοις πολλοις επι τη αναγνωσει της παλαιας διαθηκης μενει μη ανακαλυπτομενον [

Lac.: I

.1)

1. ημερας $\mathfrak{P}46$ 01 A B C D F G P 33 104 1739 Cl

Pr-Al

Pred-Al

Com-Al

Uni-W

2. *om.* K L Ψ 049 223 876 2423

Pr-Byz

Pred-Byz

Com-Byz

.2)

1. επι $\mathfrak{P}46$ A B C K L P Ψ 049 33 104 223 876 2423 Cl

Pred-Al

Uni-Byz

2. επει 01

3. εν D F G 1739

Pr-W

Uni-W

Com-W

αρχι rell] αχρις Ψ

καλυμμα rell] *add.* τοις πολλοις Cl

ανακαλυπτομενον rell] ανακαλυπτομενος 33

2 Corinthians 4.4

ἐν οἷς ὁ θεὸς τοῦ αἰῶνος τούτου ἐτύφλωσεν τὰ νοήματα τῶν ἀπίστων εἰς τὸ μὴ αὐγάσαι τὸν φωτισμὸν τοῦ εὐαγγελίου τῆς δόξης τοῦ Χριστοῦ, ὅς ἐστιν εἰκὼν τοῦ θεοῦ.

- εἰκὼν ((μὲν γὰρ)) τοῦ θεοῦ ((ὁ λόγος αὐτοῦ)) (*Protr.* 98.2 [p. 71 l. 24] BP1) [Ad]
- χάρισμα καὶ φῶτισμα καὶ τέλειον καὶ λουτρόν [*Paed.* 1.26.2 (p. 105 l. 23)] [All – Rom. 6.23; Iac. 1.17; Tit. 3.5]
- φωτισμὸς (*Strom.* 5.64.4 [p. 369 l. 11] BP1) [All – 2 Cor. 4.6]

Lac.: I

2 Corinthians 4.6

ὅτι ὁ θεὸς ὁ εἰπὼν· ἐκ σκότους φῶς λάμψει, ὃς ἔλαμψεν ἐν ταῖς καρδίαις ἡμῶν πρὸς φωτισμὸν τῆς γνώσεως τῆς δόξης τοῦ θεοῦ ἐν προσώπῳ [Ἰησοῦ] Χριστοῦ.

- ἐκ σκότους φῶς λάμψει. (*Protr.* 115.3 [p. 81 l. 21] BP1) [C]
- φωτισμὸς (*Strom.* 5.64.4 [p. 369 l. 11] BP1) [All]
- ἐκ σκότους λάμψαν (*Strom.* 7.43.6 [p. 32 l. 34] BP1) [Ad]

TEXT:] εκ σκοτους φως λαμψει [

Lac.: I partially

.1)

1. λαμψει P46 01* A B D* 1739 Cl

2. λαμψαι 01c C F G K L P Ψ 049 33 104 223 876 2423

Uni-Byz

2 Corinthians 4.7

Ἔχομεν δὲ τὸν θησαυρὸν τοῦτον ἐν ὀστρακίνοις σκεύεσιν, ἵνα ἡ ὑπερβολὴ τῆς δυνάμεως ἢ τοῦ θεοῦ καὶ μὴ ἐξ ἡμῶν.

- ἵνα ἡ ὑπερβολὴ τῆς δυνάμεως ἢ τοῦ θεοῦ καὶ μὴ ἐξ ἡμῶν, (*Strom.* 4.131.1 [p. 306 l. 6] BP1) [C]
- θησαυρὸν ἐν ὀστρακίνῳ σκεύει (*Quis div.* 34.1 [p. 182 l. 20] BP1) [Ad]

TEXT:] ινα η υπερβολη της δυναμεως η του θεου και μη εξ ημων

ινα η rell] *om.* P46

η του θεου rell] 2 3 1 1739

ημων rell] υμων 223

2 Corinthians 4.8

έν παντί θλιβόμενοι ἀλλ' οὐ στενοχωρούμενοι, ἀπορούμενοι ἀλλ' οὐκ ἐξαπορούμενοι,

- +~ έν παντί θλιβόμενοι, ἀλλ' οὐ στενοχωρούμενοι, ἀπορούμενοι, ἀλλ' οὐκ ἐξαπορούμενοι, (*Strom.* 4.131.1 [p. 306 l. 8] BP1) [C]

Lac.: I

θλιβομενοι rell] *add.* διωκομενοι G*

αλλ ου rell] και μη P46

2 Corinthians 4.9

διωκόμενοι ἀλλ' οὐκ ἐγκαταλειπόμενοι, καταβαλλόμενοι ἀλλ' οὐκ ἀπολλύμενοι,

- + διωκόμενοι, ἀλλ' οὐκ ἐγκαταλειπόμενοι, καταβαλλόμενοι, ἀλλ' οὐκ ἀπολλύμενοι. (*Strom.* 4.131.1 [p. 306 l. 9] BP1) [C]

Lac.: I

.1)

1. εγκαταλειπομενοι 01 A B* K L P Ψ 049 104 223 876 1739 2423 Cl

Pred-Al

Uni-Byz

2. ενκαταλειπομενοι P46 C

Ex-Al

3. ενκαταλιμπαννομενοι F G

4. ενκαταλιπομενοι D*

5. *unleserlich* 33

2 Corinthians 4.10

πάντοτε τὴν νέκρωσιν τοῦ Ἰησοῦ ἐν τῷ σώματι περιφέροντες, ἵνα καὶ ἡ ζωὴ τοῦ Ἰησοῦ ἐν τῷ σώματι ἡμῶν φανερωθῇ.

- τὸν θάνατόν ἐστιν περιφέρειν, ((ἔτι ζωντα)) (*Strom.* 7.79.7 [p. 57 l. 3] BP1) [All]

Lac.: I

2 Corinthians 4.16

Διὸ οὐκ ἐγκακοῦμεν, ἀλλ' εἰ καὶ ὁ ἕξω ἡμῶν ἄνθρωπος διαφθείρεται, ἀλλ' ὁ ἕσω ἡμῶν ἀνακαινοῦται ἡμέρα καὶ ἡμέρα.

- τὸν τε φαινόμενον καὶ τὴν ψυχὴν, πάλιν τε αὖ τὸν σωζόμενον καὶ τὸν μή. (*Strom.* 3.64.1 [p. 225 l. 17] BP1) [All]

Lac.: A

2 Corinthians 4.18

μὴ σκοποῦντων ἡμῶν τὰ βλεπόμενα ἀλλὰ τὰ μὴ βλεπόμενα· τὰ γὰρ βλεπόμενα πρόσκαιρα, τὰ δὲ μὴ βλεπόμενα αἰώνια.

- μὴ σκοπεῖν τὰ βλεπόμενα, ἀλλὰ τὰ μὴ βλεπόμενα· τὰ γὰρ βλεπόμενα πρόσκαιρα. τὰ δὲ μὴ βλεπόμενα αἰώνια. (*Raed.* 3.11.3 [p. 242 l. 27] BP1) [C]**
- πρόσκαιρα, τὰ δὲ μὴ βλεπόμενα αἰώνια. (*Ecl.* 11.2 [p. 139 l. 26] BP1) [C]
- τὰ γὰρ βλεπόμενα πρόσκαιρα, τὰ δὲ μὴ βλεπόμενα αἰώνια· (*Quis div.* 25.8 [p. 176 l. 24] BP1) [C]

Lac.: A I

.1)

1. σκοπουντων ημων P46 01 B C K L P 049 104 223 876 1739 2423

Pred-Al

Uni-Byz

2. σκοπουσιν ημων Ψ

3. σκοπουντες D* F G

Di-W

Uni-W

Com-W

4. σκοπειν Cl

5. *unleserlich* 33

ἀλλὰ τὰ μὴ βλεπομενα] *om.* L (*homoioteleuton*)

προσκαιρα *rell*] *add.* εστιν F G

δε *rell*] *om.* P46

2 Corinthians 5.1

Οἶδαμεν γὰρ ὅτι ἐὰν ἡ ἐπίγειος ἡμῶν οἰκία τοῦ σκήνους καταλυθῇ, οἰκοδομὴν ἐκ θεοῦ ἔχομεν, οἰκίαν ἀχειροποίητον αἰώνιον ἐν τοῖς οὐρανοῖς.

- τῆς ψυχῆς εὐχάριστον τοῦ σκήνους ἀπόδοσιν (*Strom.* 4.159.1 [p. 318 l. 28] BP1) [All – Also 2 Cor. 5.4]
- ἀπολείπουσα τὸ σκῆνος (*Strom.* 4.165.2 [p. 321 l. 27] BP1) [All – Also 2 Cor. 5.4]
- οἶδαμεν γὰρ ὅτι, ἐὰν ἡ ἐπίγειος ἡμῶν οἰκία τοῦ σκήνους καταλυθῇ, οἰκοδομὴν ἐκ θεοῦ ἔχομεν, οἰκίαν ἀχειροποίητον αἰώνιον ἐν τοῖς οὐρανοῖς. (*Strom.* 4.166.2 [p. 322 l. 8] BP1) [C]
- κἂν τὸ σκῆνος (*Strom.* 6.75.3 [p. 469 l. 14] BP1) [All – Also 2 Cor. 5.4]

Lac.: A I

.1)

1. καταλυθη 01 B C K L P Ψ 049 33 104 223 876 1739 2423 Cl

Pred-Al

Uni-Byz

2. *add.* οτι P46 D F G

Pr-W

Uni-W

Com-W

οἶδαμεν rel] ἀδελφοὶ οἶδαμεν 223

οἰκία rel] οἰκίαι 33

οἰκοδομὴν ἐκ θεοῦ ἔχομεν rel] 2 3 1 4 P46; 1 4 2 3 223

οἰκίαν rel] *add.* οὐκ F G

2 Corinthians 5.2

καὶ γὰρ ἐν τούτῳ στενάζομεν τὸ οἰκητήριον ἡμῶν τὸ ἐξ οὐρανοῦ ἐπενδύσασθαι ἐπιποθοῦντες,

- + καὶ γὰρ ἐν τούτῳ στενάζομεν, τὸ οἰκητήριον ἡμῶν τὸ ἐξ οὐρανοῦ ἐπενδύσασθαι ἐπιποθοῦντες, (*Strom.* 4.166.2 [p. 322 l. 11] BP1) [C]**
- ἡμεῖς γὰρ στενάζομεν ἐπενδύσασθαι ποθοῦντες (*Ecl.* 12.9 [p. 140 l. 8] BP1) [C]
- ὅπερ ἐστὶν οἰκητήριον ἐπιλεγμένον (*Ecl.* 12.9 [p. 140 l. 18] BP1) [All]
- ἐπενδύεται (*Strom.* 5.40.3 [p. 354 l. 1] BP1) [All]

Lac.: A I

στεναζομεν rell] *add.* βαρουμενοι 049^{*vid}

2 Corinthians 5.3

εἴ γε καὶ ἐκδυσάμενοι οὐ γυμνοὶ εὐρεθησόμεθα.

- + εἴ γε καὶ ἐνδυσάμενοι οὐ γυμνοὶ εὐρεθησόμεθα (Strom. 4.166.2 [p. 322 l. 12] BP1) [C]
- ἐπενδύεται (Strom. 5.40.3 [p. 354 l. 1] BP1) [All]

Lac.: A I

.1)

1. εἰ γε 01 C K L P Ψ 049 104 223 876 1739 2423 Cl

Pred-Al

Uni-Byz

2. εἰπερ P46 B D F G 33

Uni-W

.2)

1. ἐκδυσάμενοι D^{*c}

2. ἐκλυσάμενοι F G

3. ἐνδυσάμενοι P46 01 B C K L P Ψ 049 33 104 223 876 1739 2423 Cl

Uni-Al

Uni-Byz

ου rell] *om.* Ψ*

γυμνοὶ rell] γυμνον D*

2 Corinthians 5.4

καὶ γὰρ οἱ ὄντες ἐν τῷ σκῆνι στεναζομεν βαρούμενοι, ἐφ' ᾧ οὐ θέλομεν ἐκδύσασθαι ἀλλ' ἐπενδύσασθαι, ἵνα καταποθῇ τὸ θνητὸν ὑπὸ τῆς ζωῆς.

- τῆς ψυχῆς εὐχάριστον τοῦ σκηνους ἀπόδοσιν (Strom. 4.159.1 [p. 318 l. 28] BP1) [All – Also 2 Cor. 5.1]
- ἀπολείπουσα τὸ σκῆνος (Strom. 4.165.2 [p. 321 l. 27] BP1) [All – Also 2 Cor. 5.1]
- κατιῶν εἰς αἴσθησιν, ἄλλως ὁ δι' αὐτοῦ πιστεύσας ἀποδύεται τε καὶ ἐπενδύεται (Strom. 5.40.3 [p. 353 l. 30] BP1) [All]

- κἄν τὸ σκῆνος (*Strom.* 6.75.3 [p. 469 l. 14] BP1) [All – Also 2 Cor. 5.1]
- ἡμεῖς γὰρ στενάζομεν ἐπενδύσασθαι ποθοῦντες (*Ecl.* 12.5 [p. 140 l. 8] BP1) [All]

Lac.: A I

2 Corinthians 5.5

ὁ δὲ κατεργασάμενος ἡμᾶς εἰς αὐτὸ τοῦτο θεός, ὁ δοὺς ἡμῖν τὸν ἄρραβῶνα τοῦ πνεύματος.

- ἐκεῖνο δὲ τῷ πιστεῦσαι ἤδη προειληφότες ἐσόμενον, μετὰ τὴν ἀνάστασιν ἀπολαμβάνομεν γενόμενον, (*Paed.* 1.29.2 [p. 107 l. 21] BP1) [All – 1 Cor. 1.22; Eph. 1.14]
- ((ἀλλ' οἶον)) ἄρραβῶνα (*Ecl.* 12.1 [p. 139 l. 30] BP1) [All – 1 Cor. 1.22; Eph. 1.14]

Lac.: A I

2 Corinthians 5.7

διὰ πίστεως γὰρ περιπατοῦμεν, οὐ διὰ εἵδους

- διὰ πίστεως γὰρ περιπατοῦμεν, οὐ διὰ εἵδους. (*Paed.* 3.12.3 [p. 243 l. 12] BP1) [C]
- ~+ 2 Cor. 5.3 διὰ πίστεως γὰρ περιπατοῦμεν, οὐ διὰ εἵδους, (*Strom.* 4.166.2 [p. 322 l. 13] BP1) [C]
- διὰ πίστεως περιπατοῦμεν, οὐ διὰ εἵδους, (*Strom.* 5.34.2 [p. 348 l. 12] BP1) [C]

TEXT: δια πιστεως γαρ²⁶⁷ περιπατουμεν ου δια ειδους

Lac.: A I

περιπατουμεν rell] add. και F G

δια ειδους rell] δει ιδειδους F G

2 Corinthians 5.8

θαρροῦμεν δὲ καὶ εὐδοκοῦμεν μᾶλλον ἐκδημῆσαι ἐκ τοῦ σώματος καὶ ἐνδημῆσαι

²⁶⁷ Although *Strom.* 5.34.2 lacks the γαρ, both *Paed.* 3.12.3 and *Strom.* 4.166.2 include it.

πρὸς τὸν κύριον.

- + εὐδοκοῦμεν δὲ μᾶλλον ἐκδημῆσαι ἐκ τοῦ σώματος καὶ ἐνδημῆσαι πρὸς τὸν | θεόν. (*Strom.* 5.34.3 [p. 322 l. 14]) [C]
- ἡ γὰρ οὐχί, ἀποδημῶν πρὸς τὸν κύριον δι' ἀγάπην τὴν πρὸς αὐτόν, (*Strom.* 6.75.3 [p. 469 l. 13] BP1) [All]

TEXT:]²⁶⁸ ευδοκουμεν δε μαλλον εκδημησαι εκ του σωματος και ενδημησαι προς τον θεον

Lac.: A

.1)

1. τον κυριον 01 B C F G I K L P Ψ 049 104 223 1739

Pred-Al

Pred-Byz

2. 2 P⁴⁶ 876 2423*

3. τον θεον D* 33 Cl

ευδοκουμεν rell] ευδοκουντες P⁴⁶

μαλλον] *add.* δε Ψ

εκ rell] *om.* 01*

2 Corinthians 5.9

διὸ καὶ φιλοτιμούμεθα, εἴτε ἐνδημοῦντες εἴτε ἐκδημοῦντες, εὐάρεστοι αὐτῷ εἶναι.

- ~+ διὸ φιλοτιμούμεθα, εἴτε ἐκδημοῦντες εἴτε ἐνδημοῦντες, εὐάρεστοι εἶναι αὐτῷ, (*Strom.* 4.167.1 [p. 322 l. 18] BP1) [C]

Lac.: A

.1)

1. και 01 B C D F G I K L P 049 33 104 223 876 2423

Pred-Al

Uni-Byz

Uni-W

2. *om.* P⁴⁶ Ψ 1739 Cl

Ex-Al

.2)

²⁶⁸ We can see from the context that *Strom.* 5.34.3 has been adapted for the argument. Thus, Clement could easily omit θαρrouμεν δε.

1. φιλοτιμουμεθα 01 B C D F G I K L P 049 33 104 223 876 1739 2423 Cl

Pred-Al

Uni-Byz

Uni-W

2. φιλοτιμωμεθα P46 Ψ

Ex-Al

ενδημουντες ειτε εκδημουντες rell] 3 2 1 Cl

2 Corinthians 5.10

τοὺς γὰρ πάντας ἡμᾶς φανερωθῆναι δεῖ ἔμπροσθεν τοῦ βήματος τοῦ Χριστοῦ, ἵνα κομίσηται ἕκαστος τὰ διὰ τοῦ σώματος πρὸς ᾧ ἔπραξεν, εἴτε ἀγαθὸν εἴτε φαῦλον.

- τοὺς πάντας ἡμᾶς φανερωθῆναι δεῖ ἔμπροσθεν τοῦ βήματος τοῦ Χριστοῦ, ἵνα κομίσηται ἕκαστος διὰ τοῦ σώματος πρὸς ᾧ ἔπραξεν, εἴτε ἀγαθὸν εἴτε κακόν, (*Strom.* 3.62.1 [p. 224 l. 20] BP1) [C]**
- ᾧ διὰ τοῦ σώματος ἔπραξέν (*Strom.* 3.62.1 [p. 224 l. 22] BP1) [Ad]^{*269}

Lac.: A (I partial)

.1)

1. τα δια του σωματος προς α 01 B C I K P 049 33 104 223 876 1739 2423

Pred-Al

Pred-Byz

2. 5 6 L

3. τα ιδια του σωματος προς α P46

4. α δια του σωματος D* F G

Di-W

Uni-W

Com-W

5. τα δια του σωματος ο Ψ

6. 2-6 Cl

.2)

1. φαυλον 01 C 33 1739

Ex-Al

2. κακον P46 B D F G K L P Ψ 049 104 223 876 2423 Cl

²⁶⁹ It is important to note the adaptation found in *Strom.* 3.62.1. It matches the variant reading found in D* F G. However, given that it occurs directly after the citation in line 20 (of *Strom.* 3.62.1), it is clear that it is not the reading in Clement's manuscript.

Uni-Byz

Uni-W

γαρ rell] om. Cl

κομιοσηται rell] εκομιοσηται 01*

2 Corinthians 5.12

οὐ πάλιν ἑαυτοὺς συνιστάνομεν ὑμῖν ἀλλὰ ἀφορμὴν διδόντες ὑμῖν καυχήματος ὑπὲρ ἡμῶν, ἵνα ἔχητε πρὸς τοὺς ἐν προσώπῳ καυχωμένους καὶ μὴ ἐν καρδίᾳ.

- αἱ ἐν προσώπῳ | καυχώμεναι, οὐκ ἐν καρδίᾳ (Paed. 3.10.4 [p. 242 l. 12] BP1) [Ad]

Lac. A I

2 Corinthians 5.16

Ὡστε ἡμεῖς ἀπὸ τοῦ νῦν οὐδένα οἶδαμεν κατὰ σάρκα· εἰ καὶ ἐγνώκαμεν κατὰ σάρκα Χριστόν, ἀλλὰ νῦν οὐκέτι γινώσκομεν.

- Εἰ δὲ καὶ ἐγνώκαμεν κατὰ σάρκα Χριστόν. (Hypoc. [p. 195 l. 12] BP1) [C]

TEXT:] εἰ δε και εγνωκαμεν κατα σαρκα Χριστον [

Lac.: A I

.1)

1. εἰ καὶ P⁴⁶ 01* B D* 33 1739

Pr-Al

2. 2 1 F G

3. εἰ δε K

4. εἰ δε και 01c L P Ψ 049 104 223 876 2423 Cl

Pred-Byz

5. unleserlich C*

2.)

1. εγνωκαμεν P⁴⁶ 01 B C D F G K L P Ψ 049 104 223 876 2423 Cl

Pred-Al

Uni-Byz

Uni-W

2. εγνωμεν 33 1739

Ex-Al

κατα σαρκα Χριστον rell] 3 1 2 D

2 Corinthians 5.17

ὥστε εἴ τις ἐν Χριστῷ, καινὴ κτίσις· τὰ ἀρχαῖα παρῆλθεν, ἰδοὺ γέγονεν καινὰ.

- ἵνα καινοὶ γενόμενοι, λαὸς ἅγιος, (*Paed.* 1.32.4 [p. 109 l. 16] BP1) [All]
- ὥστε εἴ τις ἐν Χριστῷ, καινὴ κτίσις, ((οὐκέτι ἀμαρτητική)) τὰ ἀρχαῖα παρῆλθεν, ((ἀπελουσάμεθα τὸν βίον τὸν παλαιόν)) ἰδοὺ γέγονε καινὰ, (*Strom.* 3.62.2 [p. 224 l. 23] BP1) [C]
- παλαιὰ καινίζων (*Strom.* 3.92.3 [p. 233 l. 22]) [All]
- καινὴ γὰρ ἡ κτίσις (*Strom.* 5.30.4 [p. 345 l. 25] BP1) [All – Also Gal. 6.15]
- καινὴ κτίσις (*Quis div.* 12.1 [p. 167 l. 11]) [All – also Col. 1.15; Gal. 6.15]

Lac.: A

.1)

1. καινα P46 01 B C D* F G 33 1739 Cl

Pred-Al

Uni-W

2. καινα τα παντα K L P Ψ 049 104 223 876 2423

Uni-Byz

γεγονεν rell] γεγοναν F G

2 Corinthians 6.3

Μηδεμίαν ἐν μηδενὶ διδόντες προσκοπήν, ἵνα μὴ μωμηθῇ ἡ διακονία,

- μηδεμίαν ἐν μηδενὶ ((διδόναι)) προσκοπήν, ((συνιστάναι ἑαυτοὺς οὐκ ἄνθρωποις,)) (*Strom.* 4.131.2 [p. 306 l. 12] BP1) [Ad]

TEXT: μηδεμιαν εν μηδενι...προσκοπην [

Lac.: A I

2 Corinthians 6.4

ἀλλ' ἐν παντὶ συνιστάντες ἑαυτοὺς ὡς θεοῦ διάκονοι, ἐν ὑπομονῇ πολλῇ, ἐν

θλίψεσιν, ἐν ἀνάγκαις, ἐν στενοχωρίαις,

- διὰ τὸν κύριον θλίψιν ἐν ὑπομοναῖς, [p. 194 l. 22] [All]
- ἐν παντὶ ((φησὶ)) συνιστάντες ἑαυτοὺς ὡς θεοῦ διάκονοι, (*Strom.* 1.4.4 [p. 5 l. 10] BP1) [C] – Continues to 2 Cor. 6.10.

- ἀλλ' ἐν παντὶ (*Strom.* 4.131.2 [p. 306 l. 12] BP1) [Ad]
- ἐν ὑπομονῇ πολλῇ, ἐν θλίψεσιν, ἐν ἀνάγκαις, ἐν στενοχωρίαις, (*Strom.* 4.131.4 [p. 306 l. 15] BP1) [C]

TEXT: ἀλλ' ἐν παντι συνισταντες εαυτους ως θεου διακονοι εν υπομονη πολλη, εν θλιψεσιν, εν αναγκαις, εν στενοχωριας

Lac.: A I, 049 partially lacunose

.1)

1. συνισταντες P46 01* C D* F G 33 1739 Cl

Uni-W

2. συνιστωντες 01c K L Ψ 223 876 2423

Pr-Byz

Uni-Byz

Com-Byz

3. συνιστανοντες B P 104

Ex-Al

διακονοι rell] διακονους D*

αναγκαις rell] add. εν διωγμοις 1739

2 Corinthians 6.5

ἐν πληγαῖς, ἐν φυλακαῖς, ἐν ἀκαταστασίαις, ἐν κόποις, ἐν ἀγρυπνίαις, ἐν νηστείαις,

- + ἐν πληγαῖς, ἐν φυλακαῖς, ἐν ἀκαταστασίαις, ἐν κόποις, ἐν ἀγρυπνίαις ἐν νηστείαις, (*Strom.* 4.131.4 [p. 306 l. 16] BP1) [C]

Lac.: A I

ακαταστασαις rell] ακαταστασαις F G

2 Corinthians 6.6

ἐν ἀγνότητι, ἐν γνώσει, ἐν μακροθυμίᾳ, ἐν χρηστότητι, ἐν πνεύματι ἀγίῳ, ἐν ἀγάπῃ ἀνυποκρίτῳ

- ἀγάπην ἀνυπόκριτον (*Paed.* 3.79.3 [p. 280 l. 6]) [All – Also Rom. 12.9]
 - + ἐν ἀγνότητι, | ἐν γνώσει, ἐν μακροθυμίᾳ, ἐν χρηστότητι, ἐν πνεύματι ἀγίῳ, ἐν ἀγάπῃ ἀνυποκρίτῳ, (*Strom.* 4.131.4 [p. 306 l. 18] BP1) [C]
-

Lac.: A

2 Corinthians 6.7

ἐν λόγῳ ἀληθείας, ἐν δυνάμει θεοῦ· διὰ τῶν ὅπλων τῆς δικαιοσύνης τῶν δεξιῶν καὶ ἀριστερῶν,

- + ἐν λόγῳ ἀληθείας, ἐν δυνάμει θεοῦ, (*Strom.* 4.131.4 [p. 306 l. 19] BP1) [C]
- διὰ τῶν ὅπλων τῆς δικαιοσύνης τῶν δεξιῶν καὶ ἀριστερῶν (*Strom.* 6.103.3 [p. 483 l. 25] BP1) [C]

TEXT: εν λογω αληθειας εν δυναμει θεου δια των οπλων της δικαιοσυνης των δεξιων και αριστερων

Lac.: A

και rell] add. των Ψ

2 Corinthians 6.10

ὥς λυπούμενοι ἀεὶ δὲ χαίροντες, ὥς πτωχοὶ πολλοὺς δὲ πλουτίζοντες, ὥς μηδὲν ἔχοντες καὶ πάντα κατέχοντες.

- + from 2. Cor. 6.4: ὥς πτωχοί, πολλοὺς δὲ πλουτίζοντες, ὥς μηδὲν ἔχοντες καὶ πάντα κατέχοντες' (*Strom.* 1.4.4 [p. 5 l. 10] BP1) [C]

TEXT:] ως πτωχοι πολλους δε πλουτιζοντες ως μηδεν εχοντες και παντα κατεχοντες

Lac.: A I

2 Corinthians 6.11

Τὸ στόμα ἡμῶν ἀνέωγεν πρὸς ὑμᾶς, Κορίνθιοι, ἡ καρδία ἡμῶν πεπλάτνται·

- + τὸ στόμα ἡμῶν ἀνέωγε πρὸς ὑμᾶς. (*Strom.* 1.4.4 [p. 5 l. 12] BP1) [C]
- Ἡ καρδία ἡμῶν πεπλάτνται (*Hypoc.* [p. 195 l. 20] BP1) [C]

TEXT: το στομα ημων ανεωγε προς υμας [[Κορινθιοι]]²⁷⁰ η καρδια ημων πεπλατνται

²⁷⁰ Although there is no textual support for Κορινθιοι, it has been placed in double brackets since Clement immediately moves into a text from 1 Timothy. It is likely that this was deleted since the Corinthians were obviously not Clement's audience.

Lac.: A I

πεπλατυνται rel] πεπλατυται 876

2 Corinthians 6.12

οὐ στενοχωρεῖσθε ἐν ἡμῖν, στενοχωρεῖσθε δὲ ἐν τοῖς σπλάγχνοις ὑμῶν·

- στενοχωρεῖσθε ἐν τοῖς σπλάγχνοις ὑμῶν (*Hypoc.* [p. 195 l. 21] BP1) [C]
-

Lac.: A I

.1)

1. δε ϙ46 01 B D F G K L P Ψ 049 33 104 223 876 1739 2423

Pred-Al

Uni-Byz

Uni-W

2. om. C Cl

στενοχωρεισθε rel] στενοχωρεισθαι 33

υμων rel] ημων 223

2 Corinthians 6.14

Μὴ γίνεσθε ἑτεροζυγοῦντες ἀπίστοις· τίς γὰρ μετοχὴ δικαιοσύνης καὶ ἀνομία, ἢ τίς κοινωνία φωτὶ πρὸς σκότος;

- τίς γὰρ μετοχὴ δικαιοσύνης καὶ ἀνομία; ἢ τίς κοινωνία φωτὶ πρὸς σκότος; (*Strom.* 3.62.2 [p. 224 l. 26] BP1) [C]
- τίς γὰρ μετοχὴ δικαιοσύνης καὶ ἀνομία, ((κατὰ τὸν θεῖον ἀπόστολον,)) ἢ τίς κοινωνία φωτὶ πρὸς σκότος; (*Strom.* 5.57.5 [p. 364 l. 31] BP1) [C]

TEXT:] τις γαρ μετοχη δικαιοσυνη και ανομια η τις κοινωνια φωτι προς σκοτος

Lac.: A I

.1)

1. δικαιοσυνη και ανομια 01 B C K L P 049 33 104 223 876 1739 2423 Cl

Pred-Al

Uni-Byz

2. δικαιοσυνης και ανομια ϙ46*

3. δικαιοσυνης και ανομιας Ψ

4. δικαιοσύνης μετα ανομίας F G

5. δικαιοσύνης και αδικίας D*

.2)

1. η τις ℙ46 01 B C D F G L P 33 104 1739 Cl

Pr-Al

Pred-Al

Com-Al

Uni-W

2. τις δε K Ψ 049 223 876 2423

Pr-Byz

Pred-Byz

Com-Byz

φωτι rell] φωτος η D*

2 Corinthians 6.15

τίς δὲ συμφώνησις Χριστοῦ πρὸς Βελιάρ, ἢ τίς μερὶς πιστῶ μετὰ ἀπίστου;

- + τίς δὲ συμφώνησις Χριστοῦ πρὸς Βελιάρ; τίς μερὶς πιστῶ μετὰ ἀπίστου; (*Strom.* 3.62.2 [p. 224 l. 27] BP1) [C]
- + τίς δὲ συμφώνησις Χριστοῦ πρὸς βελιάρ; ἢ τίς μερὶς πιστῶ μετὰ ἀπίστου; (*Strom.* 5.57.5 [p. 365 l. 1] BP1) [C]**²⁷¹

Lac.: A I

.1)

1. συμφωνησις ℙ46 01 B C K L P Ψ 049 223 876 1739 2423 Cl

Pred-Al

Uni-Byz

2. συνφωνησις D*

3. συμφωνη εις F G

4. συμφωνια 33 104

Ex-Al

.2)

1. Χριστου ℙ46 01 B C P 33 1739 Cl

Di-Al

Pred-Al

²⁷¹ *Strom.* 5.57.5 will be used for the collation as *Strom.* 3.62.2 omits the η, a reading which Clement was clearly familiar with and may have mistakenly omitted in *Strom.* 3.62.2.

Com-Al

2. Χριστω D F G K L Ψ 049 104 223 876 2423

Uni-Byz

Uni-W

.3)

1. Βελιαρ P46 01 B C L P 33 104 223 876 1739 2423 Cl

Pred-Al

Pred-Byz

2. Βελιαν D K Ψ 049

3. Βελιαβ F G

.4)

1. πιστω P46 01 C D F G K L P Ψ 049 104 223 876 1739 2423 Cl

Pred-Al

Uni-Byz

Uni-W

2. πιστου B 33

Ex-Al

απιστου rell] απιστων 33

2 Corinthians 6.16

τίς δὲ συγκατάθεσις ναῶ θεοῦ μετὰ εἰδώλων; ἡμεῖς γὰρ ναὸς θεοῦ ἐσμεν ζῶντος, καθὼς εἶπεν ὁ θεὸς ὅτι ἐνοικήσω ἐν αὐτοῖς καὶ ἐμπεριπατήσω καὶ ἔσομαι αὐτῶν θεὸς καὶ αὐτοὶ ἔσονται μου λαός.

- + τίς δὲ συγκατάθεσις ναῶ θεοῦ μετὰ εἰδώλων; (*Strom.* 3.62.2 [p. 224 l. 28] BP1) [C]
- ὧ δὴ ἐμπεριπατεῖ τε καὶ κατοικεῖ ἐν αὐτῇ τῇ ἐκκλησίᾳ; (*Strom.* 3.70.2 [p. 228 l. 2] BP1) [All]
- ἡμεῖς οὖν ναοὶ τοῦ θεοῦ ἐσμεν· καθὼς εἶπεν ὁ προφήτης, ὅτι ἐνοικήσω ἐν αὐτοῖς καὶ ἐμπεριπατήσω καὶ ἔσομαι αὐτῶν θεὸς καὶ αὐτοὶ ἔσονται μου λαός, (*Strom.* 3.73.2 [p. 229 l. 4] BP1) [Ad]
- ὦμεν ναοὶ θεοῦ καθαρισθέντες (*Strom.* 4.131.4 [p. 306 l. 20] BP1) [All – 2 Cor. 7.1]

TEXT: τις δε συγκαταθεσις ναω θεου μετα ειδωλων ημεις ουν ναοι του θεου εσμεν καθως ειπεν ο προφητης οτι ενοικησω εν αυτοις και εμπεριπατησω και εσομαι αυτων θεος και αυτοι εσονται μου λαος

Lac.: A

.1)

1. συγκαταθεσις 01 C I K L Ψ 049 33 104 223 876 1739 2423 Cl

Pred-Al

Uni-Byz

2. συνκαταθεσις P46 B* D* F G P

Uni-W

.2)

1. ημεις γαρ ναος θεου εσμεν B D* L P 33

2. υμεις γαρ ναος θεου εστε P46 C F G K Ψ 049 104 223 876 2423

Pred-Byz

3. υμεις γαρ ναος εστε θεου 01c

4. ημεις γαρ ναοι θεου εσμεν 01* 1739

Ex-Al

5. ημεις ουν ναοι του θεου εσμεν Cl

.3)

1. καθως ειπεν 01 B C I K L P Ψ 049 33 104 223 876 1739 2423 Cl

Pred-Al

Uni-Byz

2. καθως και ειπεν P46

3. λεγει γαρ D* F G

Di-W

Uni-W

Com-W

.4)

1. αυτων P46 01 B C D I K L Ψ 049 33 104 223 876 1739 2423 Cl

Pred-Al

Uni-Byz

2. αυτοις F G P

.5)

1. μου P46 01 B C I^{vid} P 33 1739 Cl

Di-Al

Pred-Al

Com-Al

2. μοι D F G K L Ψ 049 104 223 876 2423

Uni-Byz

Uni-W

ζωντος rell] om. Cl

ο θεος rell] ο προφητης Cl

οτι rell] om. P46

2 Corinthians 6.17

διὸ ἐξέλθατε ἐκ μέσου αὐτῶν καὶ ἀφορίσθητε, λέγει κύριος, καὶ ἀκαθάρτου μὴ ἄπτεσθε·
κἀγὼ εἰσδέξομαι ὑμᾶς

- + from 2 Cor. 7.1 κἀγὼ, ((φησίν,)) εἰσδέξομαι ὑμᾶς (Strom. 4.131.5 [p. 306 l. 21] BP1) [C]
- ~+ 2 Cor. 6.16 διὸ ἐξέλθετε ἐκ μέσου αὐτῶν καὶ ἀφορίσθητε, λέγει κύριος, καὶ ἀκαθάρτου μὴ ἄπτεσθε· κἀγὼ εἰσδέξομαι ὑμᾶς (Strom. 3.73.3 [p. 229 l. 8]) [C]**
- διὸ καὶ ἐξέρχεσθε ἐκ μέσου αὐτῶν καὶ ἀφορίσθητε, λέγει κύριος, καὶ ἀκαθάρτου μὴ ἄπτεσθε· κἀγὼ εἰσδέξομαι ὑμᾶς (Strom. 5.57.6 [p. 365 l. 3] BP1) [C]

Lac.: A

.1)

1. ἐξέλθατε P46 01 B C F G 33

2. ἐξέλθετε D K L P Ψ 049 104 223 876 1739 2423 Cl

Uni-Byz

Uni-W

.2)

1. λεγει κυριος P46 01 B D F G L P Ψ 049 33 104 223 876 2423 Cl

Pred-Al

Pred-Byz

Uni-W

2. om. K 1739

απτεσθε rell] απτεσθαι 33

2 Corinthians 6.18

καὶ ἔσομαι ὑμῖν εἰς πατέρα καὶ ὑμεῖς ἔσεσθέ μοι εἰς υἱοὺς καὶ θυγατέρας, λέγει κύριος
παντοκράτωρ.

- + καὶ ἔσομαι ὑμῖν εἰς πατέρα, καὶ ὑμεῖς ἔσεσθέ μοι εἰς υἱοὺς καὶ θυγατέρας, λέγει κύριος παντοκράτωρ. (Strom. 3.73.3 [p. 229 l. 10]) [C]**

- + | καὶ ἔσομαι ὑμῖν εἰς πατέρα, καὶ ὑμεῖς ἔσεσθέ μοι εἰς υἱοὺς καὶ θυγατέρας, λέγει κύριος παντοκράτωρ. (*Strom.* 4.131.5 [p. 306 l. 21] BP1) [C]
- + καὶ ἔσομαι ὑμῖν εἰς πατέρα, καὶ ὑμεῖς ἔσεσθέ μοι εἰς υἱοὺς καὶ θυγατέρας. (*Strom.* 5.57.6 [p. 365 l. 4] BP1) [C]

Lac.: A

.1)

1. εσεσθε P46 01 B C D F G I K L P Ψ 049 223 876 1739 2423 Cl

Pred-Al

Uni-Byz

Uni-W

2. εσεσθαι 33 104

Ex-Al

πατερα rell] πατεραν F G

υμεις rell] om. P46

2 Corinthians 7.1

Ταύτας οὖν ἔχοντες τὰς ἐπαγγελίας, ἀγαπητοί, καθαρίσωμεν ἑαυτοὺς ἀπὸ παντὸς μολυσμοῦ σαρκὸς καὶ πνεύματος, ἐπιτελοῦντες ἀγιωσύνην ἐν φόβῳ θεοῦ.

- + from 2 Cor. 6.16 ταύτας οὖν ἔχοντες τὰς ἐπαγγελίας καθαρίσωμεν ἑαυτοὺς ἀπὸ παντὸς μολυσμοῦ σαρκὸς καὶ πνεύματος, ἐπιτελοῦντες ἀγιωσύνην ἐν φόβῳ θεοῦ. (*Strom.* 3.62.2 [p. 224 l. 29] BP1) [C]
- ταύτας οὖν ἔχετε τὰς ἐπαγγελίας ((φησίν,)) ἀγαπητοί καθαρίσωμεν ἑαυτῶν τὰς καρδίας ἀπὸ παντὸς μολυσμοῦ σαρκὸς καὶ πνεύματος, ἐπιτελοῦντες ἀγιωσύνην ἐν φόβῳ θεοῦ (*Strom.* 3.74.1 [p. 229 l. 15] BP1) [C]
- ἀπὸ παντὸς μολυσμοῦ σαρκὸς καὶ πνεύματος + 2 Cor. 6.17 (*Strom.* 4.131.4 [p. 306 l. 20] BP1) [C]
- + ἐπιτελῶμεν οὖν, ((φησίν,)) ἀγιωσύνην ἐν φόβῳ θεοῦ. (*Strom.* 4.131.6 [p. 306 l. 23] BP1) [Ad]*

TEXT: ταυτας ουν εχοντες τας επαγγελιας αγαπητοι²⁷² καθαρισωμεν εαυτους απο

²⁷² Although the αγαπητοι is missing from *Strom.* 3.62.2, it is included in close context in *Strom.* 3.74.1.

παντος μολυσμου σαρκος και πνευματος επιτελουντες αγιωσυνην εν φοβω θεου

Lac.: A I

.1)

1. αγιωσυνην 01 B C K L P Ψ 049 33 104 223 876 1739 2423 Cl

Pred-Al

Uni-Byz

2. αγιωσυνην D F G

Di-W

Uni-W

Com-W

3. αγιωσυνης P46

καθαρισωμεν rell] καθαρισομεν P

πνευματος rell] πνευματι P46

φοβω rell] αγαπη P46

2 Corinthians 7.9

νυν χαίρω, οὐχ ὅτι ἐλυπήθητε ἀλλ' ὅτι ἐλυπήθητε εἰς μετάνοιαν· ἐλυπήθητε γὰρ κατὰ θεόν, ἵνα ἐν μηδενὶ ζημιωθῆτε ἐξ ἡμῶν.

- ~+ χαίρω ((λέγει,)) οὐχ ὅτι ἐλυπήθητε, ἀλλ' ὅτι ἐλυπήθητε εἰς μετάνοιαν· ἐλυπήθητε γὰρ κατὰ θεόν, ἵνα ἐν μηδενὶ ζημιωθῆτε ἐξ ἡμῶν. (*Strom.* 4.131.6 [p. 306 l. 24] BP1) [C]²⁷³

Lac.: A I

.1)

1. νυν P46 01 B C F G K L P Ψ 1739 049 33 104 223 876 2423

Uni-Al

Uni-Byz

2. *om.* D* Cl

αλλ οτι ελυπηθητε rell] *om.* 01*

²⁷³ It is difficult to know if the νυν was purposefully omitted by Clement. The omission has support from D*. It seems that he wouldn't have to omit it, however, so it will be included in the collation as an omission.

2 Corinthians 7.10

ἡ γὰρ κατὰ θεὸν λύπη μετάνοιαν εἰς σωτηρίαν ἀμεταμέλητον ἐργάζεται· ἡ δὲ τοῦ κόσμου λύπη θάνατον κατεργάζεται.

- μετάνοιαν ἀμετανόητον (*Strom.* 2.57.1 [p. 143 l. 28f]) [All]
- + ἡ γὰρ κατὰ θεὸν λύπη μετάνοιαν εἰς σωτηρίαν ἀμεταμέλητον ἐργάζεται· ἡ δὲ τοῦ κόσμου λύπη θάνατον κατεργάζεται. (*Strom.* 4.131.6 [p. 306 l. 26] BP1) [C]

Lac.: A I

.1)

1. ἐργάζεται P46 01* B C D P Cl

2. κατεργάζεται 01c F G K L Ψ 049 33 104 223 876 1739 2423

Uni-Byz

.2)

1. ἡ δε...θανατον κατεργάζεται P46 01 B C D F G L P Ψ 223 1739 2423 Cl

Pred-Al

Uni-W

2. om. K 049 33 104 876 (*homoioleuton*)

2 Corinthians 7.11

ἰδοὺ γὰρ αὐτὸ τοῦτο τὸ κατὰ θεὸν λυπηθῆναι πόσῃν κατειργάσατο ὑμῖν σπουδὴν, ἀλλὰ ἀπολογίαν, ἀλλὰ ἀγανάκτησιν, ἀλλὰ φόβον, ἀλλὰ ἐπιπόθησιν, ἀλλὰ ζῆλον, ἀλλὰ ἐκδίκησιν. ἐν παντὶ συνεστήσατε ἑαυτοὺς ἄγνοὺς εἶναι τῷ πράγματι.

- + ἰδοὺ γὰρ αὐτὸ τοῦτο τὸ κατὰ θεὸν λυπηθῆναι ὑμᾶς πόσῃν κατειργάσατο ὑμῖν σπουδὴν, ἀλλὰ ἀπολογίαν, ἀλλὰ ἀγανάκτησιν, ἀλλὰ φόβον, ἀλλὰ ἐπιπόθησιν, ἀλλὰ ζῆλον, ἀλλὰ ἐκδίκησιν. ἐν παντὶ συνεστήσατε ἑαυτοὺς ἄγνοὺς εἶναι τῷ πράγματι. (*Strom.* 4.131.6 [p. 306 l. 28] BP1) [C]

Lac.: A I

.1)

1. λυπηθῆναι P46 01* B C F G 33 1739

Pr-Al

Pred-Al

Com-Al

2. add. ὑμας 01c D K L P Ψ 049 104 223 876 2423 Cl

Pred-Byz

.2)

1. υμιν 01* B D K L Ψ 049 33 876 1739 2423 Cl

Pred-Byz

2. ημιν P46

3. εν υμιν 01c C F G P 104 223

.3)

1. αλλα επιποθησιν 01c B C D F K L P Ψ 049 33 104 223 876 2423 Cl

Pred-Al

Uni-Byz

2. αλλ επιποθησιν G 1739

3. αλλα επιποθιαν P46 01*

Ex-Al

.4)

1. αλλα⁶ P46 01 B D F G K L P Ψ 049 33 104 2423 Cl

Pred-Al

Pred-Byz

Uni-W

2. αλλ C 223 876 1739

.5)

1. τω πραγματι 01 B C D* F G 33 1739 Cl

Pred-Al

Uni-W

2. εν τω πραγματι K L P Ψ 049 104 223 876 2423

Uni-Byz

αλλα^{1,2} rel] αλλ F G

αγανακτησιν rel] ανακτησιν 01*; ανανακτησιν 33

ζηλον rel] ζηλος P46

2 Corinthians 8.12

εἰ γὰρ ἡ προθυμία πρόκειται, καθὸ ἐὰν ἔχῃ εὐπρόσδεκτος, οὐ καθὸ οὐκ ἔχει.

- εἰ καὶ προθυμία πρόκειται, καθὸ ἐὰν ἔχῃ εὐπρόσδεκτος, οὐ καθὸ οὐκ ἔχει. (*Strom.* 2.102.5 [p. 169 l. 12] BP1) [C]

Lac.: A I

.1)

1. εαν B C K P Ψ 049 33 104 223 876 1739 2423 Cl

Pred-Al

Pred-Byz

2. αv 01 D* F G L

Uni-W

.2)

1. εχη 01 B C D F G K P Ψ 049 33 104 1739 Cl

Uni-Al

Uni-W

2. *add.* τις L 223 876 2423

Pred-Byz

.3)

1. εχει 01 B C K L P Ψ 049 33 104 223 876 1739 2423 Cl

Uni-Al

Uni-Byz

2. *add.* τις D F G

Uni-W

και rell] γαρ Cl

η προθυμια rell] 2 Cl

εχει rell] εχη 104

2 Corinthians 8.13

οὐ γὰρ ἵνα ἄλλοις ἄνεσις, ὑμῖν θλιψίς, ἀλλ' ἐξ ἰσότητος·

- + οὐ γὰρ ἵνα ἄλλοις ἄνεσις, ὑμῖν δὲ θλιψίς· ἀλλ' ἐξ ἰσότητος (*Strom.* 2.102.5 [p. 169 l. 13] BP1) [C]

Lac.: A I

.1)

1. υμιν 01* B C 33 1739

Ex-Al

2. *add.* δε 01c D F G K L P Ψ 049 104 223 876 2423 Cl

Uni-Byz

Uni-W

ἀλλ' rell] ἀλλα 049

2 Corinthians 8.14

ἐν τῷ νῦν καιρῷ τὸ ὑμῶν περίσσευμα εἰς τὸ ἐκείνων ὑστέρημα, ἵνα καὶ τὸ ἐκείνων περίσσευμα γένηται εἰς τὸ ὑμῶν ὑστέρημα, ὅπως γένηται ἰσότης,

- ὑμῖν δὲ θλίψις· ἀλλ' ἐξ ἰσότητος ἐν τῷ νῦν καιρῷ ((καὶ τὰ ἐξῆς.)) (*Strom.* 2.102.5 [p. 169 l. 13] BP1) [All]
- + ἐν τῷ νῦν καιρῷ ~+ 2 Cor. 9.9 (*Strom.* 2.102.5 [p. 169 l. 14] BP1) [C]

TEXT: ἐν τῷ νῦν καιρῷ [

Lac.: A I

νῦν rell] *om.* F

2 Corinthians 8.20

στελλόμενοι τοῦτο, μή τις ἡμᾶς μωμήσῃται ἐν τῇ ἀδρότητι ταύτῃ τῇ διακονουμένῃ ὑφ' ἡμῶν·

- μή τις ἡμᾶς μωμήσῃται· (*Paed.* 3.83.3 [p. 282 l. 8] BP1) [C]

TEXT:] μη τις ημας μωμησηται [

Lac.: A I no 33

.1)

1. ημας 01 B C D P K L Ψ 049 223 876 1739 2423 Cl

Pred-Al

Uni-Byz

2. υμας F G 104

μωμησηται rell] *unleserlich* C*; μωμησητε 104

2 Corinthians 8.21

προνοοῦμεν γὰρ καλὰ οὐ μόνον ἐνώπιον κυρίου ἀλλὰ καὶ ἐνώπιον ἀνθρώπων.

- + προνοοῦμενοι γὰρ καλὰ οὐ μόνον ἐνώπιον κυρίου, ἀλλὰ καὶ ἐνώπιον ἀνθρώπων. (*Paed.* 3.83.3 [p. 282 l. 8] BP1) [C]

Lac.: A I

.1)

1. προνοουμεν γαρ P46 01 B D F G P 33 1739

Pred-AL

Uni-W

2. προνοουμενοι K L Ψ 049 104 223 876 2423

Pred-Byz

3. προνοουμενοι γαρ C Cl

κυριου rell] του θεου P46

ενωπιον² rell] *om.* 01*

ανθρωπων rell] των ανθρωπων 1739

2 Corinthians 9.2

οἶδα γὰρ τὴν προθυμίαν ὑμῶν ἣν ὑπὲρ ὑμῶν καυχῶμαι Μακεδόσιν, ὅτι Ἀχαΐα παρεσκεύασται ἀπὸ πέρυσι, καὶ τὸ ὑμῶν ζῆλος ἠρέθισεν τοὺς πλείονας.

- ἐπεὶ καὶ ἐν Ἀχαΐα πεπλεονακέναι τὴν πίστιν αὐτός φησιν (*Strom.* 6.164.4 [p. 517 l. 1] BP1) [All]

Lac.: A I

2 Corinthians 9.7

ἕκαστος καθὼς προήρηται τῇ καρδίᾳ, μὴ ἐκ λύπης ἢ ἐξ ἀνάγκης· ἡλαρὸν γὰρ δότην ἀγαπᾷ ὁ θεός.

- ἡλαρὸν γὰρ δότην· ἀγαπᾷ ὁ θεός, (*Quis div.* 31.8 [p. 180 l. 30] BP1) [C]
- ἡλαρὸν γὰρ δότην ἀγαπᾷ ὁ θεός (*Quis div.* 31.8 [p. 180 l. 30] BP1) [C]

TEXT:] ιλαρον γαρ δοτην αγαπα ο θεος

Lac.: A

ο θεος rell] κυριος 104

2 Corinthians 9.9

καθὼς γέγραπται· ἐσκόρπισεν, ἔδωκεν τοῖς πένησιν, ἡ δικαιοσύνη αὐτοῦ μένει εἰς τὸν αἰῶνα.

- ~+ from 2 Cor. 8.14 ἐσκόρπισεν, ἔδωκεν τοῖς πένησιν, ἡ δικαιοσύνη αὐτοῦ μένει εἰς τὸν αἰῶνα (*Strom.* 2.102.5 [p. 169 l. 14] BP1) [C]

TEXT:] εσκορπισεν εδωκεν τοις πενησιν η δικαιοσυνη αυτου μενει εις τον αιωνα

Lac.: A I

.1)

1. αιώνα P46 01 B C D L P Ψ 049 33 104 223 876 2423 Cl

Pred-Al

Pred-Byz

2. *add.* του αιώνα F G K 1739

πενησιν rell] πενεσιν P46

2 Corinthians 10.2

δέομαι δὲ τὸ μὴ παρὼν θαρρῆσαι τῇ πεποιθήσει ἢ λογίζομαι τολμῆσαι ἐπὶ τινὰς τοὺς λογιζομένους ἡμᾶς ὡς κατὰ σάρκα περιπατοῦντας.

- κατὰ σάρκα περιπατεῖν (*Strom.* 4.164.2 [p. 321 l. 14] BP1) [C]

TEXT:] κατα σαρκα περιπατειν

Lac.: A I

2 Corinthians 10.3

Ἐν σαρκὶ γὰρ περιπατοῦντες οὐ κατὰ σάρκα στρατευόμεθα,

- ἐν σαρκὶ ὄντες οὐ κατὰ σάρκα στρατευόμεθα (*Strom.* 2.125.6 [p. 181 l. 11] BP1) [Ad]*
- ἐν σαρκὶ γὰρ περιπατοῦντες οὐ κατὰ σάρκα στρατευόμεθα (*Strom.* 4.54.5 [p. 273 l. 16] BP1) [C]**

Lac.: A I

.1)

1. περιπατουντες 01 B C D K L P Ψ 049 33 104 223 876 1739 2423 Cl

Pred-Al

Uni-Byz

2. περιπατουντας (P46* περιπατουτας) F G

2 Corinthians 10.4

τὰ γὰρ ὅπλα τῆς στρατείας ἡμῶν οὐ σαρκικά, ἀλλὰ δυνατὰ τῷ θεῷ πρὸς καθαίρεσιν ὀχυρωμάτων, λογισμοὺς καθαιροῦντες

- τὰ ὅπλα τῆς στρατείας ἡμῶν οὐ σαρκικά, ἀλλὰ δυνατὰ τῷ θεῷ πρὸς καθαίρεσιν ὀχυρωμάτων, λογισμοὺς καθαιροῦντες (*Strom.* 2.109.2 [p. 172 l. 24] BP1) [C]
- + τὰ γὰρ ὅπλα τῆς στρατείας ἡμῶν οὐ σαρκικά, ἀλλὰ δυνατὰ τῷ θεῷ

πρὸς καθαίρεσιν ὀχυρωμάτων, λογισμοὺς καθαιροῦντες (*Strom.* 4.54.5 [p. 273 l. 17] BP1) [C]**

Lac.: A I

ημων rell] *add.* ου καθαιρεσιν L

καθαιρουντες rell] καθαιροντες P⁴⁶; καθαιρουντων D*

2 Corinthians 10.5

καὶ πᾶν ὕψωμα ἐπαιρόμενον κατὰ τῆς γνώσεως τοῦ θεοῦ, καὶ αἰχμαλωτίζοντες πᾶν νόημα εἰς τὴν ὑπακοὴν τοῦ Χριστοῦ,

- + καὶ πᾶν ὕψωμα ἐπαιρόμενον κατὰ τῆς γνώσεως τοῦ θεοῦ, καὶ αἰχμαλωτίζοντες πᾶν νόημα εἰς τὴν ὑπακοὴν τοῦ Χριστοῦ, (*Strom.* 2.109.2 [p. 172 l. 26] BP1) [C]**
- + καὶ πᾶν ὕψωμα ἐπαιρόμενον κατὰ τῆς γνώσεως τοῦ κυρίου. (*Strom.* 4.54.5 [p. 273 l. 19] BP1)
- σφᾶς γὰρ αὐτοὺς αἰχμαλωτίζειν καὶ ἑαυτοὺς ἀναιρεῖν (*Strom.* 7.14.2 [p. 10 l. 31] BP1) [All – also Mt. 16.25; Eph. 4.22, 24]

Lac.: A I

.1)

1. αἰχμαλωτίζοντες P⁴⁶ 01 B C F G L P 33 104 223 876 1739 2423 Cl

Pred-Al

Pred-Byz

2. αἰχμαλωτευοντες K Ψ 049

3. εκμαλωτιζοντες D*

.2)

1. χριστου P⁴⁶ 01 B C K L P Ψ 049 33 104 223 876 1739 2423 Cl

Uni-Al

Uni-Byz

2. *add.* αγωντες D* F G

Di-W

Uni-W

Com-W

γνωσεως rell] δοξης 33

και² rell] *om.* F G

2 Corinthians 10.15

οὐκ εἰς τὰ ἄμετρα καυχώμενοι ἐν ἀλλοτρίοις κόποις, ἐλπίδα δὲ ἔχοντες
αὐξανομένης τῆς πίστεως ὑμῶν ἐν ὑμῖν μεγαλυνθῆναι κατὰ τὸν κανόνα ἡμῶν εἰς
περισσεῖαν

- ἐλπίδα δὲ ἔχοντες αὐξανομένης τῆς πίστεως ὑμῶν ἐν ὑμῖν
μεγαλυνθῆναι κατὰ τὸν κανόνα ἡμῶν εἰς περισσεῖαν, (*Strom.* 6.164.4 [p.
516 l. 28] BP1) [C]

TEXT:] ἐλπίδα δε εχοντες αυξανομενης της πιστεως υμων εν υμιν μεγαλυνθηναι
κατα τον κανονα ημων εις περισσειαν

Lac.: A C I

.1)

1. δε Ϙ46 01 B D F G K P 049 33 104 223 876 1739 2423 Cl

Pred-Al

Pred-Byz

Uni-W

2. om. L Ψ*

αυξανομενης rell] αυξανομενοις L

υμων rell] ημων B

ημων rell] υμων 01

2 Corinthians 10.16

εἰς τὰ ὑπερέκεινα ὑμῶν εὐαγγελίσασθαι, οὐκ ἐν ἀλλοτρίῳ κανόνι εἰς τὰ ἔτοιμα
καυχῆσασθαι.

- + εἰς τὰ ὑπερέκεινα ὑμῶν εὐαγγελίσασθαι, (*Strom.* 6.164.4 [p. 516 l. 28]
BP1) [C]

TEXT: εις τα υπερεκεινα υμων ευαγγελισασθαι [

Lac.: A C I

2 Corinthians 10.17

Ὁ δὲ καυχώμενος ἐν κυρίῳ καυχάσθω·

- ὁ δὲ καυχώμενος ἐν κυρίῳ καυχάσθω. (*Paed.* 1.37.2 [p. 112 l. 14]) [Ad –
Also 1 Cor. 1.31] [C]

Lac.: A C I

2 Corinthians 11.2

ζηλω γὰρ ὑμᾶς θεοῦ ζηλω, ἡρμοσάμεν γὰρ ὑμᾶς ἐνὶ ἀνδρὶ παρθένον ἀγνήν
 παραστῆσαι τῷ Χριστῷ·

- ἡρμοσάμεν γὰρ ὑμᾶς ἐνὶ ἀνδρὶ παρθένον ἀγνήν παραστῆσαι τῷ Χριστῷ, (*Paed.* 1.18.2 [p. 100 l. 21] BP1) [C]
- ὃν μόνον ἄνδρα ἡ γραφή ([*Paed.* 1.34.2 [p. 110 l. 23]]) [All – Eph. 4.13]
- ζηλω γὰρ ὑμᾶς θεοῦ ζηλω, ἡρμοσάμεν γὰρ ὑμᾶς ἐνὶ ἀνδρὶ παρθένον ἀγνήν παραστῆσαι τῷ Χριστῷ. (*Strom.* 3.74.1 [p. 229 l. 18] BP1) [C]
- ἀγνήν (*Strom.* 3.80.2 [p. 232 l. 12] BP1) [All]

Lac.: A C

ζηλω rell] ζηλο 104^{vid}
 θεου ζηλω rell] 2 1 223

2 Corinthians 11.3

φοβοῦμαι δὲ μή πως, ὡς ὁ ὄφεις ἐξηπάτησεν Εὐάν ἐν τῇ πανουργίᾳ αὐτοῦ, φθαρῇ τὰ νοήματα ὑμῶν ἀπὸ τῆς ἀπλότητος [καὶ τῆς ἀγνότητος] τῆς εἰς τὸν Χριστόν.

- φοβοῦμαι δὲ μή πως, ὡς ὁ ὄφεις ἐξηπάτησεν Εὐάν ἐν τῇ πανουργίᾳ, φθαρῇ τὰ νοήματα ὑμῶν ἀπὸ τῆς ἀπλότητος τῆς εἰς τὸν Χριστόν, (*Strom.* 3.74.2 [p. 229 l. 22] BP1) [C]**
- ἵνα μὴ ὡς ὁ ὄφεις ἐξηπάτησεν Εὐάν, (*Strom.* 3.80.2 [p. 232 l. 15] BP1) [C]
- φοβοῦμαι δὲ μή, ὡς ὁ ὄφεις Εὐάν ἐξηπάτησεν, φθαρῇ τὰ νοήματα ὑμῶν | ἀπὸ τῆς ἀπλότητος τῆς εἰς τὸν Χριστόν. (*Strom.* 3.94.1 [p. 239 l. 9-] BP1) [C]

Lac.: A C I

.1)

1. μη πως P46 01 B K L P Ψ 049 33 104 223 876 2423 Cl

Pred-Al

Uni-Byz

2. 1 D*

3. μηποτε F G 1739

.2)

1. ἐξηπατησεν Ευαν 01c B F G P 33 104 1739 Cl

Pr-Al

Pred-Al

Com-Al

2. 2 1 D K L Ψ 049 223 876 2423

Pr-Byz

Uni-Byz

Com-Byz

3. ἐξηπατησεν υμιν 01*

.3)

1. αὐτου P46 01 B D* F G P 33

Pred-Al

Uni-W

2. *add.* ουτως K L Ψ 049 (104 ουτω) (223 ουτω) 876 1739 (2423 ουτω)

Uni-Byz

3. *om.* Cl

.4)

1. φθαρη P46 01 B D F G P 049 33 104 223 876 1739 2423 Cl

Pred-Al

Pred-Byz

Uni-W

2. φθαρει K L Ψ

.5)

1. και της αγνοτητος P46 01* B F G 33

2. και της απλοτητος D

3. *om.* 01c K L P Ψ 049 223 876 1739 2423 Cl

Uni-Byz

4. 1 2 104

.6)

1. τον Χριστον P46 B D K L P Ψ 049 33 104 223 876 2423 Cl

Pred-Al

Uni-Byz

2. 2 01 F G 1739

δε rell] *om.* L

ως rell] *om.* L

ο οφίς rell] 2 876

εν rell] om. D*

πανουργία rell] πανοργία D*

2 Corinthians 11.6

εἰ δὲ καὶ ἰδιώτης τῷ λόγῳ, ἀλλ' οὐ τῇ γνώσει, ἀλλ' ἐν παντὶ φανερώσαντες ἐν πᾶσιν εἰς ὑμᾶς.

- εἰ δὲ καὶ ἰδιώτης τῷ λόγῳ ἀλλ' οὐ τῇ γνώσει. (*Strom.* 6.165.2 [p. 517 l. 6] BP1) [C]

TEXT: εἰ δε καὶ ἰδιωτῆς τῷ λόγῳ ἀλλ' οὐ τῇ γνώσει [

Lac.: A C I

.1)

1. δε ϩ34 ϩ46 01 B F G K L P Ψ 049 104 223 876 1739 2423 Cl

Pred-Al

Uni-Byz

2. om. D* 33

ἀλλ ἐν παντι...υμας rell] om. ϩ46

ἰδιωτῆς rell] add. εἰμι D*

2 Corinthians 11.13

οἱ γὰρ τοιοῦτοι ψευδαπόστολοι, ἐργάται δόλιοι, μετασχηματιζόμενοι εἰς ἀποστόλους Χριστοῦ.

- οἱ γὰρ τοιοῦτοι ψευδαπόστολοι, ἐργάται δόλιοι, (*Strom.* 3.3.4 [p. 197 l. 1] BP1) [C]

TEXT: οἱ γὰρ τοιοῦτοι ψευδαποστολοὶ ἐργαται δολιοὶ [

Lac.: A C I

οἱ rell] ου FG

ψευδαποστολοὶ rell] ψευδοαποστολοὶ D*

2 Corinthians 11.14

καὶ οὐ θαῦμα· αὐτὸς γὰρ ὁ σατανᾶς μετασχηματίζεται εἰς ἄγγελον φωτός.

- εἰς ἄγγελον φωτός, (*Strom.* 6.66.1 [p. 465 l. 5] BP1) [Ad] *

TEXT:] εἰς ἄγγελον φωτος

Lac.: A C I

εἰς ἄγγελον rell] ὡς ἄγγελος D*

2 Corinthians 11.15

οὐ μέγα οὖν εἰ καὶ οἱ διάκονοι αὐτοῦ μετασχηματίζονται ὡς διάκονοι δικαιοσύνης· ὧν τὸ τέλος ἔσται κατὰ τὰ ἔργα αὐτῶν.

- + from 2 Cor. 11.13 ((ἔως)) ὧν τὸ τέλος ἔσται κατὰ τὰ ἔργα αὐτῶν. (*Strom.* 3.3.4 [p. 197 l. 1] BP1) [C]

TEXT:] ὧν το τέλος εσται κατα τα εργα αυτων

Lac.: A C I

εσται rell] εστιν D*c

εργα αυτων rell] 2 1 Ψ

2 Corinthians 11.23

διάκονοι Χριστοῦ εἰσιν; παραφρονῶν λαλῶ, ὑπὲρ ἐγώ· ἐν κόποις περισσοτέρως, ἐν φυλακαῖς περισσοτέρως, ἐν πληγαῖς ὑπερβαλλόντως, ἐν θανάτοις πολλάκις.

- ἐν κόποις περισσοτέρως, ἐν πληγαῖς ὑπερβαλλόντως, ἐν θανάτοις πολλάκις, (*Strom.* 4.129.5 [p. 305 l. 16] BP1) [C]

TEXT:] εν κοποις περισσοτερω εν πληγαις υπερβαλλοντως εν θανατοις πολλακις

Lac.: A C I

.1)

1. περισσοτερω ϐ46 01 B D F G K L P Ψ 049 33 223 876 2423 Cl

Pred-Al

Uni-Byz

Uni-W

2. περισσοτεροις 104 1739*

Ex-Al

.2)

1. φυλακαῖς περισσοτέρως ἐν πληγαῖς υπερβαλλόντως $\mathfrak{P}46$ B D^{*2} 33

2. 4 2 3 1 5 01* F G

3. 4 5 3 1 2 01c K L Ψ 049 104 (υπερβαλλόντος) 223 876 2423

Uni-Byz

4. 1 5 3 4 2 P

5. φυλακαῖς περισσεύοντως ἐν πληγαῖς υπερβαλλόντως 1739

6. 4 5 Cl

υπερ rell] εἰπερ 223

πολλακῖς rell] πολλοῖς D*; πολακῖς 876

2 Corinthians 11.31

ὁ θεὸς καὶ πατὴρ τοῦ κυρίου Ἰησοῦ οἶδεν, ὁ ὢν εὐλογητὸς εἰς τοὺς αἰῶνας, ὅτι οὐ ψεύδομαι.

- καὶ πατὴρ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ. (*Strom.* 5.38.1 [p. 351 l. 26])
[Ad – Rom. 15.6]

Lac.: A C I

2 Corinthians 12.2

οἶδα ἄνθρωπον ἐν Χριστῷ πρὸ ἐτῶν δεκατεσσάρων, εἴτε ἐν σώματι οὐκ οἶδα, εἴτε ἔκτος τοῦ σώματος οὐκ οἶδα, ὁ θεὸς οἶδεν, ἀρπαγέντα τὸν τοιοῦτον ἕως τρίτου οὐρανοῦ.

- ἢ μόνον ἐκεῖνο τὸ ἐν τρίτῳ ἀρπασθὲν οὐρανῷ; (*Paed.* 1.37.1 [p. 112 l. 10] BP1) [All – 2 Cor. 12.4]
- εἴτε ἑπτὰ οὐρανοί (*Strom.* 4.159.2 [p. 318 l. 30]) [All]
- οἶδα ((λέγων)) ἄνθρωπον ἐν Χριστῷ ἀρπαγέντα ἕως τρίτου οὐρανοῦ, + το 2 Cor. 12.4 (*Strom.* 5.79.1 [p. 378 l. 14] BP1) [Ad]*

TEXT: οἶδα ἄνθρωπον ἐν Χριστῷ...ἀρπαγέντα [...] ἕως τρίτου οὐρανοῦ

Lac.: A C I

ἕως rell] *add.* του F G

τρίτου rell] τουτο 01*

2 Corinthians 12.4

ὅτι ἡρπάγη εἰς τὸν παράδεισον καὶ ἤκουσεν ἄρρητα ῥήματα ἃ οὐκ ἐξὸν ἀνθρώπῳ λαλῆσαι.

- ἢ μόνον ἐκεῖνο τὸ ἐν τρίτῳ ἀρπασθὲν οὐρανῷ; (*Paed.* 1.37.1 [p. 112 l. 10] BP1) [All]
- + from 2 Cor. 12.2 ((κάκειθεν)) εἰς τὸν παράδεισον, ὃς ἤκουσεν ἄρρητα ῥήματα, ἃ οὐκ ἐξὸν ἀνθρώπῳ λαλῆσαι, (*Strom.* 5.79.1 [p. 378 l. 15] BP1) [C]
- ἀρρήτων καὶ ἀλέκτων ἀγαθῶν (*Quis div.* 23.3 [p. 175 l. 8]) [All]

TEXT:] εἰς τὸν παράδεισον, ὃς ἤκουσεν ἄρρητα ῥήματα, ἃ οὐκ ἐξὸν ἀνθρώπῳ λαλῆσαι,

Lac.: A C I

και rell] ος Cl

ανθρωπω rell] ανθρωπων L

2 Corinthians 13.5

Ἐαυτοὺς πειράζετε εἰ ἐστὲ ἐν τῇ πίστει, ἑαυτοὺς δοκιμάζετε· ἢ οὐκ ἐπιγινώσκετε ἑαυτοὺς ὅτι Ἰησοῦς Χριστὸς ἐν ὑμῖν; εἰ μή τι ἀδόκιμοί ἐστε.

- εἰ μή τι οὐκ ἐπιγινώσκετε ἑαυτοὺς, ((φησὶν ὁ ἀπόστολος,)) ὅτι Χριστὸς Ἰησοῦς ἐν ὑμῖν, (*Paed.* 3.20.1 [p. 248 l. 2] BP1) [C]

TEXT:] εἰ μη τι ουκ επιγινωσκετε εαυτους οτι Χριστος Ιησους εν υμιν [

Lac.: C I

.1)

1. Ιησους Χριστος B D K L Ψ 049 33 104 223 876 2423

Uni-Byz

2. 2 1 01 A F G P 1739 Cl

.2)

1. εν υμιν P46 B D* 33 Cl

2. *add.* εστιν 01 A F G K L P Ψ 049 104 223 876 1739 2423

Pred-Al

Uni-Byz

η rel]] *om.* 01*; ει μη τι Cl
μητι rel]] μητοι 104; *add.* αρα

Galatians

Galatians 1.5

ὥ ἡ δόξα εἰς τοὺς αἰῶνας τῶν αἰώνων, ἀμήν.

- ὥ ἡ δόξα εἰς τοὺς αἰῶνας τῶν αἰώνων, ἀμήν. (*Paed.* 1.74.1 [p. 133 l. 10])
[All – Also Phil. 4.20; 1 Tim. 1.17; 2 Tim. 4.18; Hebr. 13.21]²⁷⁴
- οὐχὶ κάκεῖνα τοῦ θάλητος ἐκ τῶνδε ἡρτηται; τὸ εἰς τοὺς αἰῶνας τῶν αἰώνων δοξάζεσθαι τὸν θεὸν (*Strom.* 5.96.4 [p. 389 l. 17]) [All]

Lac.: C I

Galatians 1.10

Ἄρτι γὰρ ἀνθρώπους πείθω ἢ τὸν θεόν; ἢ ζητῶ ἀνθρώποις ἀρέσκειν; εἰ ἔτι ἀνθρώποις ἤρεσκον, Χριστοῦ δοῦλος οὐκ ἂν ἤμην.

- ((ὁ μὲν γὰρ)) ἀνθρώποις ἀρέσκειν (*Strom.* 7. 71.4 [p. 51 l. 22]) [Ad]

Lac.: C I

Galatians 1.19

ἕτερον δὲ τῶν ἀποστόλων οὐκ εἶδον εἰ μὴ Ἰάκωβον τὸν ἀδελφὸν τοῦ κυρίου.

- >ἕτερον δὲ τῶν ἀποστόλων οὐκ εἶδον, εἰ μὴ Ἰακωβον τὸν ἀδελφὸν τοῦ κυρίου.< (*Hypoc.* [p. 199 l. 27] BP1) [C]

Lac.: C I

.1)

1. ουκ ειδον 01 A K L P Ψ 049 104 223 876 1739 2423 Cl

Uni-Byz

2. ουχ ειδον P46 B*

Ex-Al

²⁷⁴ Since this passage can be found in many other biblical texts, *Paed.* 1.74.1 cannot be attributed to Gal. 1.5 directly.

3. ουκ ειδον ουδενα $\mathfrak{P}^{51\text{vid}}$

4. ειδον ουδενα D* F G

Di-W

Uni-W

Com-W

5. ουκ ιδεν 33

κυριου rel]] Χριστου A

Galatians 2.9

καὶ γνόντες τὴν χάριν τὴν δοθεῖσάν μοι, Ἰάκωβος καὶ Κηφᾶς καὶ Ἰωάννης, οἱ δοκοῦντες στῦλοι εἶναι, δεξιὰς ἔδωκαν ἐμοὶ καὶ Βαρναβᾶ κοινωνίας, ἵνα ἡμεῖς εἰς τὰ ἔθνη, αὐτοὶ δὲ εἰς τὴν περιτομήν·

- ((τούτων δ' εἶναί φασι καὶ Σωσθένην τὸν ἅμα Παύλῳ Κορινθίοις ἐπιστείλαντα· ἢ δ' ἱστορία παρὰ Κλήμεντι κατὰ τὴν πέμπτην τῶν 'Υποτυπώσεων' ἐν ἧ καὶ Κηφᾶν, περὶ οὗ φησιν ὁ Παῦλος)) ὅτε δὲ ἦλθεν Κηφᾶς εἰς Ἀντιόχειαν, κατὰ πρόσωπον αὐτῷ ἀντέστην, ((ἕνα φησὶ γεγονέναι τῶν ἑβδομήκοντα μαθητῶν, ὁμώνυμον Πέτρῳ τυγχάνοντα τῷ ἀποστόλῳ.)) (Hypoc. 4 [p. 196 l. 7]) [All]

Lac.: C I

Galatians 2.11

Ὅτε δὲ ἦλθεν Κηφᾶς εἰς Ἀντιόχειαν, κατὰ πρόσωπον αὐτῷ ἀντέστην, ὅτι κατεγνωσμένος ἦν.

- ὅτε δὲ ἦλθεν Κηφᾶς εἰς Ἀντιόχειαν, κατὰ πρόσωπον αὐτῷ ἀντέστην, ((ἕνα φησὶ γεγονέναι τῶν ἑβδομήκοντα μαθητῶν, ὁμώνυμον Πέτρῳ τυγχάνοντα τῷ ἀποστόλῳ.)) (Hypoc. 4 [p. 196 l. 10]) [C]

TEXT: οτε δε ηλθεν Κηφας εις Αντιοχειαν κατα προσωπον αυτω αντεστην [

Lac.: I

.1)

1. Κηφας 01 A B C P Ψ 33 104 1739 Cl

Di-Al

Uni-Al

Com-Al

2. Πέτρος D F G K L 049 223 876 2423

Uni-Byz

Uni-W

Galatians 2.13

καὶ συνυπεκρίθησαν αὐτῷ [καὶ] οἱ λοιποὶ Ἰουδαῖοι, ὥστε καὶ Βαρναβᾶς συναπήχθη αὐτῶν τῇ ὑποκρίσει.

- ((τούτων δ' εἶναί φασι καὶ Σωσθένην τὸν ἅμα Παύλῳ Κορινθίοις ἐπιστεῖλαντα· ἡ δ' ἱστορία παρὰ Κλήμεντι κατὰ τὴν πέμπτην τῶν Ὑποτυπώσεων· ἐν ᾗ καὶ Κηφᾶν, περὶ οὗ φησιν ὁ Παῦλος)) ὅτε δὲ ἦλθεν Κηφᾶς εἰς Ἀντιόχειαν, κατὰ πρόσωπον αὐτῷ ἀντέστην, (Hypoc. 4 [p. 196 l. 7]) [All]

Lac.: I

Galatians 2.19

ἐγὼ γὰρ διὰ νόμου νόμῳ ἀπέθανον, ἵνα θεῷ ζήσω. Χριστῷ συνεσταύρωμαι·

- ἐγὼ γὰρ διὰ νόμου νόμῳ ἀπέθανον, ((λέγει,)) ἵνα θεῷ ζήσω. Χριστῷ συνεσταύρωμαι· (Strom. 3.106.4 [p. 245 l. 15] BP1) [C]

Lac.: I

συνεσταυρωμαι rell] συνεσταυρομαι L

Galatians 2.20

ζῶ δὲ οὐκέτι ἐγώ, ζῇ δὲ ἐν ἐμοὶ Χριστός· ὁ δὲ νῦν ζῶ ἐν σαρκί, ἐν πίστει ζῶ τῇ τοῦ υἱοῦ τοῦ θεοῦ τοῦ ἀγαπήσαντός με καὶ παραδόντος ἑαυτὸν ὑπὲρ ἐμοῦ.

- + ζῶ δὲ οὐκέτι ἐγώ, ((ὡς ἔζων κατὰ τὰς ἐπιθυμίας,)) ζῇ δὲ ἐν ἐμοὶ Χριστὸς ((διὰ τῆς τῶν | ἐντολῶν ὑπακοῆς ἀγνῶς καὶ μακαρίως· ὥστε τότε μὲν ἔζων ἐν σαρκὶ σαρκικῶς,)) ὁ δὲ νῦν ζῶ ἐν σαρκί, ἐν πίστει ζῶ τῇ τοῦ υἱοῦ τοῦ θεοῦ. (Strom. 3.106.4 [p. 245 l. 17] BP1) [C]
- βιω δὲ ἤδη ἐν σαρκὶ ὦν ὡς ἐν οὐρανῷ πολιτευόμενος. (Strom. 4.12.6 [p. 254 l. 4] BP1) [All – Also Phil. 3.20]
- τούτῳ τέθνηκεν ἡ σάρξ. (Strom. 4.137.3 [p. 309 l. 9]) [All]

TEXT: ζω δε ουκετι εγω ζη δε εν εμοι Χριστος ο δε νυν ζω εν σαρκι εν πιστει ζω τη του υιου του θεου [

Lac.: I

.1)

1. υιου του θεου 01 A C K L P Ψ 049 33 104 223 876 1739 2423 Cl

Pred-Al

Uni-Byz

2. θεου και Χριστου Ϡ46 B D* F G

Uni-W

Χριστος rell] ο Χριστος F G

ζω³ rell] *om.* A

Galatians 2.21

Οὐκ ἄθετῶ τὴν χάριν τοῦ θεοῦ· εἰ γὰρ διὰ νόμου δικαιοσύνη, ἄρα Χριστὸς δωρεὰν ἀπέθανεν.

- δωρουμένοις. εἰ γοῦν ἱκανὸς ἦν ὁ Μωσέως νόμος ζωὴν αἰώνιον παρασχεῖν, (*Quis div.* 8.2 [p. 164 l. 30] BP1) [All]

Lac.: I

Galatians 3.3

οὕτως ἀνόητοί ἐστε, ἐναρξάμενοι πνεύματι νῦν σαρκὶ ἐπιτελεῖσθε;

- οὕτως ἀνόητοι, ((φησίν,)) ἐστέ; ἐναρξάμενοι πνεύματι νῦν σαρκὶ ἐπιτελεῖτε; (*Strom.* 3.104.5 [p. 244 l. 19] BP1) [C]

Lac.: I

εστε rell] εσται 104

εναρξαμενοι...επιτελεισθε rell] *om.* K

Galatians 3.6

Καθὼς Ἀβραὰμ ἐπίστευσεν τῷ θεῷ, καὶ ἐλογίσθη αὐτῷ εἰς δικαιοσύνην·

- ((εἰ δὲ)) τῷ Ἀβραὰμ πιστεύσαντι ἐλογίσθη εἰς δικαιοσύνην, ((σπέρμα δὲ Ἀβραὰμ ἡμεῖς δι' ἀκοῆς, καὶ ἡμῖν πιστευτέον.)) (*Strom.* 2.28.4 [p. 128 l. 10]) [Ad – Also Rom. 4.3, 9, 22; Jac. 2.23]
-

Galatians 3.7

γινώσκετε ἄρα ὅτι οἱ ἐκ πίστεως, οὗτοι υἱοὶ εἰσιν Ἀβραάμ.

- σπέρμα δὲ Ἀβραάμ ἡμεῖς δι' ἀκοῆς, καὶ ἡμῖν πιστευτέον. (*Strom.* 2.28.4 [p. 128 l. 11] BP1) [All]

Galatians 3.12

ὁ δὲ νόμος οὐκ ἔστιν ἐκ πίστεως, ἀλλ' ὁ ποιήσας αὐτὰ ζήσεται ἐν αὐτοῖς.

- ((ὅταν δὲ εἴπῃ)) ὁ ποιήσας ἄνθρωπος ζήσεται ἐν αὐτοῖς, (*Strom.* 2.47.2 [p. 138 l. 4]) [Ad – C Lev. 18.5]

TEXT:] ο ποιησας ανθρωπος ζησεται εν αυτοις

Lac.: I

.1)

1. αυτα P46 01 A^{vid} B C D* F G P Ψ 33 104 1739

Pr-Al

Uni-Al

Com-Al

Uni-W

2. add. ανθρωπος K L 049 223 876

Di-Byz

Uni-Byz

Com-Byz

3. ανθρωπος Cl

αυτοις rell] αυτω F G

εστιν...αυτοις] OMIT 2423 (lacunose)

Galatians 3.19

Τί οὖν ὁ νόμος; τῶν παραβάσεων χάριν προσετέθη, ἄχρις οὗ ἔλθῃ τὸ σπέρμα ᾧ ἐπήγγελται, διαταγείς δι' ἀγγέλων ἐν χειρὶ μεσίτου.

- διαταγείς, ((φησί,)) δι' ἀγγέλων ἐν χειρὶ μεσίτου· (*Exc.* 53.2 [p. 124 l. 20] BP1) [C]
- ὁ νόμος τῶν παραβάσεων χάριν ἐτέθη, ἄχρις ἃν ἔλθῃ τὸ σπέρμα ᾧ ἐπήγγελται. (*Strom.* 1.167.2 [p. 104 l. 16] BP1) [C]
- τοῖς δὲ φιλοσοφίαν παρασχὼν συνέκλεισεν τὴν ἀπιστίαν εἰς τὴν παρουσίαν, ὅθεν ἀναπολόγητός ἐστι πᾶς ὁ μὴ πιστεύσας. (*Strom* 7.11.2 [p.

9 l. 15] [All – also Rom. 11.32]

TEXT: [[τι ουν]]²⁷⁵ ο νομος των παραβασεων χαριν ετεθη αχρις αν ελθη το σπερμα ω
επηγγελται διαταγεις δι' αγγελων εν χειρι μεσιτου

Lac.: I, 2423

.1)

1. παραβασεων χαριν προσετεθη 01 A B C K L P Ψ 049 33 104 223 1739

Pred-Al

Pred-Byz

2. πραξεων P46

3. παραδοσεων χαριν ετεθη D* Cl

4. πραξεων ετεθη F G

5. παραβασεων χαριν εξετεθη 876

.2)

1. ου P46 01 A C D F G K L P Ψ 049 104 223 876 1739

Pred-Al

Uni-Byz

Uni-W

2. αν B 33 Cl

Ex-Al

.3)

1. μεσιτου 01 A C K L P Ψ 049 33 104 223 876 1739 Cl

Pred-Al

Uni-Byz

2. μεσειτου P46 B* D* F G

Uni-W

ω rell] ο L

επηγγελται rell] επηγγελται D; επηγγειλατο 1739

δι rell] δε L; om. P46

αγγελων rell] αγγελου C*

²⁷⁵ Since Clement introduces *Strom.* 1.167.2 with λεγει δε και ο Παυλος, it would allow him to omit τι ουν. It has been provided provisionally in double brackets. As a result, it will not be included in the collation as either being included or as an omission.

Galatians 3.20

ὁ δὲ μεσίτης ἐνὸς οὐκ ἔστιν, ὁ δὲ θεὸς εἷς ἐστιν.

- + ὁ δὲ μεσίτης ἐνὸς οὐκ ἔστιν· ὁ δὲ θεὸς εἷς ἐστιν. (*Exc.* 53.2 [p. 124 l. 21] BP1) [C]

Lac.: I, 2423

.1)

1. μεσιτης 01 A C K L P Ψ 049 33 104 223 876 1739 Cl

Pred-Al

Uni-Byz

2. μεσειτης P46 B* D* F G

Uni-W

δε¹ rell] γαρ 33

ενος ουκ εστιν rell] ενος ουχ εστιν D*

Galatians 3.23

Πρὸ τοῦ δὲ ἔλθεῖν τὴν πίστιν ὑπὸ νόμον ἐφρουρούμεθα συγκλειόμενοι εἰς τὴν μέλλουσαν πίστιν ἀποκαλυφθῆναι,

- πρὸ τοῦ δὲ ἔλθεῖν τὴν πίστιν ὑπὸ νόμον ἐφρουρούμεθα συγκλειόμενοι εἰς τὴν μέλλουσαν πίστιν ἀποκαλυφθῆναι (*Paed.* 1.30.3 [p. 108 l. 13] BP1) [C]**²⁷⁶
- πρὸ τοῦ δὲ ἔλθεῖν τὴν πίστιν ὑπὸ νόμον ἐφρουρούμεθα συγκεκλεισμένοι, ((φόβῳ δηλαδὴ ἀπὸ ἁμαρτιῶν,)) εἰς τὴν μέλλουσαν πίστιν ἀποκαλυφθήσεσθαι. (*Strom.* 1.167.2 [p. 104 l. 18] BP1) [C]

Lac.: I 2423

.1)

1. συγκλειομενοι P Ψ 104 1739 Cl

Ex-Al

2. συνκλειομενοι P46 01 A B* D* F G 33

Uni-W

3. συγκεκλεισμενοι C K L 049 223 876

Pr-Byz

²⁷⁶ The verb form ἀποκαλυφθήσεσθαι has support from no other manuscripts and is the more difficult reading. This particular passage (*Strom.* 1.167.2) attests to another early possibly corrupt reading in the next verse. Therefore, the citation from *Paed.* 1.30.3 will be used.

Uni-Byz

Com-Byz

του δε rell] 2 1 876

νομον rell] μονον F

αποκαλυφθηναι rell] αποκαλυφθησεσθαι Cl

Galatians 3.24

ὥστε ὁ νόμος παιδαγωγὸς ἡμῶν γέγονεν εἰς Χριστόν, ἵνα ἐκ πίστεως δικαιωθῶμεν·

- + ὥστε ὁ νόμος παιδαγωγὸς ἡμῶν γέγονεν εἰς Χριστόν, ἵνα ἐκ πίστεως δικαιωθῶμεν (Paed. 1.30.3 [p. 108 l. 15] BP1) [C]**²⁷⁷
- νόμος ἐπαιδαγώγει τὸν λαὸν μετὰ φόβου καὶ λόγος ἄγγελος ἦν (Paed. 1.59.1 [p. 124 l. 31] BP1) [All]
- τὸν νόμον δοθῆναι ((γάρ φησιν ὁ Παῦλος)) παιδαγωγὸν εἰς Χριστόν, (Paed. 1.97.1 [p. 147 l. 22] BP1) [All]
- ἐπαιδαγώγει γὰρ καὶ αὐτὴ τὸ Ἑλληνικὸν ὡς ὁ νόμος τοὺς Ἑβραίους εἰς Χριστόν. (Strom. 1.28.3 [p. 18 l. 2] BP1) [All]
- + ὥστε ὁ νόμος παιδαγωγὸς ἡμῶν ἐγένετο εἰς Χριστόν, ἵνα ἐκ πίστεως δικαιωθῶμεν. (Strom. 1.167.2 [p. 104 l. 20] BP1) [C]
- ὅτε καὶ <ὁ> τοῦ νόμου παιδαγωγὸς φόβος ἀφ' ὧν πιστεύεται, καὶ φόβος εἶναι πιστεύεται. (Strom. 2.30.3 [p. 129 l. 10] BP1) [All]
- ((πῶς δ' οὐκ ἀγαθὸς ὁ παιδεύων νόμος,)) ὁ παιδαγωγὸς εἰς Χριστόν (Strom. 2.35.2 [p. 131 l. 14] BP1) [Ad]
- ((Ἄρα ἤδη καταφαίνεται φιλόανθρωπος καὶ χρηστὸς ὁ νόμος,)) ὁ εἰς Χριστόν παιδαγωγὸν, ((θεὸς τε ὁ αὐτὸς ἀγαθὸς μετὰ δικαιοσύνης,)) (Strom. 2.91.1 [p. 161 l. 21] BP1) [Ad]
- τούτους πάντας ὁ παρὰ τοῦ νόμου φόβος εἰς Χριστόν παιδαγωγήσας συνήσκησε τὸ εὐλαβὲς καὶ δι' αἱμάτων ἐνδείκνυσθαι. (Strom. 2.125.3 [p. 181 l. 3]) [All]
- τοῖς δὲ φιλοσοφλίαν παρασχὼν συνέκλεισεν τὴν ἀπιστίαν εἰς τὴν παρουσίαν, ὅθεν ἀναπολόγητός ἐστι πᾶς ὁ μὴ πιστεύσας. (Strom 7.11.2 [p. 9 l. 15] [All – also Rom. 11.32])

²⁷⁷ One is faced here with a decision between the reading γεγονεν (Paed. 1.30.3) and εγενετο (Strom. 1.167.2). It is clear that Clement is aware of both readings and given that they occur in two completely different works, he likely used two separate manuscripts. The reading εγενετο occurs far less frequently and is found in P46 and B. However, the citations found in Strom. 1.167.2 have been shown to create singular readings and may possibly be corrupt (see Gal. 3.23). Paed. 1.30.3 will be used for this collation.

- ἦν μετὰ τὴν τοῦ νόμου παιδαγωγίαν τὸ εὐαγγέλιον περιγράφει. (*Strom.* 7.86.3 [p. 61 l. 29] BP1) [All – Also Matt. 5.22, 28]
- ἄχρι παιδαγωγίας τινὸς μετὰ φόβου καὶ προπαιδείας ἐπὶ τὴν τοῦ Ἰησοῦ νομοθεσίαν (*Quis div.* 9.2 [p. 165 l. 20] BP1) [All]

Lac.: 2423

.1)

1. γεγονεν 01 A C D F G I K L P Ψ 049 33 104 223 876 1739 Cl

Pred-Al

Uni-Byz

Uni-W

2. εγενετο P46 B

Ex-Al

.2)

1. Χριστον P46 01 A B C I K L P Ψ 049 33 104 223 876 1739 Cl

Uni-Al

Uni-Byz

2. Χριστον Ιησουν D* F G

Di-W

Uni-W

Galatians 3.25

ἐλθούσης δὲ τῆς πίστεως οὐκέτι ὑπὸ παιδαγωγὸν ἔσμεν.

- + ἐλθούσης δὲ τῆς πίστεως οὐκέτι ὑπὸ παιδαγωγὸν ἔσμεν. (*Paed.* 1.30.3 [p. 108 l. 16] BP1) [C]

Lac.: 2423

Galatians 3.26

Πάντες γὰρ υἱοὶ θεοῦ ἔστε διὰ τῆς πίστεως ἐν Χριστῷ Ἰησοῦ·

- πάντες γὰρ υἱοὶ ἔστε διὰ πίστεως θεοῦ ἐν Χριστῷ Ἰησοῦ· (*Paed.* 1.31.1 [p. 108 l. 20] BP1) [C]

Lac.: 2423

.1)

1. θεου εστε δια της πιστεως 01 A B C D F G I K L Ψ 049 104 223 876 1739

Pred-Al

Uni-Byz

Uni-W

2. 1 2 3 5 P⁴⁶ P

Ex-Al

3. 2 3 5 1 Cl

.2)

1. εν Χριστω Ιησου 01 A B C D F G I K L Ψ 049 33 104 223 876

Pred-Al

Uni-Byz

Uni-W

2. Χριστου Ιησου P⁴⁶ 1739

Ex-Al

3. om. P

4. 2 3 Cl

υιοι] *add.* οι 01* (*Dittography*)

Galatians 3.27

ὅσοι γὰρ εἰς Χριστὸν ἐβαπτίσθητε, Χριστὸν ἐνεδύσασθε.

- ὁ γὰρ εἰς θεὸν βαπτισθεὶς εἰς θεὸν (*Exc.* 76.2 [p. 131 l. 2]) [All]
- + ὅσοι γὰρ εἰς Χριστὸν ἐβαπτίσθητε, Χριστὸν ἐνεδύσασθε. (*Paed.* 1.31.1 [p. 108 l. 21] BP1) [C]

Lac.: 2423

γαρ rell] *om.* Ψ

εβαπτισθητε rell] εβαπτισημεν P⁴⁶

Χριστον rell] *add.* Ιησουν 1739

Galatians 3.28

οὐκ ἔνι Ἰουδαῖος οὐδὲ Ἑλλήν, οὐκ ἔνι δοῦλος οὐδὲ ἐλεύθερος, οὐκ ἔνι ἄρσεν καὶ θῆλυ· πάντες γὰρ ὑμεῖς εἰς ἓστε ἐν Χριστῷ Ἰησοῦ.

- + οὐκ ἔνι Ἰουδαῖος οὔτε Ἑλλήν, οὐκ ἔνι δοῦλος οὔτε ἐλεύθερος, οὐκ ἔνι ἄρσεν καὶ θῆλυ· πάντες γὰρ ὑμεῖς εἰς ἓστε ἐν Χριστῷ Ἰησοῦ. (*Paed.* 1.31.1 [p. 108 l. 21] BP1) [C]
- οὐκ ἔνι ἐν ὑμῖν οὐκ ἄρρεν, οὐ θῆλυ. (*Strom.* 3.93.2 [p. 239 l. 3] BP1) [Ad]
- κἂν βάρβαρος ἢ κἂν Ἑλλήν κἂν δοῦλος κἂν γέρων κἂν παιδίον κἂν

γυνή· κοινή γὰρ ἀπάντων τῶν ἀνθρώπων τῶν γε ἐλομένων ἢ
σωφροσύνη· ὠμολόγηται δ' ἡμῖν τὴν αὐτὴν φύσιν κατὰ γένος ἕκαστον
τὴν αὐτὴν καὶ ἴσχειν ἀρετὴν. (*Strom.* 4.58.3 [p. 275 l. 6]) [All]

- ὡσαύτως καὶ ὁ ἀπόστολος μηδένα εἶναι ἐν Χριστῷ δοῦλον ἢ ἐλεύθερον
γράφει ἢ Ἑλληνα ἢ Ἰουδαῖον (*Strom.* 5.30.4 [p. 345 l. 23] BP1) [All]
- οὐθέτεραι, οὔτε ἄρρενες οὔτε θήλειαι (*Strom.* 6.100.3 [p. 482 l. 13]) [All]

Lac.: 2423 I (partial)

.1)

1. παντες P46 B C D F G I K L P Ψ 049 33 104 223 876 1739 Cl

Pred-Al

Uni-Byz

Uni-W

2. απαντες 01 A

Ex-Al

.2)

1. εις εστε εν Χριστω Ιησου 01c B C D K* L P Ψ 049 104 223 876 1739 Cl

Pred-Al

Uni-Byz

2. εν εστε εν Χριστω Ιησου F G

3. εστε εν Χριστου Ιησου 01*

4. εστε Χριστου Ιησου P46^{vid} A

Ex-Al

5. *unleserlich* 33

ουκ ενι¹ rell] ουκετι P46

ουδε¹ rell] ουτε Ψ

ουκ ενι² rell] ουκετι P46

ουδε² rell] η D*

ουκ ενι³ rell] 1 F*

αρσεν rell] αρσης F G; αρρεν 01

γαρ rell] *om.* P46

υμεις rell] ημεις 223

Galatians 3.29

εἰ δὲ ὑμεῖς Χριστοῦ, ἄρα τοῦ Ἀβραάμ σπέρμα ἐστέ, κατ' ἐπαγγελίαν κληρονόμοι.

- τοὺς Ἰουδαίους κατὰ τὴν προτέραν διαθήκην κληρονόμους λέγων,

(*Paed.* 1.33.4 [p. 110 l. 6] BP1) [All]

- δι' ὃν τὰ πάντα ἔν, δι' ὃν τὸ αἰεὶ, οὗ μέλη πάντες, οὗ δόξα, αἰῶνες, πάντα τῷ ἀγαθῷ, (*Paed.* 3.101.2 [p. 291 l. 10]) [All – Also Rom. 12.5; 1 Cor. 12.12; Eph. 5.30]
- ὡς ὁ ἄνθρωπος ὁ τὸ σπέρμα σώζων τὸ Ἀβραάμ. (*Strom.* 7.82.4 [p. 58 l. 31]) [All – also John 8.33, 37]

Lac.: I, 2423

Galatians 4.1

Λέγω δέ, ἐφ' ὅσον χρόνον ὁ κληρονόμος νήπιός ἐστιν, οὐδὲν διαφέρει δούλου κύριος πάντων ὢν,

- λέγω δέ, ((φησίν,)) ἐφ' ὅσον χρόνον ὁ κληρονόμος νήπιός ἐστιν, οὐδὲν διαφέρει δούλου κύριος πάντων ὢν, (*Paed.* 1.33.4 [p. 110 l. 7] BP1) [C]
- + from Gal. 4.3 ὁ δὲ νήπιος, κἂν κληρονόμος ᾦ, οὐδὲν δοῦλου διαφέρει (*Strom.* 1.53.1 [p. 34 l. 20] BP1) [Ad]

Lac.: I, 2423

δε rell] *add.* αἱ δὲ rell F G

ων rell] *om.* C*

Galatians 4.2

ἀλλὰ ὑπὸ ἐπιτρόπους ἐστὶν καὶ οἰκονόμους ἄχρι τῆς προθεσμίας τοῦ πατρὸς.

- + ἄχρι τῆς προθεσμίας τοῦ πατρὸς. (*Strom.* 1.53.1 [p. 34 l. 21] BP1) [Ad?]
- + ἀλλὰ ὑπὸ ἐπιτρόπους ἐστὶ καὶ οἰκονόμους ἄχρι τῆς προθεσμίας τοῦ πατρὸς. (*Paed.* 1.33.4 [p. 110 l. 9] BP1) [C]

Lac.: I, 2423

.1)

1. ἀλλὰ 01 A B D K P 049 33 104 223 Cl

Pred-Al

2. ἀλλ C*^{vid} F G L Ψ 876 1739

εστιν rell] ὡν Ψ

οικονομους rell] κληρονομους 049

αχρι rel]] αχρις L
 προθεσμιας rel]] *add.* της B

Galatians 4.3

οὕτως καὶ ἡμεῖς, ὅτε ἦμεν νήπιοι, ὑπὸ τὰ στοιχεῖα τοῦ κόσμου ἦμεθα δεδουλωμένοι·

- ὅτε ἦμεν νήπιοι, ((φησὶν ὁ αὐτὸς ἀπόστολος,)) ὑπὸ τὰ στοιχεῖα τοῦ κόσμου ἦμεν δεδουλωμένοι. + to Gal. 4.1 (*Strom.* 1.53.1 [p. 34 l. 19] BP1) [C]
- + οὕτως καὶ ἡμεῖς, ὅτε ἦμεν νήπιοι, ὑπὸ τὰ στοιχεῖα τοῦ κόσμου ἦμεν δεδουλωμένοι (Paed. 1.33.4 [p. 110 l. 10] BP1) [C]**²⁷⁸

Lac.: I 2423

.1)

1. ημεθα P46 01 D* F G 33

Uni-W

2. ημεν A B C K L P Ψ 049 104 223 876 1739 Cl

Pred-Al

Uni-Byz

ουτως rel]] ουτω 104

ημεις rel]] υμεις P

Galatians 4.4

ὅτε δὲ ἦλθεν τὸ πλήρωμα τοῦ χρόνου, ἐξαπέστειλεν ὁ θεὸς τὸν υἱὸν αὐτοῦ, γενόμενον ἐκ γυναικός, γενόμενον ὑπὸ νόμον,

- + ὅτε δὲ ἦλθεν τὸ πλήρωμα τοῦ χρόνου, ἐξαπέστειλεν ὁ θεὸς τὸν υἱὸν αὐτοῦ, γενόμενον ἐκ γυναικός, γενόμενον ὑπὸ νόμον, (Paed. 1.33.4 [p. 110 l. 11] BP1) [C]

Lac.: I, 2423

.1)

1. γενομενον¹ P46 01 A B C D F G L P Ψ 049 33 876 1739 Cl

Pred-Al

Uni-W

2. γεννομενον K 223

Ex-Byz

²⁷⁸ Paed. 1.33.4 is used here because it contains the full citation.

3. γεννωμενον 104

Galatians 4.5

ἵνα τοὺς ὑπὸ νόμον ἐξαγοράσῃ, ἵνα τὴν υἰοθεσίαν ἀπολάβωμεν.

- + ἵνα τοὺς ὑπὸ νόμον ἐξαγοράσῃ, ἵνα τὴν υἰοθεσίαν ἀπολάβωμεν δι' αὐτοῦ. (*Paed.* 1.33.4 [p. 110 l. 13] BP1) [C]

Lac.: I, 2423

νομον rell] μονον F

εξαγοραση rell] εξαγορασηται F G

απολαβωμεν rell] *add.* δι' αυτου Cl

Galatians 4.6

Ὅτι δέ ἐστε υἱοί, ἐξαπέστειλεν ὁ θεὸς τὸ πνεῦμα τοῦ υἱοῦ αὐτοῦ εἰς τὰς καρδίας ἡμῶν κρᾶζον· ἀββα ὁ πατήρ.

- ἀββᾶ ὁ πατήρ. (*Ecl.* 19.2 [p. 142 l. 9]) [All – Also C Rom. 8.15]

Lac.: I, 2423

Galatians 4.7

ὥστε οὐκέτι εἶ δοῦλος ἀλλὰ υἱός· εἰ δὲ υἱός, καὶ κληρονόμος διὰ θεοῦ.

- οὐκέτι γάρ, ((φησί,)) δοῦλος εἶ, ἀλλὰ υἱός· εἰ δὲ υἱός, καὶ κληρονόμος διὰ θεοῦ. (*Paed.* 1.34.1 [p. 110 l. 17] BP1) [C]²⁷⁹

Lac.: I 2423

.1)

1. ει δουλος P46 01 A B C D K L P Ψ 33 104 223 876 1739

Uni-Al

Pred-Byz

2. 2 F G 049*

3. 2 I Cl

.2)

²⁷⁹ As always, it is difficult to say whether Clement has adapted the first part of the verse. Given that it cannot be determined with certainty and that he is certainly intending to cite Paul here, it will be treated as a full citation.

1. αλλα ϐ46 01 A B C D*^c F G K L P 33 104 1739 Cl

Pred-Al

Uni-W

2. αλλ Ψ 049 223 876

Pr-Byz

.3)

1. δια θεου ϐ46 01* A B C* 33 Cl

Ex-Al

2. δια θεον F G

3. θεου δια Χριστου 01c D K L 049 104 876

Pred-Byz

4. θεου δια Ιησου Χριστου P 223

5. κληρονομος μεν θεου, συγκληρονομος δε Χριστου Ψ

6. δια Ιησου Χριστου 1739

ωστε ουκετι rell] ουκετι γαρ Cl

υιος^{1,2} rell] υιοις F*

Galatians 4.9

νυν δε γνόντες θεόν, μάλλον δε γνωσθέντες υπό θεοῦ, πῶς ἐπιστρέφετε πάλιν ἐπὶ τὰ ἀσθενῆ καὶ πτωχὰ στοιχεῖα οἷς πάλιν ἄνωθεν δουλεύειν θέλετε;

- πτωχὰ ((ταῦτα καὶ)) ἀσθενῆ, ((ἧ φησιν ὁ ἀπόστολος, τὰ εἰς τὴν ἀνθρώπων ὑπηρεσίαν πεποιημένα)) στοιχεῖα ((προστρεπόμενοι.)) (*Protr.* 65.4 [p. 50 l. 10] BP1) [Ad]
- γνοὺς τὸν θεὸν [μάλλον δε] γνωσθεῖς τε πρὸς αὐτοῦ (*Strom.* 7.82.7 [p. 59 l. 9] BP1) [Ad]

Lac.: I 2423

Galatians 4.16

ὥστε ἐχθρὸς ὑμῶν γέγονα ἀληθεύων ὑμῖν;

- ἐχθρὸς ὑμῶν γέγονα ἀληθεύων ὑμῖν; (*Paed.* 1.83.2 [p. 138 l. 21] BP1) [C]

Lac.: I, 2423

.1)

1. ωστε ϐ46 01 A B C K L P Ψ 049 33 104 223 876 1739

Uni-Al

Uni-Byz

2. *add.* εγω D* F G

Di-W

Uni-W

Com-W

3. *om.* Cl

εχθρος *rell*] εκθρος F G

υμων *rell*] υμιν 1739^{vid}

αληθευων *rell*] αληθειων F*

Galatians 4.19

τέκνα μου, οὓς πάλιν ὠδίνω μέχρις οὗ μορφωθῇ Χριστὸς ἐν ὑμῖν·

- τεκνία μου, οὓς πάλιν ὠδίνω ἄχρις οὗ μορφωθῇ Χριστὸς ἐν ὑμῖν. (*Strom.* 3.99.2 [p. 241 l. 26] BP1) [C]

Lac.: I 2423

.1)

1. τεκνα 01* B D* F G 1739 Cl

Uni-W

2. τεκνια 01c A C K L P Ψ 049 33 104 223 876

Pred-Al

Uni-Byz

.2)

1. μεχρις 01* B 1739

Ex-Al

2. αχρις 01c A C D F G K L P Ψ 049 33 104 223 876 Cl

Pred-Al

Uni-Byz

Uni-W

Galatians 4.23

ἀλλ' ὁ μὲν ἐκ τῆς παιδίσκης κατὰ σάρκα γεγέννηται, ὁ δὲ ἐκ τῆς ἐλευθέρης δι' ἐπαγγελίας.

- ἐκ τῆς ἐλευθέρης, ((οὐχ ὁ)) κατὰ σάρκα, ((ὁ ἐκ τῆς δούλης τῆς

Αίγυπτίας.)) (Exc. 56.5 [p. 126 l. 4] BP1) [Ad – also Gen. 16.1]

TEXT: κατα σαρκά...εκ της ελευθερας

Lac.: 2423

εκ² rel] *om.* P⁴⁶

ελευθερας rel] ελευθεριας 01

Galatians 4.26

ἡ δὲ ἄνω Ἱερουσαλήμ ἐλευθέρᾳ ἐστίν, ἣτις ἐστὶν μήτηρ ἡμῶν·

- τῆς ἀναπαύσεως τῆς ἐλπίδα, τὴν ἄνω Ἱερουσαλήμ, εὐαγγελιζόμενοι, (Paed. 1.45.1 [p. 116 l. 31] BP1) [All]

Lac.: I

Galatians 4.27

γέγραπται γάρ· εὐφράνθητι, στεῖρα ἢ οὐ τίκτουςα, ῥῆξον καὶ βόησον, ἢ οὐκ ὠδίνουσα· ὅτι πολλὰ τὰ τέκνα τῆς ἐρήμου μάλλον ἢ τῆς ἐχούσης τὸν ἄνδρα.

- δι' ἣν ἡ στεῖρα καὶ ἔρημος | ἄγονος οὐκέτι. (Protr. 9.2 [p. 9 l. 21] BP1) [All – Is. 54.1]
- εὐφράνθητι, στεῖρα ἢ οὐ τίκτουςα, ῥῆξον καὶ βόησον, ((φησίν,)) ἢ οὐκ ὠδίνουσα· ὅτι πολλὰ τὰ τέκνα τῆς ἐρήμου μάλλον ἢ τῆς ἐχούσης τὸν ἄνδρα. (Strom. 2.28.5 [p. 128 l. 13] BP1) [C – Is. 54.1]

Lac.: I

.1)

1. ου 01 A B C K L P Ψ 049 33 104 223 876 1739 2423 Cl

Pred-Al

Uni-Byz

2. ουκ P⁴⁶

3. μη D F G

Di-W

Uni-W

Com-W

η της εχουσης rel] ης της ερημου G*

Galatians 4.30

ἀλλὰ τί λέγει ἡ γραφή; ἔκβαλε τὴν παιδίσκην καὶ τὸν υἱὸν αὐτῆς· οὐ γὰρ μὴ κληρονομήσει ὁ υἱὸς τῆς παιδίσκης μετὰ τοῦ υἱοῦ τῆς ἐλευθέρας.

- οὐ κληρονομήσει ὁ υἱὸς τῆς παιδίσκης μετὰ τοῦ υἱοῦ τῆς ἐλευθέρας, (*Strom.* 1.53.2 [p. 34 l. 23] BP1) [C of Gen. 21.10]

TEXT:] ου κληρονομησει ο υιος της παιδισκης μετα του υιου της ελευθερας

Lac.: I

.1)

1. μη 01 A B C D K L P Ψ 049 33 104 223 876 1739 2423

Pred-Al

Uni-Byz

2. om. P⁴⁶ F G

3. ου Cl

.2)

1. κληρονομησει P⁴⁶ 01 B D P 33 2423 Cl

Pr-Al

2. κληρονομηση A C F G K L Ψ 049 104 223 876 1739

Uni-Byz

.3)

1. της ελευθερας P⁴⁶ 01 A B C K L P Ψ 049 33 104 223 876 1739 2423 Cl

Uni-Al

Uni-Byz

2. μου Ισαακ D* F G

Di-W

Uni-W

Com-W

του υιου rell] om. 01*

Galatians 5.5

ἡμεῖς γὰρ πνεύματι ἐκ πίστεως ἐλπίδα δικαιοσύνης ἀπεκδεχόμεθα.

- ἡμεῖς ((τοῖνυν κατὰ τὸν γενναῖον ἀπόστολον)) ἐκ πίστεως ἐλπίδα δικαιοσύνης | ἀπεκδεχόμεθα. (*Strom.* 2.136.1 [p. 188 l. 5] BP1) [C]

TEXT: ημεις...εκ πιστεως ελπιδα δικαιοσυνης απεκδεχομεθα

Lac.: I

.1)

1. απεκδεχομεθα 01c A B C D F G K L P Ψ 049 33 104 223 876 2423 Cl

Pred-Al

Uni-Byz

Uni-W

2. εκδεχομεθα P46 01* 1739

Ex-Al

Galatians 5.6

ἐν γὰρ Χριστῷ Ἰησοῦ οὔτε περιτομή τι ἰσχύει οὔτε ἀκροβυστία ἀλλὰ πίστις δι' ἀγάπης ἐνεργουμένη.

- πῶς οὐκ ἄμφω ἀποδεκτέοι, ἐνεργὸν τὴν πίστιν διὰ τῆς ἀγάπης πεποιημένοι; (*Strom.* 1.4.1 [p. 4 l. 25] BP1) [All]
- + ἐν γὰρ Χριστῷ οὔτε περιτομή τι ἰσχύει οὔτε ἀκροβυστία, ἀλλὰ πίστις δι' ἀγάπης ἐνεργουμένη. (*Strom.* 2.136.1 [p. 188 l. 7] BP1) [C]

Lac.: I

.1)

1. γαρ 01 A B C D F K L P Ψ 049 33 104 223 876 1739 2423 Cl

Pred-Al

Uni-Byz

2. om. P46 G*

.2)

1. Ἰησου P46 01 A C D F G K L P Ψ 049 33 104 223 876 1739 2423

Pred-Al

Uni-Byz

Uni-W

2. om. B Cl

.3)

1. ενεργουμενη 01 A B C D F G K L P 049 33 104 223 876 1739 2423 Cl

Pred-Al

Uni-Byz

Uni-W

2. ενεργουμενης P46 Ψ

οὔτε περιτομή τι ἰσχύει rell] om. F G

ἰσχύει rell] ἰσχυι 33

δι' rell] δια F G

Galatians 5.13

Ὑμεῖς γὰρ ἐπ' ἐλευθερίᾳ ἐκλήθητε, ἀδελφοί· μόνον μὴ τὴν ἐλευθερίαν εἰς ἀφορμὴν τῇ σαρκί, ἀλλὰ διὰ τῆς ἀγάπης δουλεύετε ἀλλήλοις.

- ((κᾶν)) ἐπ' ἐλευθερίᾳ κεκληῖσθαι ((λέγωσιν ἡμᾶς, μόνον μὴ)) τὴν ἐλευθερίαν εἰς ἀφορμὴν τῇ σαρκί ((παρέχωμεν κατὰ τὸν ἀπόστολον')) (Strom. 3.41.3 [p. 214 l. 28] BP1) [Ad]*

TEXT:] επ' ελευθερια κεκλησαι...την ελευθεριαν εις αφορμην τη σαρκι [

Lac.: I

.1)

1. τη σαρκι P46 01 A B C K L P Ψ 049 104 223 876 1739 2423 Cl

Pred-A*

Uni-Byz

2. της σαρκος D* 33

3. add. δωτε F G

ελευθερια εκληθητε rell] ελευθεριας κληθητε 33; ελευθερια κεκλησαι Cl

Galatians 5.14

ὁ γὰρ πᾶς νόμος ἐν ἐνὶ λόγῳ πεπλήρωται, ἐν τῷ ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτὸν

- ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτὸν, (Protr. 108.5 [p. 77 l. 20]) [All – C of Lev. 19.18, All also to Mt. 19.19; 22.39; Mark 12.31; Luke 10.27; Rom. 13.9; Iac. 2.8]
- ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτὸν ((πληρώσας.)) (Paed. 2.120.4 [p. 229 l. 16]) [All – C of Lev. 19.18; All also to Mt. 19.19; 22.39; Mark 12.31; Luke 10.27; Rom. 13.9; Iac. 2.8]

Lac.: I

Galatians 5.16

Λέγω δέ, πνεύματι περιπατεῖτε καὶ ἐπιθυμίαν σαρκὸς οὐ μὴ τελέσητε.

- λέγω δέ· πνεύματι περιπατεῖτε καὶ ἐπιθυμίαν σαρκὸς οὐ μὴ τελέσητε, (Strom. 4.60.4 [p. 276 l. 1] BP1) [C]
-

Lac.: I

περιπατεῖτε rell] περιπατεῖσθε P46

τελεσητε rell] επιτελεσητε Ψ; τελεσηται 223

Galatians 5.17

ἡ γὰρ σὰρξ ἐπιθυμεῖ κατὰ τοῦ πνεύματος, τὸ δὲ πνεῦμα κατὰ τῆς σαρκός, ταῦτα γὰρ ἀλλήλοις ἀντίκειται, ἵνα μὴ ἂν θέλητε ταῦτα ποιῆτε.

- + ἡ γὰρ σὰρξ ἐπιθυμεῖ κατὰ τοῦ πνεύματος, τὸ δὲ πνεῦμα κατὰ τῆς σαρκός. ταῦτα ((οὖν)) ἀντίκειται ((οὐχ ὡς κακὸν ἀγαθῷ, ἀλλ' ὡς συμφερόντως μαχόμενα. ἐπιφέρει γοῦν')) ἵνα μὴ ἂν θέλητε ταῦτα ποιῆτε. (*Strom.* 4.60.4 [p. 276 l. 3] BP1) [C]
- τῷ σαρκικῷ πνεύματι τῷ κατὰ τῆς ψυχῆς ἐπιθυμοῦντι (*Strom.* 4.52.3 [p. 458 l. 10]) [All]
- ((ἐπεὶ)) ἡ σὰρξ ἐπιθυμεῖ κατὰ τοῦ πνεύματος καὶ τὸ πνεῦμα κατὰ τῆς σαρκός. (*Strom.* 6.134.1 [p. 499 l. 30] BP1) [C]
- ἡ σὰρξ ἐπιθυμεῖ κατὰ | τοῦ πνεύματος ((καὶ εἰς τὸ παρὰ φύσιν ἀτακτεῖν ἐπανίσταται,)) καὶ τὸ πνεῦμα κατὰ τῆς σαρκός ((εἰς τὴν κατὰ φύσιν τοῦ ἀνθρώπου διεξαγωγὴν ἐπικρατεῖ)) (*Strom.* 6.136.2 [p. 500 l. 29] BP1) [C]
- ((ὅτι)) ἡ σὰρξ ἐπιθυμεῖ κατὰ τοῦ πνεύματος. (*Strom.* 7.79.6 [p. 57 l. 2] BP1) [C]

TEXT: ἡ γὰρ σὰρξ ἐπιθυμεῖ κατὰ τοῦ πνεύματος τὸ δὲ πνεῦμα κατὰ τῆς σαρκός ταῦτα [...] ²⁸⁰ ἀντίκειται ἵνα μὴ ἂν θέλητε ταῦτα ποιῆτε.

Lac.: I

.1)

1. α εαν 01 A

Ex-Al

2. α αν K L P Ψ 049 223 876 2423 Cl

Pr-Byz

Uni-Byz

Com-Byz

3. ο αν D* F G

Di-W

²⁸⁰ It cannot be said with certainty that Clement omitted γὰρ ἀλλήλοις. It will not be included in the collation.

Uni-W

Com-W

4. α C* 1739

Ex-Al

5. αν B*

6. οσα αν 104

7. *unleserlich* 33

.2)

1. θελητε 01 A B C D F G K L P Ψ 33 223 876 1739 2423 Cl

Pred-Al

Pred-Byz

Uni-W

2. θελετε 049 104

.3)

1. ποιητε 01 A B C D F G K P Ψ 049 33 223 876 1739 2423 Cl

Pred-Al

Pred-Byz

Uni-W

2. ποιειτε L 104

επιθυμει rell] επιθυμη L

δε rell] *add.* το P46; γαρ 33

αντικειται rell] αντικεινται 223

Galatians 5.19

φανερὰ δέ ἐστιν τὰ ἔργα τῆς σαρκός, ἅτινὰ ἐστιν πορνεία, ἀκαθαρσία, ἀσέλγεια,

- τῆς σαρκός φρονοῦντες (*Paed.* 1.36.6 [p. 112 l. 3]) [All]
- καταργήσαντες δὲ τὰ τῆς σαρκός ἔργα, αὐτῇ καθαρᾷ τῇ σαρκὶ ἐπενδυσάμενοι τὴν ἀφθαρσίαν τὸ πρὸς μέτρον τῶν ἀγγέλων διώκομεν. (*Paed.* 2.100.3 [p. 217 l. 18] BP1) [All – Also 1 Cor. 6.13]
- φανερὰ δέ ἐστι τὰ ἔργα τῆς σαρκός, ἅτινὰ ἐστι πορνεία, ἀκαθαρσία, ἀδέλγεια, (*Strom.* 4.61.1 [p. 276 l. 6] BP1) [C]

Lac.: I

.1)

1. πορνεια 01* A B C P 33 1739 Cl

Di-Al

Pred-Al

Com-Al

2. μοιχεία πορνεία 01c D K L Ψ 049 104 223 876 2423

Uni-Byz

3. μοιχείαι πορνείαι F G

ακαθαρσία ασελγεια rell] ακαθαρσείαι ασελγείαι F G

Galatians 5.20

εἰδωλολατρία, φαρμακεία, ἔχθραι, ἔρις, ζῆλος, θυμοί, ἐριθειῖαι, διχοστασίαι, αἰρέσεις,

- + ἐρῶντες, ζηλοῦντες, μηνιῶντες, φθονοῦντες (Paed. 1.36.6 [p. 112 l. 3]) [All]
- + εἰδωλολατρεία, φαρμακεῖαι, ἔχθραι, ἔρεις, ζῆλοι, θυμοί, ἐριθείαι, διχοστασίαι, αἰρέσεις, (Strom. 4.61.1 [p. 276 l. 7] BP1) [C]
- φθόνος γὰρ ἔξω θείου χοροῦ ἴσταται ((καὶ. ζῆλος...)) (Strom. 5.30.5 [p. 345 l. 26]) [All]
- ἔν τι τῶν τῆς πορνείας εἰδῶν τὴν εἰδωλολατείαν καλεῖ ἀκολούθως τῷ προφήτῃ λέγοντι (Strom. 4.147.1 [p. 507 l. 14]) [All – Col. 3.5]

Lac.: I

.1)

1. ἐρις 01 A B D* 223 876 1739

Pr-Al

2. ἐρεις C F G K L P Ψ 049 33 104 2423 Cl

Pred-Al

Pred-Byz

.2)

1. ζῆλος B D* P 33 1739

2. ζῆλοι 01 C K L Ψ 049 104 223 876 2423 Cl

Uni-Byz

3. ζηλους F G

4. *illeg.* A

.3)

1. αἰρεσεις P46 B C D F G K L P Ψ 049 33 104 223 876 1739 2423 Cl

Pred-Al

Uni-Byz

Uni-W

2. αιρεσις 01 A

Ex-Al

ειδωλολατρία φαρμακεία rell] ιδωλολατρία φαρμακεία F G; ειδωλολατρία,
φαρμακία 33; ειδωλολατρία φαρμακεία 876

ερίθειαι rell] ερίθαι Cl

εχθραι rell] εκθραι F G; εχθρα Ψ;

ερίθειαι rell] ερίθαι 33 1739 Cl

Galatians 5.21

φθόνοι, μέθαι, κῶμοι καὶ τὰ ὅμοια τούτοις, ἃ προλέγω ὑμῖν, καθὼς προεῖπον ὅτι οἱ
τὰ τοιαῦτα πράσσοντες βασιλείαν θεοῦ οὐ κληρονομήσουσιν.

- + φθονοῦντες (Paed. 1.36.6 [p. 112 l. 4]) [All]
- + φθόνοι, μέθαι, κῶμοι, καὶ τὰ ὅμοια τούτοις, ἃ προλέγω ὑμῖν καθὼς καὶ
προεῖπον, ὅτι οἱ τὰ τοιαῦτα πράσσοντες βασιλείαν θεοῦ οὐ
κληρονομήσουσιν. (Strom. 4.61.1 [p. 276 l. 8] BP1) [C]
- φθόνος γὰρ ἔξω θείου χοροῦ ἴσταται ((καὶ. ζῆλος...)) (Strom. 5.30.5 [p. 345
l. 26]) [All]

Lac.: I

.1)

1. φθονοι P46 01 B 33 876 Cl

2. φθονοι φονοι A C D F G K L P Ψ 049 104 223 1739 2423

Pred-Byz

Uni-W

.2)

1. προειπον P46 B

Ex-Al

2. και προειπον 01c A C K L P Ψ 049 33 104 223 876 2423 Cl

Pred-Al

Uni-Byz

3. ειπον 01*

4. προειρηκα F G

5. και προειρηκα D*

6. προειπομεν 1739

κῶμοι rell] κῶμαι 01; κῶμοις L; *om.* K; κῶμαν 876

βασιλειαν θεου] 2 1 1739

Galatians 5.22

ὁ δὲ καρπὸς τοῦ πνεύματος ἐστὶν ἀγάπη χαρὰ εἰρήνη, μακροθυμία χρηστότης ἀγαθωσύνη, πίστις

- + ὁ δὲ καρπὸς τοῦ πνεύματος ἐστὶν ἀγάπη, χαρὰ, εἰρήνη, μακροθυμία, χρηστότης, ἐγκράτεια, ἀγαθωσύνη, πίστις, (*Strom.* 4.61.1 [p. 276 l. 11] BP1) [C]

Lac.: I

χρηστοτης rell] *add.* εγκρατεια Gal. 5.23 Cl

Galatians 5.23

πραΰτης ἐγκράτεια· κατὰ τῶν τοιούτων οὐκ ἔστιν νόμος.

- + πραΰτης. (*Strom.* 4.61.1 [p. 276 l. 12] BP1) [C]

Lac.: I

.1)

1. πραυτης P46 01 A B C 33 104

Di-Al

Pred-Al

Com-Al

2. πραοτης D F G K L P Ψ 049 223 876 1739 2423 Cl

Uni-Byz

Uni-W

Galatians 5.24

οἱ δὲ τοῦ Χριστοῦ [Ἰησοῦ] τὴν σάρκα ἐσταύρωσαν σὺν τοῖς παθήμασιν καὶ ταῖς ἐπιθυμίαις.

- οἱ τὴν σάρκα σὺν ταῖς ἐπιθυμίαις καὶ τοῖς | παθήμασι σταυρώσαντες. (*Strom.* 4.43.4 [p. 267 l. 29] BP1) [All]
- Οἱ δὲ τοῦ Χριστοῦ τὴν σάρκα. (*Hypoc.* [p. 197 l. 2] BP1) [L]
- οἱ δὲ τοῦ Χριστοῦ, (*Hypoc.* [p. 197 l. 12] BP1) [C]

TEXT: οι δε του Χριστου την σαρκα [

Lac.: I

.1)

1. Χριστου Ιησου 01c A B C P Ψ 33 104* 1739

Di-Al

Pred-Al

Com-Al

2. κυριου Χριστου Ιησου 01*

3. Χριστου Ϡ46 D K L 049 223 876 2423 Cl

Pr-Byz

Uni-Byz

Com-Byz

4. Χριστου εντες (*ex ontes*) F G

σαρκα rell] *add.* αυτων F G

Galatians 5.25

Εἰ ζῶμεν πνεύματι, πνεύματι καὶ στοιχῶμεν.

- εἰ ζῶμεν πνεύματι, πνεύματι καὶ στοιχῶμεν. (*Paed.* 3.95.2 [p. 288 l. 23] BP1) [C]
- οἱ τοίνυν πολλοὶ τὴν ἐγκράτειαν οὐκ εἰδότες σώματι πολιτεύονται, ἀλλ' οὐ πνεύματι. (*Strom.* 3.46.3 [p. 217 l. 18]) [All]
- εἰ ζῶμεν πνεύματι, πνεύματι καὶ στοιχῶμεν, ((λέγει.)) + to Gal. 6.8 (*Strom.* 4.43.5 [p. 267 l. 30] BP1) [C]
- εἰ δὲ ζῶμεν πνεύματι, πνεύματι καὶ στοιχῶμεν. (*Strom.* 5.34.2 [p. 348 l. 11] BP1) [C]

TEXT: εἰ ζῶμεν πνευματι πνευματι και στοιχωμεν²⁸¹

Lac.: I

.1)

1. εἰ Ϡ46 01 A B C D G K L P 049 33 104 223 876 1739 2423 Cl

Pred-Al

Uni-Byz

Pred-W

2. *om.* F Ψ

.2)

1. ζῶμεν πνευματι Ϡ46 01 A B C K P 049 33 104 223 876 1739 2423 Cl

²⁸¹ δε is found only in *Strom.* 5.34.2

Pred-Al

Pred-Byz

2. 2 1 D F G

Di-W

Uni-W

Com-W

3. ζωμεν εν πνευματι L

4. ζωμεν ουν πνευματι Ψ

.3)

1. πνευματι και 01 A B C D K L P 049 33 104 223 876 1739 2423 Cl

Pred-Al

Uni-Byz

2. 1 P⁴⁶ F G

3. 2 1 Ψ

.4)

1. στοιχωμεν P⁴⁶ 01 A B C D F G P Ψ 049 33 104 223 876 2423 Cl

Pred-Al

Pred-Byz

Uni-W

2. στοιχουμεν K L 1739

Galatians 5.26

μη γινώμεθα κενόδοξοι, ἀλλήλους προκαλούμενοι, ἀλλήλοις φθονοῦντες.

- + μη γινώμεθα κενόδοξοι, ἀλλήλους προκαλούμενοι, ἀλλήλοις φθονοῦντες. (*Paed.* 3.95.2 [p. 288 l. 23] BP1) [C]
- μη γινώμεθα κενόδοξοι, ((φησὶν ὁ ἀπόστολος,)) ἀλλήλους προκαλούμενοι, ἀλλήλους φθονοῦντες. (*Strom.* 1.41.6 [p. 28 l. 2] BP1) [C]

Lac.: I

.1)

1. γινωμεθα P⁴⁶ 01 B C D F Ψ 049 33 104 223 876 1739 2423 Cl

Pred-Al

Pred-Byz

Pred-W

2. γινομεθα A K L P

3. γενωμεθα G*

.2)

1. προκαλουμενοι P46 01 A B C D F G K Ψ 049 33 104 1739 2423 Cl

2. προσκαλουμενοι L P 223

3. *om.* 876

.3)

1. αλληλοις 01 A C D F K L Ψ 33 223 1739 2423 Cl

2. αλληλους P46 B G* P 049 104

3. *om.* 876

Galatians 6.2

Ἀλλήλων τὰ βάρη βαστάζετε καὶ οὕτως ἀναπληρώσετε τὸν νόμον τοῦ Χριστοῦ.

- + ἀλλήλων τὰ βάρη βαστάζετε, καὶ οὕτως ἀναπληρώσατε τὸν νόμον τοῦ Χριστοῦ. (*Paed.* 3.95.2 [p. 288 l. 24] BP1) [C]
- ἀλλήλων τὰ βάρη βαστάζειν (*Strom.* 3.4.3 [p. 197 l. 13]) [C]

Lac: I

.1)

1. ἀναπληρωσετε B F G

2. ἀναπληρώσατε 01 A C D K L P Ψ 049 33 104 223 876 1739 2423 Cl

Pred-Al

Uni-Byz

3. ἀποπληρωσετε P46

βασταζετε *rell*] βαστασετε 01*; βαστασατε P

τον *rell*] *om.* F G

Χριστου *rell*] θεου 33

Galatians 6.7

Μὴ πλανᾶσθε, θεὸς οὐ μυκτηρίζεται. ὃ γὰρ ἐὰν σπεῖρη ἄνθρωπος, τοῦτο καὶ θερίσει·

- θεὸς οὐ μυκτηρίζεται (*Quis div.* 41.7 [p. 187 l. 23] BP1) [C]
- + μὴ πλανᾶσθε, θεὸς οὐ μυκτηρίζεται. (*Paed.* 3.95.2 [p. 288 l. 26] BP1) [C]

TEXT: μὴ πλανασθε θεος ου μυκτηριζεται [

Lac.: I

πλανασθε *rell*] πλανασθαι 33

Galatians 6.8

ὅτι ὁ σπείρων εἰς τὴν σάρκα ἑαυτοῦ ἐκ τῆς σαρκὸς θερίσει φθοράν, ὁ δὲ σπείρων εἰς τὸ πνεῦμα ἐκ τοῦ πνεύματος θερίσει ζωὴν αἰώνιον.

- ὅτι ὁ σπείρων εἰς τὸ πνεῦμα ἐκ τοῦ πνεύματος θερίσει ζωὴν αἰώνιον (Strom. 1.4.2 [p. 5 l. 2] BP1) [Ad]*
- + from Gal. 5.25 ὁ σπείρων εἰς τὴν σάρκα ἑαυτοῦ ἐκ τῆς σαρκὸς θερίσει φθοράν, ὁ δὲ σπείρων εἰς τὸ πνεῦμα ἐκ τοῦ πνεύματος θερίσει ζωὴν αἰώνιον. (Strom. 4.43.5 [p. 267 l. 30] BP1) [C]

TEXT: οτι ο σπειρων εις την σαρκα εαυτου εκ της σαρκος θερισει φθοραν ο δε σπειρων εις το πνευμα εκ του πνευματος θερισει ζων αιωνιον

Lac.: I

.1)

1. εαυτου 01 A B C K L P 049 33 104 223 876 1739 2423 Cl

Pred-Al

Uni-Byz

2. αυτου D* F G Ψ

Pr-W

Uni-W

Com-W

.2)

1. σαρκος 01 A B C K L P Ψ 049 33 104 223 876 1739 2423 Cl

Uni-Byz

Uni-W

2. add. αυτου D* F G

Di-W

Uni-W

Com-W

εις την σαρκα rel]] τη σαρκι F G

εις το πνευμα rel]] εις το πνευματι F G; εκ του πνευματος D*

Galatians 6.9

τὸ δὲ καλὸν ποιοῦντες μὴ ἐγκακῶμεν, καιρῷ γὰρ ἰδίῳ θερίσομεν μὴ ἐκλυόμενοι.

- + from 6.7 τὸ καλὸν ποιοῦντες μὴ ἐγκακῶμεν· καιρῷ γὰρ ἰδίῳ θερίσομεν μὴ ἐκλυόμενοι. (Paed. 3.95.2 [p. 288 l. 26] BP1) [C]**
- + τὸ δὲ καλὸν ποιοῦντες μὴ ἐκκακῶμεν (Strom. 1.4.2 [p. 5 l. 3] BP1) [C]

Lac.: I

.1)

1. εγκακωμεν 01 A 33 Cl

Ex-Al

2. ενκακωμεν B* D*

3. εκκακωμεν C K L P Ψ 049 104 223 876 2423

Uni-Byz

4. εκκακησωμεν F G

5. εκκωμεν 1739*

.2)

1. θερισωμεν A B D K 049 223 876 1739 2423 Cl

Pred-Byz

2. θερισωμεν 01 C F G L P Ψ 33 104

Pred-Al

Galatians 6.10

Ἄρα οὖν ὥς καιρὸν ἔχομεν, ἐργαζώμεθα τὸ ἀγαθὸν πρὸς πάντας, μάλιστα δὲ πρὸς τοὺς οἰκείους τῆς πίστεως.

- ἄρ' οὖν ὥς καιρὸν ἔχομεν, ἐργαζώμεθα τὸ ἀγαθὸν πρὸς πάντας, μάλιστα δὲ πρὸς τοὺς οἰκείους τῆς πίστεως. (*Strom.* 1.8.2 [p. 7 l. 3] BP1) [C]

Lac.: I

.1)

1. αρα 01 A B C D F G K L P Ψ 049 33 223 876 2423

Pred-Al

Uni-Byz

Uni-W

2. αρ 104 1739* Cl

Ex-Al

.2)

1. εχομεν P46 A C D F G K L P Ψ 049 223 876 1739 2423 Cl

Uni-Byz

Uni-W

2. εχωμεν 01 B* 33 104

Ex-Al

.3)

1. εργαζομεθα 01 B* C D F G Ψ 049 33 223 1739 2423 Cl

Uni-W

2. εργαζομεθα A L P 104 876

3. εργασωμεθα P46 K

μαλιστα rell] μαχλιστα F G

δε rell] *om.* Ψ

Galatians 6.14

Ἐμοὶ δὲ μὴ γένοιτο καυχᾶσθαι εἰ μὴ ἐν τῷ σταυρῷ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, δι' οὗ ἔμοι κόσμος ἐσταύρωται καὶ γὰρ κόσμῳ.

- ὁ κόσμος τούτῳ, ((φησίν,)) ἐσταύρωται καὶ αὐτὸς τῷ κόσμῳ. (*Strom.* 2.104.3 [p. 170 l. 13] BP1) [Ad]*
- ἔμοι ((γὰρ)) κόσμος ἐσταύρωται καὶ γὰρ τῷ κόσμῳ ((λεγεῖ,)) (*Strom.* 4.12.6 [p. 254 l. 3] BP1) [Ad]*

TEXT: εμοι...κοσμος εσταυρωται καγω τω κοσμω

Lac.: I

.1)

1. κοσμω P46 01 A B C* D* F G P 33 1739

Pr-Al

Pred-Al

Com-Al

Uni-W

2. τω κοσμω K L Ψ 049 104 223 876 2423 Cl

Uni-Byz

κοσμος rell] ο κοσμος F G

Galatians 6.15

οὔτε γὰρ περιτομή τί ἐστίν οὔτε ἀκροβυστία ἀλλὰ καινὴ κτίσις.

- οὔτε βάρβαρός ἐστιν οὔτε Ἰουδαῖος οὔτε Ἑλλήν, οὐκ ἄρρεν, οὐ θῆλυ· καινὸς δὲ ἄνθρωπος θεοῦ πνεύματι ἀγίῳ μεταπεπλασμένος. (*Protr.* 114.3 [p. 79 l. 18] BP1) [All – Also Gal. 3.28; Eph. 4.24; Col. 3.9-11]
- δικαιοσύνης ἥλιος ((ἐπ' ἴσης περιπολεῖ τὴν ἀνθρωπότητα,)) (*Protr.* 114.3 [p. 80 l. 23] BP1) [All]

- καινή γὰρ ἡ κτίσις ἢ ἐν Χριστῷ ἀφιλόνομος (*Strom.* 5.30.4 [p. 345 l. 25] BP1) [All – Also 2 Cor. 5.17]
- ((εἰ δὲ ἐξάρετόν τι ἢ)) καινή κτίσις (*Quis div.* 12.1 [p. 167 l. 11]) [All – also Col. 1.15; 2 Cor. 5.17]

Galatians 6.17

Τοῦ λοιποῦ κόπους μοι μηδεὶς παρεχέτω· ἐγὼ γὰρ τὰ στίγματα τοῦ Ἰησοῦ ἐν τῷ σώματί μου βαστάζω.

- τὰ στίγματα τοῦ Χριστοῦ (*Exc.* 86.2 [p. 133 l. 7] BP1) [Ad]*

TEXT:] τα στιγματα του Χριστου [

Lac.: I

.1)

1. Ἰησοῦ $\mathfrak{P}46$ A B C* 33

Ex-Al

2. Χριστοῦ P Ψ Cl

Ex-Al

3. κυρίου 049

4. κυρίου Ἰησοῦ K L 104 223 876 2423

Pr-Byz

Pred-Byz

Com-Byz

5. κυρίου Ἰησοῦ Χριστοῦ 01

6. κυρίου ἡμῶν Ἰησοῦ Χριστοῦ D* F G

Di-W

Uni-W

Com-W

7. κυρίου μου Ἰησοῦ 1739

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The Text of the Pauline Epistles and
Hebrews
in Clement of Alexandria

By

Maegan C.M. Gilliland
2016

Volume 2

Ephesians

Ephesians 1.4

καθὼς ἐξελέξατο ἡμᾶς ἐν αὐτῷ πρὸ καταβολῆς κόσμου εἶναι ἡμᾶς ἁγίους καὶ ἀμώμους κατενώπιον αὐτοῦ ἐν ἀγάπῃ,

- τοῦ κόσμου τοῦδε τούτων οὐδὲ εἷς, πρὸ δὲ τῆς τοῦ κόσμου καταβολῆς ἡμεῖς, (*Protr.* 6.4 [p. 7 l. 11] BP1) [All]
- πρὸς ἡμᾶς ἡ προφητεία αἰνίττεσθαι τοὺς πρὸ καταβολῆς κόσμου εἰς πίστιν ἐγνωσμένους θεῷ, (*Paed.* 1.59.3 [p. 125 l. 12] BP1) [All]
- οὐ γὰρ δὴ πρέπον ἔτι τὸν φίλον τοῦ θεοῦ, ὃν προώρισεν ὁ θεὸς πρὸ καταβολῆς κόσμου εἰς τὴν ἄκραν ἐγκαταλεγεῖναι υἰοθεσίαν, (*Strom.* 6.76.3 [p. 469 l. 25] BP1) [All]
- οὐχ ἄπτεται τοῦ υἱοῦ τοῦ πρὸ καταβολῆς κόσμου συμβούλου γενομένου (*Strom.* 7.7.4 [p. 7 l. 9]) [All]
- κυρίου συνάγουσαν τοὺς ἤδη κατα τεταγμένους· οὓς προώρισεν ὁ θεός, δικαίους ἐσομένους πρὸ καταβολῆς κόσμου ἐγνωκώς. (*Strom.* 7.107.5 [p. 76 l. 15] BP1) [All – Also Eph. 1.5]

Lac.: C I 049

Ephesians 1.5

προορίσας ἡμᾶς εἰς υἰοθεσίαν διὰ Ἰησοῦ Χριστοῦ εἰς αὐτόν, κατὰ τὴν εὐδοκίαν τοῦ θελήματος αὐτοῦ,

- οὐ γὰρ δὴ πρέπον ἔτι τὸν φίλον τοῦ θεοῦ, ὃν προώρισεν ὁ θεὸς πρὸ καταβολῆς κόσμου εἰς τὴν ἄκραν ἐγκαταλεγεῖναι υἰοθεσίαν, (*Strom.* 6.76.3 [p. 469 l. 25] BP1) [All]
- οὖν τοῦ θεοῦ ὁ εἰς υἰοθεσίαν καὶ φιλίαν τοῦ θεοῦ καταταγεῖς (*Strom.* 6.114.6 [p. 489 l. 21]) [All]
- κυρίου συνάγουσαν τοὺς ἤδη κατα τεταγμένους· οὓς προώρισεν ὁ θεός, δικαίους ἐσομένους πρὸ καταβολῆς κόσμου ἐγνωκώς. (*Strom.* 7.107.5 [p. 76 l. 15] BP1) [All – Also Eph. 1.4]

Lac.: C I 049

Ephesians 1.10

εἰς οἰκονομίαν τοῦ πληρώματος τῶν καιρῶν, ἀνακεφαλαιώσασθαι τὰ πάντα ἐν τῷ Χριστῷ, τὰ ἐπὶ τοῖς οὐρανοῖς καὶ τὰ ἐπὶ τῆς γῆς ἐν αὐτῷ.

- Διὰ τοῦτο ὁ κύριος κατήλθεν εἰρήνην ποιήσων τὴν ἀπ' οὐρανοῦ τοῖς ἐπὶ γῆς (*Exc.* 74.1 [p. 130 l. 16]) [All – also *Col.* 1.20 and *Eph.* 2.17]

Lac.: C I 049

Ephesians 1.14

ὅ ἐστιν ἀρραβὼν τῆς κληρονομίας ἡμῶν, εἰς ἀπολύτρωσιν τῆς περιποιήσεως, εἰς ἔπαινον τῆς δόξης αὐτοῦ.

- ἐκεῖνο δὲ τῷ πιστεῦσαι ἤδη προειληφότες ἐσόμενον (*Paed.* 1.29.3 [p. 107 l. 21]) [All – Also 2 *Cor.* 1.22, 5.5]
- ἀλλ' οἷον ἀρραβαῶνα τῶν αἰωνίων ἀγαθῶν (*Ecl.* 12.1 [p. 139 l. 30]) [All – also II *Cor.* 1.22; 5.5]

Lac.: C I 049

Ephesians 1.18

πεφωτισμένους τοὺς ὀφθαλμοὺς τῆς καρδίας [ὑμῶν] εἰς τὸ εἰδέναι ὑμᾶς τίς ἐστιν ἡ ἐλπίς τῆς κλήσεως αὐτοῦ, τίς ὁ πλοῦτος τῆς δόξης τῆς κληρονομίας αὐτοῦ ἐν τοῖς ἁγίοις,

- τὰ πνευματικὰ διορθῶ, διοιχθέντων τῶν τῆς διανοίας ὁμμάτων πρὸς τοῦ τῇ τρίτῃ ἡμέρᾳ διαναστάντος διδασκάλου. (*Strom.* 5.73.2 [p. 375 l. 15]) [All]

Lac.: C I 049

Ephesians 1.21

ὑπεράνω πάσης ἀρχῆς καὶ ἐξουσίας καὶ δυνάμεως καὶ κυριότητος καὶ παντὸς ὀνόματος ὀνομαζομένου, οὐ μόνον ἐν τῷ αἰῶνι τούτῳ ἀλλὰ καὶ ἐν τῷ μέλλοντι·

- ὥσπερ δὲ ὁ κύριος ὑπεράνω τοῦ κόσμου παντός, (*Strom.* 5.38.6 [p. 352 l. 13]) [Ad]
- ὑπεράνω πάσης ἀρχῆς καὶ ἐξουσίας (*Strom.* 5.38.6 [p. 352 l. 15]) [C]
- ((καὶ τὸ |)) ὑπεράνω πάσης ἀρχῆς καὶ ἐξουσίας καὶ δυνάμεως καὶ παντὸς ὀνόματος ὀνομαζομένου (*Ecl.* 57.4 [p. 154 l. 5] BP1) [C]
- τὰς πνευματικὰς οὐσίας καὶ πᾶσαν ἀρχὴν καὶ ἐξουσίαν ἄπτεται τῶν θρόνων τῶν ἄκρων (*Strom.* 7.82.5 [p. 59 l. 3]) [All – also *Eph.* 6.12]

TEXT: υπερανω πασης αρχης και εξουσιας και δυναμεως και παντος ονοματος
ονομαζομενου [

Lac.: C I 049

αρχης και εξουσιας rell] 3 2 1 B
και κυριοτητος rell] καιριοτητος G*; om. Cl
ονομαζομενου rell] ονομαζεμενου F

Epheisans 1.22

καὶ πάντα υπέταξεν ὑπὸ τοὺς πόδας αὐτοῦ καὶ αὐτὸν ἔδωκεν κεφαλὴν ὑπὲρ πάντα τῇ ἐκκλησίᾳ,

- μόνον ἐπιδεικνὺς τὸ πρόσωπον τὸ αὐτοῦ τὸ λειπὸν τῇ ἐκκλησίᾳ, βασιλείῳ τελειουμένη κεφαλῇ. (*Paed.* 1.22.3 [p. 103 l. 22]) [All – Eph. 5.23; Col. 1.18]
- ὅπου γε καὶ αὐτὸς ἡ κεφαλὴ τῆς ἐκκλησίας ἐν σαρκὶ μέν (*Strom.* 3.103.3 [p. 244 l. 1]) [All – Eph. 5.23]
- τοῦ ὑποκειμένου τῇ κεφαλῇ τῶν πάντων τῷ Χριστῷ (*Strom.* 5.38.2 [p. 352 l. 3] BP1) [All – 1 Cor. 11.3]
- σῶμα δὲ ἀλληγορεῖται ἡ ἐκκλησία κυρίου, ὁ πνευματικὸς καὶ ἅγιος χορὸς (*Strom.* 7.87.3 [p. 62 l. 19]) [All – Also Eph. 1.23 and Col. 1.24]
- κεφαλὴ δὲ ὁ Χριστός (*Exc.* 42.2 [p. 120 l. 5]) [All – also Eph. 4.15, 5.23; Col. 1.18]

Lac.: C I 049

Ephesians 1.23

ἥτις ἐστὶν τὸ σῶμα αὐτοῦ, τὸ πλήρωμα τοῦ τὰ πάντα ἐν πᾶσιν πληρουμένου.

- σῶμα δὲ ἀλληγορεῖται ἡ ἐκκλησία κυρίου, ὁ πνευματικὸς καὶ ἅγιος χορὸς (*Strom.* 7.87.3 [p. 62 l. 19]) [All – Also Eph. 1.22 and Col. 1.24]

Lac.: C I 049

Ephesians 2.1

Καὶ ὑμεῖς ὄντας νεκροὺς τοῖς παραπτώμασιν καὶ ταῖς ἁμαρτίαις ὑμῶν,

- σφημος ἄνθρωπος καὶ νεκρὸς τῇ φύσει (*Quis div.* 23.1 [p. 175 l. 2]) [All – Also Eph. 2.3]

Lac.: C I 049

Ephesians 2.2

ἐν αἷς ποτε περιεπατήσατε κατὰ τὸν αἰῶνα τοῦ κόσμου τούτου, κατὰ τὸν ἄρχοντα τῆς ἐξουσίας τοῦ ἀέρος, τοῦ πνεύματος τοῦ νῦν ἐνεργοῦντος ἐν τοῖς υἱοῖς τῆς ἀπειθείας·

- τὸν ἄρχοντα τῆς ἐξουσίας τοῦ ἀέρος, τοῦ πνεύματος τοῦ νῦν ἐνεργοῦντος ἐν τοῖς υἱοῖς τῆς ἀπειθείας, (*Protr.* 8.1 [p. 8 l. 15] BP1) [C]
- ἔξεστι δὲ μὴ εἶναι ἀπειθείας υἱόν (*Strom.* 1.173.6 [p. 107 l. 23]) [All – Eph. 5.6; Col. 3.6]

TEXT:] τον αρχοντα της εξουσιας του αερος του πνευματος του νυν ενεργουντος εν τοις υιοις της απειθειας

Lac.: C I 049

του³ rell] τουτου F G

ενεργουντος rell] εργουντος P46

της² rell] τοις 223

Ephesians 2.3

ἐν οἷς καὶ ἡμεῖς πάντες ἀνεστράφημέν ποτε ἐν ταῖς ἐπιθυμίαις τῆς σαρκὸς ἡμῶν ποιοῦντες τὰ θελήματα τῆς σαρκὸς καὶ τῶν διανοιῶν, καὶ ἡμεθα τέκνα φύσει ὀργῆς ὡς καὶ οἱ λοιποί·

- ἦμεν γάρ που καὶ ἡμεῖς τέκνα ὀργῆς, ὡς καὶ οἱ λοιποί (*Protr.* 27.2 [p. 20 l. 7] BP1) [Ad]*
- φύσει τέκνων (*Strom.* 2.74.4 [p. 152 l. 17]) [All]
- ὀργῆς τέκνα (*Strom.* 3.106.2 [p. 245 l. 10] BP1) [All]*
- σφημος ἄνθρωπος καὶ νεκρὸς τῇ φύσει (*Quis div.* 23.1 [p. 175 l. 2]) [All – Eph. 2.1]

TEXT:] ημεν...τεκνα φυσει οργης ως και οι λοιποι

Lac.: C I 049

.1)

1. ημεθα P46 01 B 33 1739

Di-Al

2. ημεν A D F G K L P Ψ 104 223 876 2423 Cl

Uni-Byz

Uni-W

.2)

1. τεκνα φυσει ϙ46 01 B K Ψ 33 223 876 1739 2423 Cl

Pred-Al

Pred-Byz

2. 2 1 A D F G L P 104

Uni-W

Ephesians 2.4

ὁ δὲ θεὸς πλούσιος ὢν ἐν ἐλέει, διὰ τὴν πολλὴν ἀγάπην αὐτοῦ ἣν ἡγάπησεν ἡμᾶς,

- + ὁ δὲ θεὸς πλούσιος ὢν ἐν ἐλέει, διὰ τὴν πολλὴν ἀγάπην αὐτοῦ, ἣν ἡγάπησεν ἡμᾶς, (*Protr.* 27.2 [p. 20 l. 8] BP1) [C]
- ἐπεὶ δὲ πλουσίως ἐλεεῖ ἀγαθὸς ὢν ὁ θεὸς τὰς τε ἐντολὰς διδούς διὰ νόμου (*Strom.* 2.73.3 [p. 151 l. 27] BP1) [All]
- πλούσιος ὢν ὁ θεὸς ἐν ἐλέει (*Strom.* 2.74.1 [p. 152 l. 15] BP1) [Ad]
- θεοῦ δὲ ὁ ἔλεος εἰς ἡμᾶς πλούσιος τοὺς κατὰ μηδὲν αὐτῷ προσήκοντας (*Strom.* 2.75.2 [p. 152 l. 21] BP1) [All]

Lac.: C I 049

.1)

1. ἀγαπὴν αὐτοῦ 01 A B K L P Ψ 33 104 223 876 2423 Cl

Pred-Al

Uni-Byz

2. 1 ϙ46 D* F G

Di-W

Uni-W

Com-W

3. 2 1 1739

πλούσιος rell] πλουσεῖς F G

ἐν rell] *om.* 01*

ἣν ἡγάπησεν rell] ἡλεῆσεν ϙ46

Ephesians 2.5

καὶ ὄντας ἡμᾶς νεκροὺς τοῖς παραπτώμασιν συνεζωοποίησεν τῷ Χριστῷ, - χάριτί

έστε σεσωσμένοι -

- + ὄντας ἤδη νεκροὺς τοῖς παραπτώμασιν συνεζωοποίησεν τῷ Χριστῷ.
(*Protr.* 27.2 [p. 20 l. 9] BP1) [C]
- οἱ γὰρ νεκροὶ τοῖς παραπτώμασι συζωοιοῦνται Χριστῷ (*Strom.* 2.47.3 [p. 138 l. 7] BP1) [Ad]
- νεκροὶ τοῦς παραπτώμασι ((γινόμεθα)) (*Strom.* 3.63.3 [p. 225 l. 11] BP1) [Ad]
- χάριτι γὰρ σωζόμεθα, ((οὐκ ἄνευ μέντοι τῶν καλῶν ἔργων)) (*Strom.* 5.7.2 [p. 329 l. 28] BP1) [Ad]

TEXT: οντας ηδη νεκρους τοις παραπτωμασιν συνεζωοποιησεν τω Χριστω [

Lac.: C I 049

.1)

1. ημας P46 01 A B D F G K L Ψ 33 104 223 876 1739 2423

Pred-Al

Uni-Byz

Uni-W

2. om. P Cl

.2)

1. τοις παραπτωμασιν 01 A K L P 33 104 223 876 1739 2423 Cl

Pred-Al

Uni-Byz

2. τοις σωμασιν P46

3. ταις αμαρτιας D*

4. τη αμαρτια F G

5. τοις παραπτωμασιν και ταις αμαρτιας Ψ

6. εν τοις παραπτωμασιν και ταις επιθυμιας B

.3)

1. συνεζωοποιησεν 01 A D F G K L P Ψ 33 104 223 876 1739 2423 Cl

Pred-Al

Uni-Byz

Uni-W

2. add. εν P46 B

Ex-Al

και rell] om. Cl

νεκρους rell] ηδη νεκρους Cl
 τω Χριστω rell] εν τω Χριστω 33

Ephesians 2.11

Διὸ μνημονεύετε ὅτι ποτὲ ὑμεῖς τὰ ἔθνη ἐν σαρκί, οἱ λεγόμενοι ἀκροβυστία ὑπὸ τῆς λεγομένης περιτομῆς ἐν σαρκὶ χειροποιήτου,

- ἀλλ' ἵνα μή, ἀθρόως ἀποσπῶν τοῦ νόμου πρὸς τὴν ἐκ πίστεως τῆς καρδίας περιτομήν (*Strom.* 7.53.3 [p. 39 l. 18]) [All – also Rom. 2.25]

Lac.: C I

Ephesians 2.12

ὅτι ἦτε τῷ καιρῷ ἐκείνῳ χωρὶς Χριστοῦ, ἀπηλλοτριωμένοι τῆς πολιτείας τοῦ Ἰσραὴλ καὶ ξένοι τῶν διαθηκῶν τῆς ἐπαγγελίας, ἐλπίδα μὴ ἔχοντες καὶ ἄθεοι ἐν τῷ κόσμῳ.

- ((διὰ τοῦτό τοι καὶ ὁ ἀπόστολος διελέγχει ἡμᾶς)) καὶ ἦτε ξένοι ((λέγων)) τῶν διαθηκῶν τῆς ἐπαγγελίας, ἐλπίδα μὴ ἔχοντες καὶ ἄθεοι ἐν τῷ κόσμῳ. (*Protr.* 23.2 [p. 17 l. 27] BP1) [C]
- ἀπηλλοτριωμένων ((παντελῶς ὅμως κήδεται)) (*Strom.* 2.75.1 [p. 152 l. 19] BP1) [C]

TEXT:]²⁸² και ξενοι των διαθηκων της επαγγελιας ελπιδα μη εχοντες και αθεοι εν τω κοσμω

Lac.: C I

επαγγελιας rell] *add.* αυτων F G

αθεοι rell] αθυ F G

κοσμω rell] *add.* τουτω F G

Ephesians 2.14

Αὐτὸς γάρ ἐστιν ἡ εἰρήνη ἡμῶν, ὁ ποιήσας τὰ ἀμφότερα ἐν καὶ τὸ μεσότοιχον τοῦ φραγμοῦ λύσας, τὴν ἔχθραν ἐν τῇ σαρκὶ αὐτοῦ,

- ((ὠφελοῦσαν, δι' ἣν αἰτίαν τὸ)) μεσότοιχον (*Strom.* 6.106.4 [p. 485 l. 21])

²⁸² The citation in *Protr.* 23.2 begins as an adaptation. Clement moves the *ητε* from the beginning of the verse so that it directly precedes *ξενοι*. It has therefore not been included in the reconstructed text.

BP1) [All]

Lac.: C I

Ephesians 2.15

ὃν νόμον τῶν ἐντολῶν ἐν δόγμασιν καταργήσας, ἵνα τοὺς δύο κτίσῃ ἐν αὐτῷ εἰς ἓνα καινὸν ἄνθρωπον ποιῶν εἰρήνην

- συνῆγε λαοὺς τοὺς δύο. τρίτος δὲ ἦν ἐκ τῶν δυεῖν κτιζόμενος εἷς εἰς καινὸν ἄνθρωπον, ὃς δὴ ἐμπεριπατεῖ τε καὶ κατοικεῖ ἐν αὐτῇ τῇ ἐκκλησίᾳ; (*Strom.* 3.70.2 [p. 228 l. 1] BP1) [All]

Lac.: C

Ephesians 2.17

καὶ ἐλθὼν εὐηγγελίσσατο εἰρήνην ὑμῖν τοῖς μακρὰν καὶ εἰρήνην τοῖς ἐγγύς

- ἀκούσατε οὖν οἱ μακρὰν, ἀκούσατε οἱ ἐγγύς (*Protr.* 88.2 [p. 65 l. 25]) [All – Is. 57.19]
- Διὰ τοῦτο ὁ κύριος κατήλθεν εἰρήνην ποιήσων τὴν ἀπ’ οὐρανοῦ τοῖς ἐπὶ γῆς (*Exc.* 74.1 [p. 130 l. 16]) [All – Col. 1.20; Eph. 1.10]

Lac.: C

Ephesians 2.20

ἐποικοδομηθέντες ἐπὶ τῷ θεμελίῳ τῶν ἀποστόλων καὶ προφητῶν, ὅντος ἀκρογωνιαίου αὐτοῦ Χριστοῦ Ἰησοῦ,

- λίθος ἀκρογωνιαίος (*Strom.* 6.95.2 [p. 479 l. 21] BP1) [Ad]
- δὲ θεμέλιος γνώσεως, ἅμφω δὲ ὁ Χριστός, ὃς τε θεμέλιος ἢ τε ἐποικοδομὴ, δι’ οὗ καὶ ἡ ἀρχὴ καὶ τὰ τέλη. (*Strom.* 7.55.5 [p. 41 l. 1]) [All]

Lac.: I

Ephesians 2.21

ἐν ᾧ πᾶσα οἰκοδομὴ συναρμολογουμένη αὖξει εἰς ναὸν ἅγιον ἐν κυρίῳ,

- + ἐν ᾧ πᾶσα οἰκοδομὴ συναρμολογουμένη αὖξει εἰς ναὸν ἅγιον θεοῦ (*Strom.* 6.95.2 [p. 479 l. 22] BP1) [C]

Lac.: I

.1)

1. οικοδομη 01* B D F G K L Ψ 049 33 104 223 876 1739* Cl

Pred-Byz

Uni-W

2. η οικοδομη 01c A C P 2423

εν κυριω rell] θεου Cl

Ephesians 3.3

[ὅτι] κατὰ ἀποκάλυψιν ἐγνώρισθη μοι τὸ μυστήριον, καθὼς προέγραψα ἐν ὀλίγῳ,

- κατὰ ἀποκάλυψιν ((φησὶν ἐγνῶκέναι)) τὸ μυστήριον, καθὼς προέγραψα ἐν ὀλίγῳ, (*Strom.* 1.179.1 [p. 109 l. 29] BP1) [C]
- κατὰ ἀποκάλυψιν ((φησὶν)) ἐγνώρισθη μοι τὸ μυστήριον, καθὼς προέγραψα ἐν ὀλίγῳ, (*Strom.* 5.60.1 [p. 366 l. 18] BP1) [C]**

Lac.: I

.1)

1. οτι 01 A C D K L P Ψ 049 33 104 223 876 1739 2423

Pred-Al

Uni-Byz

2. om. ℘46 B F G Cl

.2)

1. ἐγνώρισθη ℘46 01 A B C D* F G P Ψ 33 104 1739 Cl

Pr-Al

Uni-Al

Com-Al

Uni-W

2. ἐγνώρισε K L 049 223 876 2423

Di-Byz

Uni-Byz

Com-Byz

αποκαλυψιν rell] *add.* γαρ F G

Ephesians 3.4

πρὸς ὃ δύνασθε ἀναγινώσκοντες νοῆσαι τὴν σύνεσίν μου ἐν τῷ μυστηρίῳ τοῦ

Χριστοῦ,

- + πρὸς ὃ δύνασθε ἀναγινώσκοντες νοῆσαι | τὴν σύνεσίν μου ἐν τῷ μυστηρίῳ τοῦ Χριστοῦ. (*Strom.* 1.179.1 [p. 110 l. 1] BP1) [C]
- + πρὸς ὃ δύνασθε ἀναγινώσκοντες νοῆσαι τὴν σύνεσίν μου ἐν τῷ μυστηρίῳ τοῦ Χριστοῦ, (*Strom.* 5.60.1 [p. 366 l. 20] BP1) [C]

Lac.: I

δυνασθε rell] δυνασθαί 33

Ephesians 3.5

ὃ ἑτέραις γενεαῖς οὐκ ἐγνωρίσθη τοῖς υἱοῖς τῶν ἀνθρώπων ὡς νῦν ἀπεκαλύφθη τοῖς ἁγίοις ἀποστόλοις αὐτοῦ καὶ προφήταις ἐν πνεύματι,

- + ὃ ἑτέραις γενεαῖς οὐκ ἐγνωρίσθη τοῖς υἱοῖς τῶν ἀνθρώπων, ὡς νῦν ἀπεκαλύφθη τοῖς ἁγίοις ἀποστόλοις αὐτοῦ καὶ προφήταις. (*Strom.* 5.60.1 [p. 367 l. 1] BP1) [C]**
- ὃ ἑτέραις γενεαῖς οὐκ ἐγνωρίσθη τοῖς υἱοῖς τῶν ἀνθρώπων, νῦν ἀπεκαλύφθη· (*Strom.* 5.87.1 [p. 383 l. 20] BP1) [C]

Lac.: I

.1)

1. ἀποστολοις αὐτοῦ P⁴⁶ 01 A C K L P Ψ 049 33 104 223 876 1739 2423 Cl

Pred-Al

Uni-Byz

2. 2 1 D F G

Di-W

Uni-W

Com-W

3. 2 B

.2)

1. πνευματι P⁴⁶ 01 A B C K L P Ψ 049 33 104 1739

Pr-Al

Uni-Al

Com-Al

2. τω πνευματι F G

3. *add.* ἁγίω D 223 876 2423^{vid}

Pr-Byz

4. om. Cl

Ephesians 3.10

ἵνα γνωρισθῇ νῦν ταῖς ἀρχαῖς καὶ ταῖς ἐξουσίαις ἐν τοῖς ἐπουρανίοις διὰ τῆς ἐκκλησίας ἡ πολυποίκιλος σοφία τοῦ θεοῦ,

- πολυποίκιλον (*Strom.* 1.27.1 [p. 17 l. 16] BP1) [All]
- ἵνα γνωρισθῇ διὰ τῆς ἐκκλησίας ἡ πολυποίκιλος σοφία τοῦ θεοῦ, (*Strom.* 1.85.5 [p. 55 l. 16] BP1) [Ad]*
- οὗτός ἐστιν ὁ τῶν δυνάμεων καὶ τῶν ἀρχῶν καὶ τῶν ἐξουσιῶν κύριος, (*Strom.* 4.30.5 [p. 446 l. 1] [All – 1 Petr. 3.22])
- ἀρχὰς καὶ ἐξουσίας ἡμῖν ἐπιτάξας ἐπὶ μεγάλῳ μισθῷ (*Quis div.* 29.4 [p. 179 l. 15] [All – Hebr. 1.14])

TEXT: ινα γνωρισθη...δια της εκκλησιας η πολυποικιλος σοφια του θεου

Lac.: I

Ephesians 3.11

κατὰ πρόθεσιν τῶν αἰώνων ἦν ἐποίησεν ἐν τῷ Χριστῷ Ἰησοῦ τῷ κυρίῳ ἡμῶν,

- + κατὰ πρόγνωσιν τῶν αἰώνων ἦν ἐποίησεν ἐν Χριστῷ. (*Strom.* 1.85.5 [p. 55 l. 16] BP1) [C]²⁸³

Lac.: I

.1)

1. τω Χριστω Ιησου τω κυριω 01c A B C*^{vid} 33

Ex-Al

2. 2-5 01* D K L P Ψ 049 104 223 876 2423

Uni-Byz

3. 4 5 F G

4. τω κυριω Ιησου τω κυριω P46

5. 2 3 5 1739

6. 2 Cl

²⁸³ Although this may be an adaptation (given the adaptation in the previous verse), it is being treated as a citation here. It appears that although Clement may be adapting the text for his own purposes, he seems to be working directly with the text of Ephesians. However, it is unlikely that ἐν Χριστῷ represents an early reading. Clement likely summarized the final portion of the verse. However, it will still be treated as a variation unit since this cannot be said with any certainty. It is a singular reading.

προθεσιν rel]] προγνωσιν Cl

Ephesians 3.14

Τούτου χάριν κάμπτω τὰ γόνατά μου πρὸς τὸν πατέρα,

- Ὡς οὖν ἐπὶ τὸν ποιητὴν τὸν θεὸν πᾶσα ἀνατρέχει πατριά, οὕτως καὶ ἐπὶ τὸν κύριον ἢ τῶν καλῶν διδασκαλία [καὶ] ἡ δικαιοῦσα (*Strom.* 6.59.1 [p. 461 l. 20] BP1) [All]

Lac.: I

Ephesians 3.15

ἐξ οὗ πᾶσα πατριά ἐν οὐρανοῖς καὶ ἐπὶ γῆς ὀνομάζεται,

- ἐξ οὗ πᾶσα πατριά ἔν τε οὐρανοῖς καὶ ἐπὶ τῆς γῆς. (*Ecl.* 20.3 [p. 142 l. 16] BP1) [C]

Lac.: I

.1)

1. ουρανοῖς P46 01 A B C D F G K L Ψ 049 33 223 876 1739 2423

Pred-Al

Uni-Byz

Uni-W

2. ουρανῶ P 104

Ex-Al

3. τε ουρανοῖς Cl

γῆς rel]] τῆς γῆς Cl

ονομάζεται rel]] *om.* Cl

Ephesians 3.21

αὐτῷ ἡ δόξα ἐν τῇ ἐκκλησίᾳ καὶ ἐν Χριστῷ Ἰησοῦ εἰς πάσας τὰς γενεὰς τοῦ αἰῶνος τῶν αἰώνων, ἀμήν.

- ὧ διὰ τοῦ παιδὸς Ἰησοῦ Χριστοῦ, τοῦ κυρίου ζώντων καὶ νεκρῶν, καὶ διὰ τοῦ ἁγίου πνεύματος εἴη δόξα, τιμή, κράτος, αἰῶνας μεγαλειότης καὶ νῦν καὶ εἰς γενεὰ γενεῶν καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. (*Quis div.* 42.20 [p. 191 l. 10]) [All – Also Rom. 16.27]

Lac.: I

Ephesians 4.4

Ἐν σῶμα καὶ ἓν πνεῦμα, καθὼς καὶ ἐκλήθητε ἐν μιᾷ ἐλπίδι τῆς κλήσεως ὑμῶν·

- δ' ἂν μοναί τινες εἰς ἓν σῶμα καὶ σύνοδον μίαν συμπνεουσῶν ἐκκλησιῶν. (*Strom.* 5.35.4 [p. 349 l. 17]) [All]

Lac.: I

Ephesians 4.6

εἷς θεὸς καὶ πατὴρ πάντων, ὁ ἐπὶ πάντων καὶ διὰ πάντων καὶ ἐν πᾶσιν.

- θεὸς καὶ πατὴρ εἷς ((καὶ μόνος ὁ παντοκράτωρ,)) (*Strom.* 7.58.4 [p. 43 l. 2] BP1) [Ad]

Lac.: I

Ephesians 4.9

τὸ δὲ ἀνέβη τί ἐστίν, εἰ μὴ ὅτι καὶ κατέβη εἰς τὰ κατώτερα [μέρη] τῆς γῆς;

- + from Eph. 4.10 τὸ δὲ ἀνέβη τί ἐστίν, εἰ μὴ ὅτι καὶ κατέβη; [...] εἰς τὰ κατώτατα τῆς γῆς (*Exc.* 15.4 [p. 120 l.17]) [Ad]^{*284}

.1)

1. κατεβη P46 01* A C* D F G I^{vid} 33 1739 Cl

Pred-Al

Uni-W

2. *add.* πρωτον 01c B K L P Ψ 049 104 223 876 2423

Uni-Byz

.2)

1. μερη 01 A B C I K L P Ψ 049 33 104 223 876 1739 2423

Pred-Al

Uni-Byz

2. *om.* P46 D* F G Cl

Pr-W

Uni-W

Com-W

²⁸⁴ Although this is effectively a citation, Clement combines text from Eph. 4.9 and Eph. 4.10 in *Exc.* 15.4. Therefore, the respective texts must be separated and reconstructed. The text above will be treated as a citation.

οτι rell] οντι P⁴⁶

τα rell] om. P⁴⁶

κατωτερα rell] κατοτερα 104; κατωτατα Cl

Ephesians 4.10

ὁ καταβάς αὐτός ἐστιν καὶ ὁ ἀναβάς ὑπεράνω πάντων τῶν οὐρανῶν, ἵνα πληρώσῃ τὰ πάντα.

- ὁ γὰρ ἀναβάς αὐτός ἐστι καὶ ὁ καταβάς (Exc. 7.4 [p. 108 l. 15] BP1) [Ad]
- + ἀναβάς αὐτὸς καὶ κατάβας + Eph. 4.9 (Exc. 15.4 [p. 120 l. 17]) [Ad]
- + Eph 4.9 ὁ καταβάς αὐτός ἐστιν [...] καὶ ἀναβάς ὑπεράνω τῶν οὐρανῶν (Exc. 15.4 [p. 120 l. 18]) [Ad]*

TEXT: ο καταβας αυτος εστιν...και αναβας υπερανω των ουρανων [

.1)

1. παντων P⁴⁶ 01 A B C D F G I K L Ψ 049 33 104 223 876 1739 2423

Pred-Al

Uni-Byz

Uni-W

2. om. P Cl

Ephesians 4.11

Καὶ αὐτὸς ἔδωκεν τοὺς μὲν ἀποστόλους, τοὺς δὲ προφήτας, τοὺς δὲ εὐαγγελιστάς, τοὺς δὲ ποιμένας καὶ διδασκάλους,

- δέδωκεν δὲ ὁ θεὸς ((τῇ ἐκκλησίᾳ)) τοὺς μὲν ἀποστόλους, τοὺς δὲ προφήτας, τοὺς δὲ εὐαγγελιστάς, τοὺς δὲ ποιμένας καὶ διδασκάλους, (Strom. 1.13.5 [p. 10 l. 13] BP1) [Ad]
- ἔδωκεν τοὺς μὲν ἀποστόλους, τοὺς δὲ προφήτας, τοὺς δὲ εὐαγγελιστάς, τοὺς δὲ ποιμένας καὶ διδασκάλους, (Strom. 4.132.1 [p. 306 l. 34] BP1) [C]²⁸⁵

Lac.: I

εδωκεν rell] δεδωκεν P⁴⁶

τους δε ευαγγελιστας rell] om. K (*homoioteleuton*)

²⁸⁵ The lack of the καὶ αὐτος may be an intentional omission and will not be included in the collation as a variation unit.

Ephesians 4.12

πρὸς τὸν καταρτισμὸν τῶν ἁγίων εἰς ἔργον διακονίας, εἰς οἰκοδομὴν τοῦ σώματος τοῦ Χριστοῦ,

- εἰς οἰκοδομὴν τοῦ σώματος Χριστοῦ, (*Paed.* 1.18.3 [p. 100 l. 30] BP1) [C]
- + πρὸς τὸν καταρτισμὸν τῶν ἁγίων, εἰς ἔργον διακονίας, εἰς οἰκοδομὴν τοῦ σώματος τοῦ Χριστοῦ. (*Strom.* 1.13.5 [p. 10 l. 15] BP1) [C]
- + πρὸς τὸν καταρτισμὸν τῶν ἁγίων εἰς ἔργον διακονίας, εἰς οἰκοδομὴν τοῦ σώματος τοῦ Χριστοῦ, (*Strom.* 4.132.1 [p. 306 l. 35] BP1) [C]

Lac.: I

.1)

1. διακονίας P⁴⁶ 01 A B C K L P Ψ 049 33 104 223 876 1739 2423 Cl

Uni-Al

Uni-Byz

2. της διακονίας D* F G

Di-W

Uni-W

Com-W

Ephesians 4.13

μέχρι καταντήσωμεν οἱ πάντες εἰς τὴν ἐνότητα τῆς πίστεως καὶ τῆς ἐπιγνώσεως τοῦ υἱοῦ τοῦ θεοῦ, εἰς ἄνδρα τέλειον, εἰς μέτρον ἡλικίας τοῦ πληρώματος τοῦ Χριστοῦ,

- μέχρι καταντήσωμεν οἱ πάντες εἰς τὴν ἐνότητα τῆς πίστεως καὶ τῆς ἐπιγνώσεως τοῦ θεοῦ, εἰς ἄνδρα τέλειον, εἰς μέτρον ἡλικίας τοῦ πληρώματος τοῦ Χριστοῦ, (*Paed.* 1.18.3 [p. 100 l. 24] BP1) [C]
- καὶ ἀνὴρ ὁ μόνος ἐν δικαιοσύνῃ τέλειος (*Paed.* 1.18.4 [p. 100 l. 31] BP1) [All]
- τουτέστι τὰ τοῦ Χριστοῦ, ὃν μόνον ἄνδρα ἡ γραφή (*Paed.* 1.34.2 [p. 110 l. 23]) [All]
- + μέχρι καταντήσωμεν πάντες εἰς τὴν ἐνότητα τῆς πίστεως καὶ τῆς ἐπιγνώσεως τοῦ υἱοῦ τοῦ θεοῦ, εἰς ἄνδρα τέλειον, εἰς μέτρον ἡλικίας τοῦ πληρώματος τοῦ Χριστοῦ, (*Strom.* 4.132.1 [p. 307 l. 2] BP1) [C]
- εἰς μέτρον ἡλικίας, ((ἐκφλέγων καὶ ἐκφωτίζων τὸν ἄνθρωπον.)) (*Strom.* 5.48.9 [p. 360 l. 1] BP1) [Ad]
- εἰς τὴν ἐνότητα τῆς πίστεως (*Strom.* 6.87.2 [p. 468 l. 19]) [Ad]
- εἰς τὴν ἐνότητα τῆς πίστεως. (*Strom.* 6.87.2 [p. 475 l. 17] BP1) [Ad]

- εἰς μέτρον ἡλικίας τελείας (*Strom.* 6.97.1 [p. 480 l. 25] BP1) [All]
- εἰς τὴν ἐνότητα τῆς πίστεως (*Strom.* 6.107.1 [p. 485 l. 23] BP1) [Ad]
- εἰς τέλειον ἄνδρα (*Strom.* 6.107.3 [p. 486 l. 3] BP1) [All]
- εἰς ἄνδρα τέλειον (*Strom.* 6.114.4 [p. 489 l. 14] BP1) [Ad]
- κατανήρη εἰς ἄνδρα τέλειον, (*Strom.* 7.10.1 [p. 9 l. 4]) [All]
- εἰς τὴν ἐνότητα | τῆς πίστεως (*Strom.* 7.34.2 [p. 26 l. 21] BP1) [C]
- καὶ τὸ ἐπαναβεβηκὸς ὕψος ἀνδρὸς ἐντελοῦς γεγυμνασμένῳ πρὸ ὁδοῦ τὰ κατὰ χρόνον καὶ τόπον ἅπαντα (*Strom.* 7.46.7 [p. 35 l. 5] BP1) [All]
- τέλειον ((ὡς ἀληθῶς)) ἄνδρα εἰς μέτρον ἡλικίας (*Strom.* 7.68.1 [p. 49 l. 9] BP1) [Aδ]
- εἰς ἄνδρα τέλειον, εἰς μέτρον ἡλικίας (*Strom.* 7.84.2 [p. 60 l. 6] BP1) [C]
- εἰς ἐνότητα πίστεως (*Strom.* 7.107.5 [p. 76 l. 12] BP1) [Ad]
- δόξαντα καταδιηρῆσθαι γένη ἐνοποιουσα<v> εἰς πίστιν (*Exc.* 2.1 [p. 105 l. 14]) [All]
- ἔν γὰρ σῶμα οἱ πάντες ἐκ τοῦ αὐτοῦ γένους τὴν αὐτὴν πίστιν καὶ δικαιοσύνην ἐλόμενοι, εἰς τὴν αὐτὴν ἐνότητα ἀποκαταστησόμενοι (*Ecl.* 56.3 [p. 153 l. 8] BP1) [All]
- εἰς τὴν ἐνότητα τῆς πίστεως (*Ecl.* 60.2 [p. 154 l. 26] BP1) [C]

TEXT: μεχρι κατανητωμεν οι παντες εις την ενοτητα της πιστεως και της επιγνωσεως του υιου²⁸⁶ του θεου εις ανδρα τελειον εις μετρον ηλικιας του πληρωματος του Χριστου

Lac.: I

.1)

1. οι P46 01 A B C K L P Ψ 049 33 104 223 876 1739 2423 Cl

Uni-Al

Uni-Byz

2. om. D* F G

Di-W

Uni-W

Com-W

²⁸⁶ Both *Paed.* 1.18.3 and *Strom.* 4.132.1 are part of a longer citation. Both preserve variant readings found in the manuscripts F and G. Clearly, however, Clement had access to manuscripts that included both the *οι* before *παντες* and *του υιου*. In the reconstructed text, both the *οι* and the *του υιου* have been included.

.2)

1. καταντησωμεν $\mathfrak{P}46$ 01 A B C D K L P Ψ 049 33 104 876 2423 Cl

Pred-Al

Pred-Byz

2. καταντησω F G

3. καταντησομεν 223 1739

ενοτητα rell] ενωτητα 104

του υιου rell] *om.* F G

Ephesians 4.14

ἵνα μηκέτι ὦμεν νήπιοι, κλυδωνιζόμενοι καὶ περιφερόμενοι παντὶ ἀνέμῳ τῆς διδασκαλίας ἐν τῇ κυβείᾳ τῶν ἀνθρώπων, ἐν πανουργίᾳ πρὸς τὴν μεθοδείαν τῆς πλάνης,

- + ἵνα μηκέτι ὦμεν νήπιοι, κλυδωνιζόμενοι καὶ περιφερόμενοι παντὶ ἀνέμῳ τῆς διδασκαλίας ἐν τῇ κυβείᾳ τῶν ἀνθρώπων, ἐν πανουργίᾳ πρὸς τὴν μεθοδείαν τῆς πλάνης, (*Paed.* 1.18.4 [p. 101 l. 27] BP1) [C]
- πρὸς τὴν μεθοδείαν τῆς πλάνης (*Strom.* 1.41.2 [p. 27 l. 13] BP1) [Ad]

Lac.: I

.1)

1. κυβεια A K L Ψ 049 33 104 223 876 1739* 2423 Cl

Uni-Byz

2. κυβια 01 B* D* F G P

Uni-W

3. *incert.* C

4. κοιβια 33

.2)

1. την μεθοδειαν C^{vid} Ψ 049 223 876 1739* 2423 Cl

Pred-Byz

2. την μεθοδιαν 01 B* D* F G K L P 104

Uni-W

3. τας μεθοδιας A

4. την μεθοδον 33

νηπιοι rell] ηπιοι A

κλυδωνιζομενοι rell] κλυδονιζομενοι 104
 ανεμω rell] εμω C
 της διδασκαλιας rell] 2 1739*
 πανουργια rell] τη πανουργια F G; πανουργια 104
 πλανης rell] add. του διαβολου A

Ephesians 4.15

ἀληθεύοντες δὲ ἐν ἀγάπῃ αὐξήσωμεν εἰς αὐτὸν τὰ πάντα, ὅς ἐστιν ἡ κεφαλὴ,
 Χριστός,

- + ἀληθεύοντες δὲ ἐν ἀγάπῃ αὐξήσωμεν εἰς αὐτὸν τὰ πάντα'...ὅς ἐστι κεφαλὴ (*Paed.* 1.18.3 [p. 100 l. 29f] BP1) [C]
- μόνον ἐπιδεικνὺς τὸ πρόσωπον τὸ αὐτοῦ τὸ λεῖπον τῇ ἐκκλησίᾳ, βασιλείᾳ τελειουμένη κεφαλῇ (*Paed.* 1.22.3 [p. 103 l. 22] BP1) [All]
- κεφαλὴ ἡμῶν (*Exc.* 33.2 [p. 117 l. 24] BP1) [All]
- κεφαλὴ δὲ ὁ Χριστός (*Exc.* 42.2 [p. 120 l. 5] [All – also Eph. 1.22, 5.23; Col. 1.18]

TEXT: αληθευοντες δε εν αγαπη αυξησωμεν εις αυτον τα παντα'...ος εστι κεφαλη [²⁸⁷

Lac.: I

.1)

1. ος εστιν 01 A B C F G K L P Ψ 049 33 104 223 876 2423 Cl

Pred-Al

Uni-Byz

2. ο εστιν P46 D* 1739

.2)

1. η P46 01 A B C K L P Ψ 049 33 104 223 876 2423

Pred-Al

Uni-Byz

2. om. D* F G 1739 Cl

Pr-W

Uni-W

Com-W

²⁸⁷ Given the context of *Paed.* 1.18.3, the Χριστός could easily have been omitted (a Χριστου from an Eph. 4.12 immediately precedes it). It will not be treated as an omission here.

αληθευοντες δε rell] αληθιαν δε ποιουντες F G
 αυξησωμεν rell] αυξησομεν F G

Ephesians 4.17

Τοῦτο οὖν λέγω καὶ μαρτύρομαι ἐν κυρίῳ, μηκέτι ὑμᾶς περιπατεῖν, καθὼς καὶ τὰ ἔθνη περιπατεῖ ἐν ματαιότητι τοῦ νοῦς αὐτῶν,

- μαρτύρομαι ἐν κυρίῳ, ((φησίν,)) μηκέτι ὑμᾶς περιπατεῖν, καθὼς καὶ τὰ ἔθνη περιπατεῖ ἐν ματαιότητι τοῦ νοῦς αὐτῶν, (*Protr.* 83.3 [p. 63 l. 7] BP1) [C]

TEXT:] μαρτυρομαι εν κυριω μηκετι υμας περιπατειν καθως και τα εθνη περιπατει εν ματαιοτητι του νοος αυτων

Lac. I (partially)

.1)

1. τα εθνη P⁴⁶ P⁴⁹^{vid} 01* A B D* F G 33 1739 Cl

Pr-Al

Pred-Al

Com-Al

Uni-W

2. τα λοιπα εθνη 01c K L P Ψ 049 104 223 876 2423

Uni-Byz

μαρτυρομαι rell] μαρτυρωμαι P

Ephesians 4.18

ἐσκοτωμένοι τῇ διανοίᾳ ὄντες, ἀπηλλοτριωμένοι τῆς ζωῆς τοῦ θεοῦ διὰ τὴν ἄγνοιαν τὴν οὖσαν ἐν αὐτοῖς, διὰ τὴν πώρωσιν τῆς καρδίας αὐτῶν,

- + ἐσκοτισμένοι τῇ διανοίᾳ ὄντες καὶ ἀπηλλοτριωμένοι τῆς ζωῆς τοῦ θεοῦ, διὰ τὴν ἄγνοιαν τὴν οὖσαν ἐν αὐτοῖς, διὰ τὴν πώρωσιν τῆς καρδίας αὐτῶν (*Protr.* 83.3 [p. 63 l. 9] BP1) [C]
- διὰ τὴν πώρωσιν τῆς καρδίας αὐτῶν (*Strom.* 1.88.3 [p. 56 l. 23] BP1) [C]
- ἀπηλλοτριωμένων (*Strom.* 2.74.1 [p. 152 l. 19]) [All – Eph. 2.12; 4.18]

Lac.: C

.1)

1. εσκοτωμενοι P⁴⁶ P⁴⁹ 01 A B I Ψ 33

Di-Al

Pred-Al

Com-Al

2. εσκοτισμενοι D F G K L P 049 104 223 876 1739 2423 Cl

Uni-W

Uni-Byz

.2)

1. πωρωσιν 01 A B D G I K L Ψ 049 104 223 876 1739 2423 Cl

Pred-Al

Uni-Byz

Pred-W

2. πορρωσιν P⁴⁶ P 33

Ex-Al

3. παρωσιν F

τη διανοια οντες απηλλοτριωμενοι rel] 1 2 4 F; *om.* G; τη διανοια οντες και
 απηλλοτριωμενοι Cl
 αγνοιαν rel] αγνωσιν F G
 αυτοις rel] αυτω I

Ephesians 4.19

οἵτινες ἀπηλγηκότες ἑαυτοὺς παρέδωκαν τῇ ἀσελγείᾳ εἰς ἐργασίαν ἀκαθαρσίας
 πάσης ἐν πλεονεξίᾳ.

- + οἵτινες ἑαυτοὺς παρέδωκαν | ἀπηλγηκότες τῇ ἀσελγείᾳ εἰς ἐργασίαν
 ἀκαθαρσίας πάσης καὶ πλεονεξίας. (*Protr.* 83.3 [p. 63 l. 11] BP1) [C]
- ἀπηλγηκότης (*Strom.* 7.12.5 [p. 10 l. 5] BP1) [All]
- ἀπηλγηκόσιν (*Strom.* 7.39.5 [p. 30 l. 14] BP1) [Ad]

Lac.: C

.1)

1. απηλγηκοτες εαυτους παρεδωκαν P⁴⁶ P⁴⁹^{vid} 01 A B I K L Ψ 049 33 104 223 876
 1739 2423

Pred-Al

Uni-Byz

2. απηλπικοτες εαυτους παρεδωκαν D P

3. αφηλπικοτες εαυτους παρεδωκαν F G

4. 2 3 1 Cl

.2)

1. εργασιαν ακαθαρσιας πασης P46 P49^{vid} 01 B I K L P Ψ 049 33 104 223 876 2423 Cl
Pred-Al

Uni-Byz

2. 1 3 2 D F G 1739

Pr-W

Uni-W

Com-W

3. ακαθαρσιαν πασης A^{vid}

.3)

1. εν πλεονεξια P46 01 A B I K L P Ψ 049 33 104 223 876 1739 2423

Uni-Al

Uni-Byz

2. και πλεονεξιας D F G Cl

Di-W

Uni-W

Com-W

Ephesians 4.20

Ὑμεῖς δὲ οὐχ οὕτως ἐμάθετε τὸν Χριστόν,

- ὑμεῖς δὲ οὐχ οὕτως, ((φησίν,)) ἐμάθετε τὸν Χριστόν, (*Paed.* 3.17.2 [p. 246 l. 19] BP1) [C]
- ὑμεῖς δὲ οὐχ οὕτως ἐμάθετε τὸν Χριστόν, (*Strom.* 3.28.2 [p. 209 l. 2] BP1) [C]

Lac.: C I

Ephesians 4.21

εἴ γε αὐτὸν ἠκούσατε καὶ ἐν αὐτῷ ἐδιδάχθητε, καθὼς ἐστὶν ἀλήθεια ἐν τῷ Ἰησοῦ,

- + εἴ γε αὐτὸν ἠκούσατε καὶ ἐν αὐτῷ ἐδιδάχθητε, καθὼς ἐστὶν ἀλήθεια ἐν τῷ Ἰησοῦ,
(*Paed.* 3.17.2 [p. 246 l. 20] BP1) [C]**²⁸⁸
- + εἴ γε αὐτὸν ἠκούσατε καὶ ἐν αὐτῷ ἐδιδάχθητε, καθὼς ἐστὶν ἀλήθεια ἐν Χριστῷ Ἰησοῦ, (*Strom.* 3.28.2 [p. 209 l. 2] BP1) [C]

²⁸⁸ The τω could have easily been omitted. The citation in *Paed.* 3.17.2 will therefore be used as it is the more likely reading.

Lac.: C

αληθεια rell] η αληθεια F G

Ιησου rell] Χριστου 104

Ephesians 4.22

ἀποθέσθαι ὑμᾶς κατὰ τὴν προτέραν ἀναστροφὴν τὸν παλαιὸν ἄνθρωπον τὸν φθειρόμενον κατὰ τὰς ἐπιθυμίας τῆς ἀπάτης,

- + ἀποθέσθαι ὑμᾶς κατὰ τὴν προτέρον ἀναστροφὴν τὸν παλαιὸν ἄνθρωπον. ((οὐ τὸν πολίον, ἀλλὰ)) τὸν φθειρόμενον κατὰ τὰς ἐπιθυμίας τῆς ἀπάτης (Paed. 3.17.2 [p. 246 l. 21] BP1) [C]**²⁸⁹
- + ἀποθέσθαι ὑμᾶς τὰ κατὰ τὴν προτέραν | ἀναστροφὴν τὸν παλαιὸν ἄνθρωπον τὸν φθειρόμενον κατὰ τὰς ἐπιθυμίας τῆς ἀπάτης (Strom. 3.28.2 [p. 209 l. 3] BP1) [C]
- τῆς παλαιᾶς ἀναστροφῆς (Strom. 4.33.6 [p. 263 l. 6f]) [All]
- τὸν παλαιὸν ἄνθρωπον τὸν κατὰ τὰς ἐπιθυμίας φθειρόμενον ((ἀποκτεινύντας καὶ τὸν καινὸν ἀνιστάντας ἐκ τοῦ θανάτου τῆς παλαιᾶς διαστροφῆς τό τε εὐαγγέλιον ὃ τε ἀπόστολος κελεύουσι)) (Strom. 7.14.2 [p. 11 l. 1]) [All – Also II Cor. 10.5; Mt. 16.25; Eph. 4.24]

Lac.: C I

αποθεσθαι rell] αποθεσθε 33

υμας rell] om. P⁴⁶

την προτεραν αναστροφην rell] om. L

αναστροφην rell] αστροφην F G

τας επιθυμιας rell] την επιθυμιαν D

Ephesians 4.23

ἀνανεοῦσθαι δὲ τῷ πνεύματι τοῦ νοὸς ὑμῶν

- + ἀνανεοῦσθαι δέ, ((μὴ βαφαῖς καὶ καλλωπίσμασιν, ἀλλὰ)) τῷ πνεύματι

²⁸⁹ Once again, the text from Paed. 3.17.2 has been selected to represent the Clement's text of Paul for the collation. Strom. 3.28.2 produces singular readings and may be a corrupt text.

τοῦ νοῦς ὑμῶν (*Paed.* 3.17.2 [p. 246 l. 23] BP1) [C]**²⁹⁰

- + ἀνανεοῦσθε δὲ τῷ πνεύματι τοῦ νοῦς ὑμῶν (*Strom.* 3.28.2 [p. 209 l. 5] BP1) [C]

Lac.: C I

.1)

1. ἀνανεοῦσθαι 01 A B D F G L P Ψ 049 223 876 1739 2423 Cl

Pred-Al

Pred-Byz

Uni-W

2. ἀνανεοῦσθε P46 K 33

3. ἀνανεοῦσθαι 104^{vid}

.2)

1. δε P46 P49 01 A B D K L P 049 33 104 223 876 1739 2423 Cl

Pred-Al

Uni-Byz

2. om. F G Ψ

.3)

1. τῷ πνεύματι P46 01 A D F G K L P Ψ 049 104 223 876 2423 Cl

Uni-Byz

Uni-W

2. ἐν τῷ πνεύματι P49 B 33 1739

Ex-Al

Ephesians 4.24

καὶ ἐνδύσασθαι τὸν καινὸν ἄνθρωπον τὸν κατὰ θεὸν κτισθέντα ἐν δικαιοσύνῃ καὶ ὁσιότητι τῆς ἀληθείας.

- + καὶ ἐνδύσασθαι τὸν καινὸν ἄνθρωπον τὸν κατὰ θεὸν κτισθέντα ἐν δικαιοσύνῃ καὶ ὁσιότητι τῆς ἀληθείας. (*Paed.* 3.17.2 [p. 246 l. 24] BP1) [C]**
- καινὸς δὲ ἄνθρωπος θεοῦ πνεύματι ἀγίῳ μεταπεπλασμένος (*Protr.* 112.3 [p. 79 l. 19] BP1) [All – Gal. 3.28, 6.15; Col. 3.9-11]
- ἐπενδυσάμενοι δὲ τὴν ἀφθαρσίαν τοῦ Χριστοῦ, ἵνα καινοὶ γενόμενοι, (*Paed.* 1.32.4 [p. 109 l. 16] [All])

²⁹⁰ Although using *Strom.* 3.28.2 would allow for an agreement between Clement and P46 (ἀνανεοῦσθε), the text in *Paed.* 3.17.2 has been used consistently in this collation as it appears to be a stable citation with little singular readings.

- ἐνδύσασθαι τὸν καινὸν ἄνθρωπον τὸν κατὰ θεὸν κτισθέντα ἐν δικαιοσύνῃ καὶ ὁσιότητι τῆς ἀληθείας. (*Strom.* 1.90.2 [p. 58 l. 4] BP1) [C]
- + καὶ ἐνδύσασθε τὸν καινὸν ἄνθρωπον τὸν κατὰ θεὸν κτισθέντα ἐν δικαιοσύνῃ καὶ ὁσιότητι τῆς ἀληθείας, (*Strom.* 3.28.2 [p. 209 l. 6] BP1) [C]
- ἐνδύσασθε τὸν καινὸν ἄνθρωπον τὸν κατὰ θεὸν κτιζόμενον, (*Strom.* 3.95.1 [p. 239 l. 21] BP1) [C]
- τὸν καινὸν ἀνιστάντας ἐκ τοῦ θανάτου (*Strom.* 7.14.2 [p. 11 l. 2]) [All – Also II Cor. 10.5; Mt. 16.25; Eph. 4.22]
- ἔνδυσαι τὸν καινὸν ἄνθρωπον τὸν κατὰ θεὸν κτισθέντα. ((οἷον εἰς αὐτὸν πίστευσον τὸν ὑπὸ τοῦ θεοῦ)) κατὰ θεόν, ((τὸν ἐν θεῷ λόγον, κτισθέντα. δύναται δὲ τὸ)) κατὰ θεὸν κτισθέντα (*Exc.* 19.3 [p. 113 l. 1] BP1) [Ad]

Lac.: C I

.1)

1. ἐνδύσασθαι A D* F G L P Ψ 049 33 223 876 1739 Cl

Pred-Byz

Uni-W

2. ἐνδύσασθε P46 01 B K 104 2423

.2)

1. τῆς ἀληθείας P46 P49^{vid} 01 A B K L P Ψ 049 33 104 223 876 1739 2423 Cl

Uni-Al

Uni-Byz

2. καὶ ἀληθεια D* F G

Di-W

Uni-W

Com-W

ἐν δικαιοσυνῇ καὶ ὁσιότητι rell] 1 4 3 2 01*

Ephesians 4.25

Διὸ ἀποθέμενοι τὸ ψεῦδος λαλεῖτε ἀλήθειαν ἕκαστος μετὰ τοῦ πλησίον αὐτοῦ, ὅτι ἐσμὲν ἀλλήλων μέλη.

- + διὸ ἀποθέμενοι τὸ ψεῦδος λαλεῖτε ἀλήθειαν' (*Strom.* 1.90.2 [p. 58 l. 5] BP1) [C]
- ἀποθέμενοι τὸ ψεῦδος λαλεῖτε ἀλήθειαν ἕκαστος μετὰ τοῦ πλησίον αὐτοῦ; ὅτι ἐσμὲν ἀλλήλων μέλη. (*Paed.* 3.94.3 [p. 288 l.] BP1) [C]

TEXT: διο αποθεμενοι το ψευδος λαλειτε αληθειαν εκαστος μετα του πλησιον αυτου
 οτι εσμεν αλληλων μελη

Lac.: C I

διο rell] *om.* Ɔ46

αληθειαν εκαστος μετα του πλησιον rell] εκαστος αληθειαν προς τον πλησιον 01*

Ephesians 4.26

ὀργίζεσθε καὶ μὴ ἁμαρτάνετε· ὁ ἥλιος μὴ ἐπιδυέτω ἐπὶ [τῷ] παροργισμῷ ὑμῶν,

- ἥλιος δὲ ὑμῖν τῇ ὀργῇ, ((φησὶν ἡ γραφή,)) μὴ ἐπιδυέτω· (*Strom.* 5.27.9 [p. 343 l. 15] BP1) [Ad]
- + ὁ ἥλιος μὴ ἐπιδυέτω ἐπὶ τῷ παροργισμῷ ὑμῶν, (*Paed.* 3.94.3 [p. 288 l. 5] BP1) [C]

TEXT:] ο ηλιος μη επιδυετω επι τω παροργισμω υμων

Lac. C I

.1)

1. τω 01c D F G K L P Ψ 049 33 104 223 876 1739^{vid} 2423 C]

Uni-Byz

Uni-W

2. *om.* Ɔ49 01* A B

Ex-Al

Ephesians 4.27

μηδὲ δίδετε τόπον τῷ διαβόλῳ.

- + μηδὲ δίδετε τόπον τῷ διαβόλῳ. (*Paed.* 3.94.3 [p. 288 l. 6] BP1) [C]**
- + from v25: μὴ δίδετε τόπον τῷ διαβόλῳ. (*Strom.* 1.90.2 [p. 58 l. 6] BP1) [C]

Lac.: C I

διδετε rell] διδοται 33

Ephesians 4.28

ὁ κλέπτων μηκέτι κλεπτέτω, μάλλον δὲ κοπιάτω ἐργαζόμενος ταῖς [ἰδίαις] χερσὶν

τὸ ἀγαθόν, ἵνα ἔχῃ μεταδιδόναι τῷ χρείαν ἔχοντι.

- + ὁ κλέπτων μηκέτι κλεπτέτω, μάλλον δὲ κοπιάτω ἐργαζόμενος τὸ ἀγαθόν, ἵνα ἔχῃ μεταδιδόναι τῷ χρήζοντι. + to Eph. 4.31 (*Paed.* 3.94.3 [p. 288 l. 6] BP1) [C]
- + ὁ κλέπτων μηκέτι κλεπτέτω, μάλλον δὲ κοπιάτω ἐργαζόμενος τὸ ἀγαθόν. (*Strom.* 1.90.2 [p. 58 l. 6] BP1) [C]
- ὁ κλέπτης, ἄφεςιν βούλει λαβεῖν; μηκέτι κλέπτε· (*Quis div.* 40.5 [p. 186 l. 20]) [All]

Lac.: C

.1)

1. ταις ιδιαις χερσιν το αγαθον 01* A D F G 104

Uni-W

2. 1 3-5 P46 P49^{vid} 01c B

Ex-Al

3. 4 5 1-3 K 223 2423^{vid}

Ex-Byz

4. 4 5 1 3 L Ψ 049 876

Pr-Byz

5. 4 5 P 33 1739 Cl

Ex-Al

.2)

1. εχη P46 P49 01c A B D F G K Ψ 049 104 223 876 1739 2423 Cl

Pred-Al

Pred-Byz

Uni-W

2. εχει L P 33

3. εχηται 01* I

Ex-Al

.3)

1. μεταδιδοναι P46 P49^{vid} 01 A B I K L P Ψ 049 33 104 223 876 1739 2423 Cl

Uni-Al

Uni-Byz

2. μεταδουναι D* F G

Di-W

Uni-W

Com-W

τω χρεϊαν εχοντι rell] τω χρηζοντι Cl

Ephesians 4.29

πᾶς λόγος σαπρὸς ἐκ τοῦ στόματος ὑμῶν μὴ ἐκπορευέσθω, ἀλλὰ εἴ τις ἀγαθὸς πρὸς οἰκοδομὴν τῆς χρεΐας, ἵνα δῶ χάριν τοῖς ἀκούουσιν.

- πᾶς λόγος σαπρὸς ἐκ τοῦ στόματος ὑμῶν ((φησὶν)) μὴ ἐκπορευέσθω, ἀλλ' εἴ τις ἀγαθός. (*Paed.* 2.50.1 [p. 187 l. 19] BP1) [C]
- λόγος σαπρὸς ἐκ τοῦ στόματος ὑμῶν μὴ ἐκπορευέσθω, ((σαπρὸς λόγος οὗτος ὁ ἐξ οἰήσεως,)) ἀλλ' εἴ τις ἀγαθὸς πρὸς οἰκοδομὴν τῆς χρεΐας, ἵνα δῶ χάριν τοῖς ἀκούουσιν. (*Strom.* 1.90.5 [p. 58 l. 12] BP1) [C]

TEXT: πας λογος σαπρος εκ του στοματος υμων μη εκπορευεσθω αλλ' ει τις αγαθος προς οικοδομην της χρειας ινα δω χαριν τοις ακουουσιν

Lac.: C

.1)

1. αλλα B D* I

2. αλλ P⁴⁶ 01 A F G K L P Ψ 049 33 104 223 876 1739 2423 Cl

Pred-Al

Uni-Byz

.2)

1. χρειας P⁴⁶ 01 A B K L P Ψ 049 33 104 223 876 1739 2423 Cl

Uni-Al

Uni-Byz

2. πιστεως D* F G

Di-W

Uni-W

Com-W

.3)

1. δω P⁴⁶ 01 A B L P Ψ 049 33 104 223 876 1739 2423 Cl

Uni-Al

Pred-Byz

2. doi D* F G

Di-W

Uni-W

Com-W

3. μεταδω K

αγαθος rell] *add.* εστιν F G

Ephesians 4.30

καὶ μὴ λυπεῖτε τὸ πνεῦμα τὸ ἅγιον τοῦ θεοῦ, ἐν ᾧ ἐσφραγίσθητε εἰς ἡμέραν ἀπολυτρώσεως.

- καὶ μὴ λυπεῖτε τὸ πνεῦμα τὸ ἅγιον τοῦ θεοῦ, ἐν ᾧ ἐσφραγίσθητε· (*Exc.* 48.2 [p. 122 l. 14] BP1) [C]

TEXT: και μη λυπειτε το πνευμα το αγιον του θεου εν ω εσφραγισθητε [

Lac.: C

.1)

1. λυπειτε P46 01 A B D F G I P Ψ 049 33 104 223 876 1739 2423 Cl

Uni-Al

Pred-Byz

Uni-W

2. λυπητε K L

Ex-Byz

.2)

1. το πνευμα το αγιον P46 01 A B K L P Ψ 049 33 104 223 876 1739 2423 Cl

Uni-Al

Uni-Byz

2. 3 4 2 D* F G

Di-W

Uni-W

Com-W

μη rell] *om.* P46

Ephesians 4.31

πᾶσα πικρία καὶ θυμὸς καὶ ὀργὴ καὶ κραυγὴ καὶ βλασφημία ἀρθήτω ἀφ' ὑμῶν σὺν πάσῃ κακίᾳ.

- + from Eph. 4.28 πᾶσα πικρία καὶ ὀργὴ καὶ θυμὸς καὶ κραυγὴ καὶ βλασφημία ἀρθήτω ἀφ' ὑμῶν σὺν πάσῃ κακίᾳ. (*Paed.* 3.94.3 [p. 288 l. 8] BP1) [C]

Lac.: C I

.1)

1. θυμος και οργη \mathfrak{P}^{46} 01 A B K L P Ψ 049 33 104 223 876 1739 2423

Uni-Al

Uni-Byz

2. 3 2 1 D F G Cl

Di-W

Uni-W

Com-W

.2)

1. συν \mathfrak{P}^{46} A B D F G K L Ψ 049 33 104 876 1739 Cl

Pred-Al

Pred-Byz

Uni-W

2. συμ 01 P (223 2423* συμπαση)

πασα rell] πας 049*

και κραυγη rell] *om.* L

και βλασφημια rell] *om.* 33

αρθητω αφ υμων rell] αρθητων αφ υμων A

Ephesians 4.32

γίνεσθε [δὲ] εἰς ἀλλήλους χρηστοί, εὐσπλαγχοι, χαριζόμενοι ἑαυτοῖς, καθὼς καὶ ὁ θεὸς ἐν Χριστῷ ἐχαρίσατο ὑμῖν.

- + γίνεσθε εἰς ἀλλήλους χρηστοί, εὐσπλαγχοι, χαριζόμενοι ἑαυτοῖς, καθὼς καὶ ὁ θεὸς ἐν Χριστῷ ἐχαρίσατο ὑμῖν. (*Paed.* 3.94.3 [p. 288 l. 9] BP1) [C]

Lac.: C I

.1)

1. δε \mathfrak{P}^{49} 01 A K L P Ψ 33 223 876 2423

Pred-Byz

2. ουν D* F G

Di-W

Uni-W

Com-W

3. *om.* P46 B 049 104 1739* C I

Pr-Al

.2)

1. ευσπλαγχνοι 01 A B K P Ψ 049 33 104 223 876 1739 2423 C I

Uni-Al

Pred-Byz

2. ευσπλανχνοι D F G

Di-W

Uni-W

Com-W

3. ευσπλαγκνοι L*

.3)

1. υμιν P46 01 A F G P C I

2. ημιν P49 B D K L Ψ 049 33 104 223 876 1739 2423

Uni-Byz

και rell] *om.* P49

Χριστω rell] *om.* 223

Ephesians 5.1

Γίνεσθε οὖν μιμηταὶ τοῦ θεοῦ ὡς τέκνα ἀγαπητὰ

- + γίνεσθε οὖν φρόνιμοι καὶ μιμηταὶ τοῦ θεοῦ, ὡς τέκνα ἀγαπητὰ, (*Paed.* 3.94.3 [p. 288 l. 11] BP1) [C]²⁹¹
- γίνεσθε οὖν μιμηταὶ τοῦ θεοῦ, ὡς τέκνα ἀγαπητά, (*Strom.* 3.28.4 [p. 209 l. 8] BP1) [C]**

Lac.: C I

Ephesians 5.2

καὶ περιπατεῖτε ἐν ἀγάπῃ, καθὼς καὶ ὁ Χριστὸς ἡγάπησεν ἡμᾶς καὶ παρέδωκεν ἑαυτὸν ὑπὲρ ἡμῶν προσφορὰν καὶ θυσίαν τῷ θεῷ εἰς ὁσμὴν εὐωδίας.

- Γὰρ τὸ τῆς ἀγάπης δεκτὸν ἀναφέρειν τὸν κύριον, τὴν πνευματικὴν εὐωδίαν, εἰς τὸ θυσιαστήριον παραδεχέσθων (*Paed.* 2.67.1 [p. 197 l. 23] BP1) [All]
- + καὶ περιπατεῖτε ἐν ἀγάπῃ, καθὼς καὶ ὁ Χριστὸς ἡγάπησεν ἡμᾶς, (*Paed.* 3.94.3 [p. 288 l. 12] BP1) [C]

²⁹¹ The φρόνιμοι in *Paed.* 3.94.3 is from Matt. 10.16.

- + καὶ περιπατεῖτε ἐν ἀγάπῃ, καθὼς καὶ ὁ Χριστὸς ἠγάπησεν ὑμᾶς καὶ παρέδωκεν ἑαυτὸν ὑπὲρ ἡμῶν προσφορὰν καὶ θυσίαν τῷ θεῷ εἰς ὁσμὴν εὐωδίας. (*Strom.* 3.28.4 [p. 209 l. 9] BP1) [C]**

Lac.: C I

.1)

1. ημας P46 01c D F G K L Ψ 049 33 104 223 876 1739 2423

Uni-Byz

Uni-W

2. υμας 01* A B P Cl

Ex-Al

υπερ ημων προσφοραν και θυσιαν rell] 1 2 5 4 3 01; 3 1 2 4 5 D; υπερ υμων προσφοραν και θυσιαν B; υπερ ημων προσφοραν και οσμην P46

οσμην rell] οσμη 876

ευωδιας rell] ευοδιας 104

Ephesians 5.3

Πορνεία δὲ καὶ ἀκαθαρσία πᾶσα ἢ πλεονεξία μηδὲ ὀνομαζέσθω ἐν ὑμῖν, καθὼς πρέπει ἀγίοις,

- καθὼς πρέπει ἀγίοις, μὴ ὀνομαζέσθω ἐν ὑμῖν (*Paed.* 2.50.1 [p. 187 l. 21] BP1) [Ad]
- πορνεία δὲ καὶ ἀκαθαρσία πᾶσα ἢ πλεονεξία μηδὲ ὀνομαζέσθω ἐν ὑμῖν, καθὼς πρέπει ἀγίοις. (*Paed.* 2.98.1 [p. 215 l. 32] BP1) [C]
- + πορνεία δὲ καὶ πᾶσα ἀκαθαρσία ἢ πλεονεξία μηδὲ ὀνομαζέσθω ἐν ὑμῖν, καθὼς πρέπει ἀγίοις, (*Strom.* 3.28.4 [p. 209 l. 11] BP1) [C]**²⁹²

Lac.: C I

.1)

1. ακαθαρσια πασα η πλεονεξια P46 P49 01 A B P 33 104 1739

Di-Al

Pred-Al

Com-Al

2. 2 1 3 4 D F G K L 049 223 2423 Cl

Pred-Byz

²⁹² Although it is clear that Clement's manuscripts attested to two major variant readings (word order), the *Strom.* 3.28.4 reading is part of a longer citation and is therefore preferred.

Uni-W

3. 1 3 4 2 Ψ

4. ακαθαρσία πασα και πλεονεξία 876

ονομαζεσθω rell] ονομαζετω F G

Ephesians 5.4

καὶ αἰσχροῦτης καὶ μωρολογίᾳ ἢ εὐτραπελίᾳ, ἃ οὐκ ἀνήκεν, ἀλλὰ μᾶλλον
εὐχαριστία.

- + αἰσχροῦτης καὶ μωρολογίᾳ ἢ εὐτραπελίᾳ, ἃ οὐκ ἀνήκεν, ἀλλὰ μᾶλλον
εὐχαριστία. (*Paed.* 2.50.1 [p. 187 l. 21] BP1) [C]
- ὅθεν ἄγαμαι τὸν ἀπόστολον κάνταῦθα παραινοῦντα μηδὲ τὰ εὐτράπελα
μηδὲ τὰ μὴ ἀνήκοντα προΐεσθαι ἡμᾶς ῥήματα (*Paed.* 2.53.3 [p. 189 l. 26]
BP1) [All]
- + καὶ αἰσχροῦτης καὶ μωρολογίᾳ. (*Strom.* 3.28.4 [p. 209 l. 14] BP1) [C]

TEXT: και αισχροτης και μωρολογια η ευτραπελια, α ουκ ανηκεν αλλα μαλλον
ευχαριστια

Lac.: C I

.1)

1. καὶ¹ P⁴⁶ P⁴⁹^{vid} 01 B K L P 049 33 223 876 1739 2423 Cl

Pred-Al

Uni-Byz

2. η A D* F G Ψ 104

Uni-W

.2)

1. καὶ² P⁴⁶ P⁴⁹ 01c B K L Ψ 049 33 223 876 1739 2423 Cl

2. η 01* A D* F G P 104

.3)

1. η 01 A B D F G K L P Ψ 049 33 104 876 1739 2423 Cl

Pred-Al

Pred-Byz

Uni-W

2. και P⁴⁶ 223

.4)

1. α ουκ ανηκεν \mathfrak{P}^{46} $\mathfrak{P}^{49\text{vid}}$ 01 A B P 104 1739 Cl

Di-Al

2. τα ουκ ανηκοντα D F G K* L Ψ 049 223 876 2423

3. 2-3 33

Ephesians 5.5

τουτο γαρ ιστε γινωσκοντες, οτι πας πόρνος η ακάθαρτος η πλεονέκτης, ο εστιν ειδωλολάτρης, ουκ εχει κληρονομίαν εν τη βασιλεία του Χριστου και θεου.

- εϋ γαρ τουτο ιστε, ((φησιν ο απόστολος,)) οτι πας πόρνος η ακάθαρτος η πλεονέκτης, ος εστιν ειδωλολάτρης, ουκ εχει κληρονομίαν εν τη βασιλεία του Χριστου και θεου. (*Paed.* 3.29.1 [p. 253 l. 9] BP1) [C]
- τουτο γαρ ιστε γινωσκοντες, οτι πας πόρνος (*Strom.* 3.28.6 [p. 209 l. 14] BP1) [C]
- ειδωλολατρείαν (*Strom.* 7.75.3 [p. 54 l. 8] [All])

TEXT: τουτο γαρ ιστε γινωσκοντες οτι πας πορνος η ακαταρτος η πλεονεκτης ος εστιν ειδωλολατρης ουκ εχει κληρονομιαν εν τη βασιλεια του Χριστου και θεου

Lac.: C I

.1)

1. ιστε $\mathfrak{P}^{46\text{vid}}$ \mathfrak{P}^{49} 01 A B D* F G P Ψ 33 104 876 1739 Cl

Pr-Al

Uni-Al

Com-Al

Uni-W

2. εστε K L 049 223 2423

Di-Byz

Pred-Byz

Com-Byz

.2)

1. ο \mathfrak{P}^{46} 01 B F G Ψ 33 876 1739

Pred-Al

2. ος A D K L P 049 104 223 2423 Cl

Pred-Byz

ακαθαρτος rell] καθαρτος \mathfrak{P}^{46*}

ειδωλολατρης rell] ιδωλολατρια F G

κληρονομίαν rell] κληρονομεία P49
 εν τη βασιλεία rell] εις την βασιλίαν F G
 του Χριστου και θεου rell] 1 4 P46; 1 4 3 2 F G; του θεου και θεου D*

Ephesians 5.6

Μηδεὶς ὑμᾶς ἀπατάτω κενοῖς λόγοις· διὰ ταῦτα γὰρ ἔρχεται ἡ ὀργὴ τοῦ θεοῦ ἐπὶ τοὺς υἱοὺς τῆς ἀπειθείας.

- ἀπειθείας υἱόν (*Strom.* 1.173.6 [p. 107 l. 23]) [All – Eph. 2.2; Col. 3.6]

Lac.: C

Ephesians 5.8

ἢτε γὰρ ποτε σκότος, νῦν δὲ φῶς ἐν κυρίῳ· ὡς τέκνα φωτὸς περιπατεῖτε

- ἢτε γὰρ ποτε σκότος, νῦν δὲ φῶς ἐν κυρίῳ. (*Paed.* 1.28.2 [p. 106 l. 28] BP1) [C]
- ὡς τέκνα φωτὸς (*Protr.* 92.5 [p. 68 l. 13] BP1) [Ad]*

TEXT: ἦτε γὰρ ποτε σκοτος νυν δε φως εν κυριω ως τεκνα φωτος [

Lac.: C

νυν rell] νυνει F G; νυνι 223

Ephesians 5.11

καὶ μὴ συγκοινωνεῖτε τοῖς ἔργοις τοῖς ἀκάργοις τοῦ σκοτοῦς, μᾶλλον δὲ καὶ ἐλέγχετε.

- ~+ from Eph. 5.5 μᾶλλον δὲ καὶ ἐλέγχετε. (*Strom.* 3.28.6 [p. 209 l. 15] BP1) [C]

TEXT:] μαλλον δε και ελεγχετε

Lac.: C

καί² rell] om. P46

Ephesians 5.14

πᾶν γὰρ τὸ φανερούμενον φῶς ἐστίν· διὸ λέγει· ἔγειρε, ὁ καθεύδων, καὶ ἀνάστα ἐκ τῶν νεκρῶν, καὶ ἐπιφάσει σοι ὁ Χριστός.

- ἔγειρε, ((φησίν,)) ὁ καθεύδων καὶ ἀνάστα ἐκ τῶν νεκρῶν, καὶ ἐπιφάσει

σοι ὁ Χριστὸς κύριος, (*Protr.* 84.2 [p. 63 l. 17] BP1) [C]

TEXT:] εγειρε ο καθευδων και αναστα εκ των νεκρων και επιφαισει σοι ο Χριστος κυριος

Lac.: C I

.1)

1. εγειρε P46 01 A B D F G K L P Ψ 049 33^{vid} 104 1739 2423 Cl

Uni-Al

Pred-Byz

Uni-W

2. ειγειραι 223 876

Ex-Al

των rell] *om.* P46

επιφαισει σοι ο Χριστος rell] επιψαισεις του Χριστου D*; επιφαισει σοι ο Χριστος κυριος

Ephesians 5.16

ἐξαγοραζόμενοι τὸν καιρόν, ὅτι αἱ ἡμέραι πονηραὶ εἰσιν.

- ἐξαγοραζομένους τὸν καιρόν (*Paed.* 3.82.3 [p. 281 l. 24] BP1) [All – Col. 4.5]

Lac.: C I

Ephesians 5.18

καὶ μὴ μεθύσκεσθε οἴνῳ, ἐν ᾧ ἐστὶν ἀσωτία, ἀλλὰ πληροῦσθε ἐν πνεύματι,

- μὴ μεθύσκεσθε ἐν οἴνῳ, ᾧ | ἐστὶν ἀσωτία πολλή, (*Paed.* 2.29.1 [p. 173 l. 22] BP1) [Ad]*

TEXT:] μη μεθυσκεσθε εν οινω ω εστιν ασωτια [

Lac.: C I

οινω εν rell] 2 1 Cl

Ephesians 5.19

λαλοῦντες ἑαυτοῖς [ἐν] ψαλμοῖς καὶ ὕμνοις καὶ ᾠδαῖς πνευματικαῖς, ᾄδοντες καὶ

ψάλλοντες τῇ καρδίᾳ ὑμῶν τῷ κυρίῳ,

- ὠδὴν πνευματικὴν (*Paed.* 2.44.1 [p. 184 l. 4]) [All – Col. 3.16]

Lac.: C I

Ephesians 5.21

Ὑποτασσόμενοι ἀλλήλοις ἐν φόβῳ Χριστοῦ,

- ὑποτασσόμενοι ἀλλήλοις ἐν φόβῳ θεοῦ (*Strom.* 4.64.1 [p. 277 l. 17] BP1) [C]

Lac. C

.1)

1. Χριστου $\mathfrak{P}46$ 01 A B I L P Ψ 049 33 104 223 1739

Pr-Al

Uni-Al

Com-Al

Pred-Byz

2. Ιησου Χριστου F G

3. Χριστου Ιησου D

4. κυριου K

5. θεου 876 2423 Cl

αλληλοις rell] αλληλους L

Ephesians 5.22

αἱ γυναῖκες τοῖς ἰδίοις ἀνδράσιν ὡς τῷ κυρίῳ,

- αἱ μὲν γυναῖκες τοῖς ἰδίοις ἀνδράσιν ὑποτασσέσθωσαν, ὡς τῷ κυρίῳ, (*Paed.* 94.5 [p. 288 l. 12]) [C]
- + αἱ γυναῖκες τοῖς ἰδίοις ἀνδράσιν ὡς τῷ κυρίῳ, (*Strom.* 4.64.1 [p. 277 l. 18] BP1) [C]^{*293}

Lac.: C

.1)

1. τοις ιδιοις ανδρασιν $\mathfrak{P}46$ B 104 Cl

Ex-Al

²⁹³ Although *Paed.* 94.5 preserves a variant reading (υποτασσεσθωσαν) found in many early manuscripts, *Strom.* 4.64.1 is part of a larger citation and is therefore a preferred reading.

2. υποτασσεσθωσαν τοις ιδιοις ανδρασιν Ψ

3. υποτασσεσθε τοις ιδιοις ανδρασιν D F G

Di-W

Uni-W

Com-W

4. *add.* υποτασσεσθωσαν 01 A I P 33 1739

Di-Al

Pred-Al

Com-Al

5. *add.* υποτασσεσθε K L 049 223 876 2423

Di-Byz

Uni-Byz

Com-Byz

Ephesians 5.23

ὅτι ἄνθρωπος ἐστὶν κεφαλὴ τῆς γυναικὸς ὡς καὶ ὁ Χριστὸς κεφαλὴ τῆς ἐκκλησίας, αὐτὸς σωτὴρ τοῦ σώματος·

- μόνον ἐπιδεικνύς τὸ πρόσωπον τὸ αὐτοῦ τὸ λείπον τῇ ἐκκλησίᾳ, βασιλείῳ τελειουμένῃ κεφαλῇ (*Paed.* 1.22.3 [p. 103 l. 22]) [All – Eph. 1.22; Col. 1.18]
- ἐκκλησίας, ἧς | ἐστὶν κεφαλὴ (*Paed.* 1.73.3 [p. 202 l. 13]) [All – Col. 1.18]
- ὅπου γε καὶ αὐτὸς ἡ κεφαλὴ τῆς ἐκκλησίας ἐν σαρκὶ μέν, (*Strom.* 3.103.3 [p. 244 l.1]) [All – Eph. 1.22]
- ἡ κεφαλὴ τῆς ἐκκλησίας (*Strom.* 5.37.5 [p. 351 l. 23] BP1) [Ad]
- + ὅτι ἄνθρωπος ἐστὶ κεφαλὴ τῆς γυναικὸς ὡς καὶ ὁ Χριστὸς κεφαλὴ τῆς ἐκκλησίας, αὐτὸς ὁ σωτὴρ τοῦ σώματος. (*Strom.* 4.64.1 [p. 277 l. 19] BP1) [C]
- κεφαλὴ δὲ ὁ Χριστός (*Exc.* 42.2 [p. 120 l. 5] BP1) [All – Also Eph. 1.22, 4.15; Col. 1.18]

Lac.: C

.1)

1. ἀνήρ Ϙ46 01 A B D F G I K L P Ψ 049 33 876 1739 Cl

Pred-Al

Pred-Byz

Uni-W

2. ο ἀνήρ 104 223 2423

.2)

1. εστιν κεφαλη \mathfrak{P}^{46} 01 A D F G I K L P Ψ 049 33 223 876 1739 2423 Cl

Pred-Al

Uni-Byz

Uni-W

2. 2 1 B 104

.3)

1. αυτος \mathfrak{P}^{46} 01* A B D* F G I^{vid} 33 104 1739 Cl

Pr-Al

Pred-Al

Com-Al

Uni-W

2. και αυτος εστιν 01c K L P 049 223 876 2423

Pr-Byz

Uni-Byz

Com-Byz

3. και ουτος εστιν Ψ

.4)

1. σωτηρ \mathfrak{P}^{46} ^{vid} 01c B D F G I K L P Ψ 049 33 104 223 876 2423

Pred-Al

Uni-Byz

Uni-W

2. ο σωτηρ 01* A 1739 Cl

Ex-Al

ως rell] καθως 33

κεφαλη² rell] om. 33

Ephesians 5.24

ἀλλὰ ὡς ἡ ἐκκλησία ὑποτάσσεται τῷ Χριστῷ, οὕτως καὶ αἱ γυναῖκες τοῖς ἀνδράσιν ἐν παντί.

- + ἀλλ' ὡς ἡ ἐκκλησία ὑποτάσσεται τῷ Χριστῷ, οὕτως καὶ αἱ γυναῖκες τοῖς ἰδίοις ἀνδράσιν ἐν παντί. (*Strom.* 4.64.1 [p. 277 l. 20] BP1) [C]

Lac.: C I

.1)

1. ἀλλα ως D*

2. ἀλλ ὡς 01 A F G P 33 104 1739 Cl

Pr-Al

Pred-Al

Com-Al

3. ἀλλ ὡσπερ K L 049 223 876 2423

Di-Byz

Uni-Byz

Com-Byz

4. ἀλλ οτι P46

5. ἀλλ α B

6. ἀλλ Ψ

7. *incert.* I

.2)

1. ἀνδρασιν P46 01 B D* F G 33 1739

Uni-W

2. ἰδιοις ἀνδρασιν A K L P Ψ 049 104 223 876 2423 Cl

Uni-Byz

Χριστῷ rell] κυριῷ D*

καὶ rell] *om.* 1739

Ephesians 5.25

Οἱ ἄνδρες, ἀγαπᾶτε τὰς γυναῖκας, καθὼς καὶ ὁ Χριστὸς ἠγάπησεν τὴν ἐκκλησίαν καὶ ἑαυτὸν παρέδωκεν ὑπὲρ αὐτῆς,

- + Eph. 5.22 οἱ δὲ ἄνδρες τὰς γυναῖκας τὰς ἑαυτῶν ἀγαπάτωσαν, καθὼς καὶ ὁ Χριστὸς ἠγάπησεν τὴν ἐκκλησίαν. (*Paed.* 94.5 [p. 288 l. 13]) [Ad]
- + οἱ ἄνδρες, ἀγαπᾶτε τὰς γυναῖκας, καθὼς καὶ ὁ Χριστὸς ἠγάπησεν τὴν ἐκκλησίαν | (*Strom.* 4.64.1 [p. 277 l. 22] BP1) [C]

TEXT: οἱ ἄνδρες ἀγαπατε τας γυναικας καθως και ο Χριστος ηγαπησεν την εκκλησιαν [

Lac.: C I

.1)

1. γυναικας 01 A B 33 Cl

Ex-Al

2. γυναικας εαυτων D K L 049 104 223 876 2423

Pr-Byz

Uni-Byz

Com-Byz

3. εαυτων γυναικας P Ψ 1739

Ex-Al

4. γυναικας υμων F G

Ephesians 5.28

οὕτως ὀφείλουσιν [καὶ] οἱ ἄνδρες ἀγαπᾶν τὰς ἑαυτῶν γυναῖκας ὡς τὰ ἑαυτῶν σώματα. ὁ ἀγαπῶν τὴν ἑαυτοῦ γυναῖκα ἑαυτὸν ἀγαπᾷ.

- + ((ἀγαπάτωσαν οὖν ἀλλήλους οἱ συνεζευγμένοι)) ὡς τὰ ἴδια σώματα (*Paed.* 3.94.5 [p. 288 l. 15] BP1) [Ad]
- + from v 25 οὕτω καὶ οἱ ἄνδρες ὀφείλουσιν ἀγαπᾶν τὰς ἑαυτῶν γυναῖκας ὡς τὰ ἑαυτῶν σώματα. ὁ ἀγαπῶν τὴν ἑαυτοῦ γυναῖκα ἑαυτὸν ἀγαπᾷ (*Strom.* 4.64.1 [p. 277 l. 23] BP1) [C]

Lac.: C I

.1)

1. οφειλουσιν και οι ανδρες P46 B 33

Ex-Al

2. 1 3 4 01 K L Ψ 049 104 223 876 1739 2423

Uni-Byz

3. 2-4 1 A D F G P C I

Uni-W

εαυτων¹ rell] *om.* L

τα εαυτων σωματα rell] το εαυτων σωμα D*; τα εαυτων τεκνα 01*

Ephesians 5.29

Οὐδείς γάρ ποτε τὴν ἑαυτοῦ σάρκα ἐμίσησεν ἀλλὰ ἐκτρέφει καὶ θάλπει αὐτήν, καθὼς καὶ ὁ Χριστὸς τὴν ἐκκλησίαν,

- + οὐδείς γάρ ποτε τὴν ἑαυτοῦ σάρκα ἐμίσησεν. (*Strom.* 4.64.1 [p. 277 l. 25] BP1) [C]

TEXT: ουδεις γαρ ποτε την εαυτου σαρκα εμισησεν [

Lac.: C I

γὰρ *rell*] *om.* 33

τὴν ἐαυτοῦ σὰρκα *rell*] τὴν σὰρκα αὐτοῦ 01*

Ephesians 5.30

ὅτι μέλη ἐσμὲν τοῦ σώματος αὐτοῦ.

- μέλη Χριστοῦ (*Paed.* 1.22.2 [p. 103 l. 15]) [All]

Lac.: C I

Ephesians 5.32

τὸ μυστήριον τοῦτο μέγα ἐστίν· ἐγὼ δὲ λέγω εἰς Χριστὸν καὶ εἰς τὴν ἐκκλησίαν.

- τὸ μυστήριον τοίνυν τοῦτο εἰς τὸν Χριστὸν καὶ τὴν ἐκκλησίαν ἅγει ὁ ἀπόστολος. (*Strom.* 3.84.2 [p. 234 l. 30-32]) [All]

Lac.: C

Ephesians 6.1

Τὰ τέκνα, ὑπακούετε τοῖς γονεῦσιν ὑμῶν [ἐν κυρίῳ]· τοῦτο γάρ ἐστιν δίκαιον.

- τὰ τέκνα, ὑπακούετε τοῖς γονεῦσιν ὑμῶν. (*Paed.* 3.95.1 [p. 288 l. 16] BP1)
[C]

TEXT: τὰ τέκνα υπακουετε τοις γονευσιν υμων [

Lac.: C

.1)

1. ἐν κυρίῳ $\mathfrak{P}46$ 01 A I^{vid} K L P Ψ 049 33 104 223 876 1739 2423

Pred-Al

Uni-Byz

2. *om.* B D* F G Cl^{vid}

Pr-W

Uni-W

Com-W

Ephesians 6.4

Καὶ οἱ πατέρες, μὴ παροργίζετε τὰ τέκνα ὑμῶν ἀλλὰ ἐκτρέφετε αὐτὰ ἐν παιδείᾳ καὶ νοουθεσίᾳ κυρίου.

- + οἱ πατέρες, μὴ παροργίζετε τὰ τέκνα ὑμῶν, ἀλλ' ἐκτρέφετε αὐτὰ ἐν παιδείᾳ καὶ νοουθεσίᾳ κυρίου. (*Paed.* 3.95.1 [p. 288 l. 17] BP1) [C]

Lac.: C I

.1)

1. καὶ¹ P⁴⁶ 01 A B D F G K L P 049 104 223 876 1739 2423

Pred-Al

Uni-Byz

Uni-W

2. *om.* Ψ 33 C^{vid}

Ex-Al

.2)

1. ἀλλὰ P⁴⁶ 01 A B D*

2. ἀλλ F G K L P Ψ 049 33 104 223 876 1739 2423 C^l

Uni-Byz

πατερες tell] πατερας F

εκτρεφετε tell] εκτρεφεται 33

παιδεια tell] παιδια 33

Ephesians 6.5

Οἱ δοῦλοι, ὑπακούετε τοῖς κατὰ σάρκα κυρίοις μετὰ φόβου καὶ τρόμου ἐν ἀπλότητι τῆς καρδίας ὑμῶν ὡς τῷ Χριστῷ,

- + οἱ δοῦλοι, ὑπακούετε τοῖς κατὰ σάρκα κυρίοις μετὰ φόβου καὶ τρόμου ἐν ἀπλότητι τῆς καρδίας ὑμῶν ὡς τῷ Χριστῷ, (*Paed.* 3.95.1 [p. 288 l. 18] BP1) [C]

Lac.: C I

.1)

1. τοις κατα σαρκα κυριοις 01 A B P 33 104 1739 C^l

Ex-Al

Pred-Al

Com-Al

2. 1 4 2 3 P⁴⁶ D F G K L Ψ 049 223 876 2423

Uni-W

Uni-Byz

.2)

1. της A B D F G K L P Ψ 049 33 104 2423 Cl

Pred-Al

Pred-Byz

Uni-W

2. om. 01 223 876 1739

.3)

1. Χριστω 01 B D F G K P 049 104 223 876 1739 2423 Cl

Pred-Al

Pred-Byz

Uni-W

2. κυριω A L Ψ 33

Pr-Al

υπακουετε rell] υπακουεται 33

υμων rell] ημων B^{*vid}

Ephesians 6.6

μη κατ' ὀφθαλμοδουλίαν ὡς ἀνθρωπάρεσκοι ἀλλ' ὡς δοῦλοι Χριστοῦ ποιοῦντες τὸ θέλημα τοῦ θεοῦ ἐκ ψυχῆς,

- + ἐκ ψυχῆς (*Paed.* 3.95.1 [p. 288 l. 20] BP1) [Ad]

Lac.: C I

Ephesians 6.7

μετ' εὐνοίας δουλεύοντες ὡς τῷ κυρίῳ καὶ οὐκ ἀνθρώποις,

- + μετ' εὐνοίας δουλεύοντες. (*Paed.* 3.95.1 [p. 288 l. 20] BP1) [C]

TEXT: μετ ευνοιας δουλευοντες [

Lac.: C I

μετ rell] μετα B

Ephesians 6.9

Καὶ οἱ κύριοι, τὰ αὐτὰ ποιεῖτε πρὸς αὐτούς, ἀνιέντες τὴν ἀπειλήν, εἰδότες ὅτι καὶ αὐτῶν καὶ ὑμῶν ὁ κύριός ἐστιν ἐν οὐρανοῖς καὶ προσωποληψία οὐκ ἔστιν παρ' αὐτῶ.

- + from Eph. 6.7 καὶ οἱ κύριοι, εὖ ποιεῖτε τοὺς οἰκέτας ὑμῶν, ἀνιέντες τὴν ἀπειλήν, εἰδότες ὅτι καὶ αὐτῶν καὶ ὑμῶν ὁ κύριός ἐστιν ἐν οὐρανοῖς, καὶ προσωποληψία οὐκ ἔστιν. (*Paed.* 3.95.1 [p. 288 l. 20] BP1) [C]

Lac.: C I

.1)

1. καὶ αὐτῶν καὶ ὑμῶν **ℙ**46 A B D* P 33 104 Cl

Pr-Al

2. καὶ αὐτῶν καὶ ὑμῶν 01*

3. 1 2 4 F G

4. 1 4 3 2 01c L Ψ 1739

Pr-Al

5. 1 4 2 K 049 223 876 2423

Di-Byz

Pred-Byz

Com-Byz

.2)

1. οὐρανοὶς **ℙ**46 A B D F G K L Ψ 049 33 223 876 2423 Cl

Uni-Byz

Uni-W

2. τοῖς οὐρανοῖς P

3. οὐρανῶ 01 104 1739

Ex-Al

.3)

1. προσωποληψία **ℙ**46 01 A B* D* F G

Uni-W

2. προσωποληψία K L P Ψ 049 33 104 223 876 1739 2423 Cl

Uni-Byz

τὰ αὐτὰ ποιεῖτε πρὸς αὐτοὺς rell] εὖ ποιεῖτε τοὺς οἰκέτας ὑμῶν Cl

ο κύριοις rell] 2 33

παρ αὐτῶ rell] παρὰ θεῷ D*; παρὰ τῷ θεῷ F G; ἐν αὐτῷ 104; om. Cl^{vid}

Ephesians 6.11

ἐνδύσασθε τὴν πανοπλίαν τοῦ θεοῦ πρὸς τὸ δύνασθαι ὑμᾶς στῆναι πρὸς τὰς μεθοδείας τοῦ διαβόλου·

- ἐνδύσασθαι οὖν δεῖ τὴν πανοπλίαν τοῦ θεοῦ πρὸς τὸ δύνασθαι ἡμᾶς στῆναι πρὸς τὰς μεθοδείας τοῦ διαβόλου, (*Strom.* 2.109.2 [p. 172 l. 22] BP1) [C]

Lac.: C

.1)

1. πρὸς το $\mathfrak{P}46$ 01 A B I K L P Ψ 049 33 104 223 876 1739 2423 Cl

Uni-Al

Uni-Byz

2. εἰς το D F G

Di-W

Uni-W

Com-W

.2)

1. ὑμᾶς στῆναι 01 A B F G I L P Ψ 049 104 223 876 1739 2423

2. 2 1 D

3. 2 $\mathfrak{P}46$

4. ὑμᾶς ἀντιστῆναι K

5. ἡμᾶς στῆναι 33 Cl

ἐνδυσασθε rell] ἐνδυσασθαι ὑμᾶς F G; ἐνδυσασθαι 33; ἐνδυσασθαι οὖν δεῖ Cl
μεθοδεῖας rell] μεθοδίας 33

Ephesians 6.12

ὅτι οὐκ ἔστιν ἡμῖν ἡ πάλῃ πρὸς αἷμα καὶ σάρκα ἀλλὰ πρὸς τὰς ἀρχάς, πρὸς τὰς ἐξουσίας, πρὸς τοὺς κοσμοκράτορας τοῦ σκότους τούτου, πρὸς τὰ πνευματικὰ τῆς πονηρίας ἐν τοῖς ἐπουρανίοις.

- πνευματικῶν ((δυνάμεων, πρὸς ἅς)) ἡ πάλῃ ἡμῖν (*Strom.* 2.110.1 [p. 173 l. 9] BP1) [Ad]
- ἐπειδὴ ἡ πάλῃ ἡμῖν οὐ πρὸς αἷμα | καὶ σάρκα, ἀλλὰ πρὸς τὰ πνευματικὰ, ((δυνατοὶ δὲ ἐκπειράσαι οἱ)) κοσμοκράτορες τοῦ σκότους, ((διὰ τοῦτο αἱ συγγνώμαι.)) (*Strom.* 3.101.3 [p. 242 l. 29] BP1) [Ad]*
- τὰ πνεύματα τῶν ἐξουσιῶν ἀνθίστασθαι; ἀλλ' ἐκεῖνο γνωρίζετω ὅτι τῷ παντοκράτορι καὶ τῷ κυρίῳ θαρροῦντες ἀντιπολιτευόμεθα ταῖς ἀρχαῖς

- τοῦ σκότους (*Strom.* 4.47.1 [p. 269 l. 23]) [All]
- αἱ κατ' αὐτὸν ἀρχαί τε καὶ ἐξουσίαι τοῦ σκότους (*Strom.* 4.96.1 [p. 290 l. 20]) [All]
 - οὐκ ἔστιν ἡμῖν ἡ πάλιν πρὸς αἷμα καὶ σάρκα, ἀλλὰ πρὸς τὰς ἀρχάς, πρὸς τὰς ἐξουσίας, πρὸς τὰ πνευματικὰ τῶν ἐν οὐρανοῖς, (*Strom.* 5.93.2 [p. 387 l. 15] BP1) [C]
 - τοὺς κοσμοκράτορας, ((οἶμαι,)) τοῦ σκότους τούτου (*Strom.* 5.105.2 [p. 396 l. 27] BP1) [Ad]
 - οὐ πρὸς αἷμα καὶ σάρκα, ((ἀλλὰ τὰς διὰ σαρκῶν ἐνεργούσας)) πνευματικὰς ἐξουσίας (*Strom.* 7.20.4 [p. 14 l. 27] BP1) [Ad]
 - τὰς πνευματικὰς οὐσίας καὶ πᾶσαν ἀρχὴν καὶ ἐξουσίαν ἄπτεται τῶν θρόνων τῶν ἄκρων (*Strom.* 7.82.5 [p. 59 l. 3]) [All – Eph. 1.21]
 - πνευματικὰ τῆς πονηρίας, πρὸς ἃ ἡ πάλιν ἡμῖν· (*Exc.* 48.2 [p. 122 l. 13] BP1) [Ad]*
 - τὰ πνευματικὰ τῆς πονηρίας (*Ecl.* 20.1 [p. 142 l. 11] BP1) [Ad]*
 - ὑπὸ τῶν κοσμοκρατόρων τοῦ σκότους ὀλίγου τεθνατωμένους τοῖς πολλοῖς τραύμασι, φόβοις, ἐπιθυμίαις, ὀργαῖς, λύπαις, ἀπάταις, ἡδοναῖς; (*Quis div.* 29.2 [p. 179 l. 5] BP1) [All]

TEXT: ουκ εστιν ημιν η παλη προς αιμα και σαρκα αλλα προς τας αρχας προς τας εξουσιας [[τους]] κοσμοκρατορ[[ας]] του σκοτους [...] προς τα πνευματικα της πορνηριας²⁹⁴ των εν ουρανοις

Lac.: C

.1)

1. ημιν 01 A I K L P 049 33 223 876 1739 2423 Cl

Uni-Byz

2. υμιν P46 B D* F G Ψ 104

Uni-W

.2)

1. σκοτους P46 01* A B D* F G 33 1739 Cl^{vid}

Uni-W

2. add. του αιωνος 01c K L P Ψ 049 104 223 876 2423

²⁹⁴ *Strom.* 5.93.2 omits πρὸς τοὺς κοσμοκράτορας τοῦ σκότους τούτου. However, *Strom.* 3.101.3 shows that Clement knew of the text [τους] κοσμοκρατορ[ας] του σκοτους (likely changing the κοσμοκρατορας [accusative] to κοσμοκρατορες the nominative/vocative case). The της πορνηριας has been supplied from both *Exc.* 48.2 and *Ecl.* 20.1.

Uni-Byz

οτι rell] *om.* Cl

αρχας προς τας εξουσιας rell] 1 4 F G; αρχας και εξουσιας D; μεθοδιας P46

εν τοις επουρανιοις rell] *om.* P46; των εν ουρανοις Cl

Ephesians 6.14

στῆτε οὖν περιζωσάμενοι τὴν ὁσφὺν ὑμῶν ἐν ἀληθείᾳ καὶ ἐνδυσάμενοι τὸν θώρακα τῆς δικαιοσύνης

- ἐνδυσάμενοι τὸν θώρακα τῆς δικαιοσύνης (*Protr.* 116.3 [p. 82 l. 9] BP1) [C]

TEXT:] ενδυσαμενοι τον θωρακα της δικαιοσυνης

Lac.: C I

Ephesians 6.16

ἐν παῶσιν ἀναλαβόντες τὸν θυρεὸν τῆς πίστεως, ἐν ᾧ δυνήσεσθε πάντα τὰ βέλη τοῦ πονηροῦ [τὰ] πεπυρωμένα σβέσαι·

- ὅπλοις σβέσαι τὰ βέλη τοῦ διαβόλου δυναμένοις (*Exc.* 85.3 [p. 132 l. 29] BP1) [Ad]

Lac.: C I

Ephesians 6.17

καὶ τὴν περικεφαλαίαν τοῦ σωτηρίου δέξασθε καὶ τὴν μάχαιραν τοῦ πνεύματος, ὃ ἐστὶν ῥῆμα θεοῦ.

- + from v. 14 τὴν μάχαιραν τοῦ πνεύματος, ὃ ἐστὶ ῥῆμα θεοῦ, ((ἀκονήσωμεν)) (*Protr.* 116.3 [p. 82 l. 11] BP1) [C]

TEXT:] την μαχαιραν του πνευματος ο εστι ρημα θεου

Lac.: C

Philippians 1.7

Καθὼς ἐστὶν δίκαιον ἐμοὶ τοῦτο φρονεῖν ὑπὲρ πάντων ὑμῶν διὰ τὸ ἔχειν με ἐν τῇ καρδίᾳ ὑμᾶς, ἔν τε τοῖς δεσμοῖς μου καὶ ἐν τῇ ἀπολογίᾳ καὶ βεβαιώσει τοῦ

εὐαγγελίου συγκοινωνούς μου τῆς χάριτος πάντας ὑμᾶς ὄντας.

- συμμετόχους τῆς χάριτος καλῶν, πῶς αὐτοὺς συμψύχους καὶ ψυχικοῦς λέγει; (*Strom.* 4.92.4 [p. 289 l. 7] BP1) [All – Phil. 2.17]

Lac.: C I

Philippians 1.9

Καὶ τοῦτο προσεύχομαι, ἵνα ἡ ἀγάπη ὑμῶν ἔτι μᾶλλον καὶ μᾶλλον περισσεύῃ ἐν ἐπιγνώσει καὶ πάσῃ αἰσθήσει

- διὰ τοῦτο προσεύχομαι, ((φησὶν)), ἵνα ἡ ἀγάπη ὑμῶν ἔτι μᾶλλον καὶ μᾶλλον περισσεύῃ ἐν ἐπιγνώσει καὶ πάσῃ αἰσθήσει, (*Strom.* 1.53.1 [p. 34 l. 17] BP1) [C]

Lac.: C I

.1)

1. περισσευη P46 01 A L 33 223 876 1739 2423 Cl

Pred-Byz

2. περισσευει K* P 104

3. περισσευοι F G

4. περισσευση B D Ψ

Ex-Al

5. περισσευσει 049

.2)

1. επιγνωει P46 01 A B D F G K L P Ψ 049 Cl

Pred-Al

Uni-W

2. επιγνωσει 33 104 223 876 1739 2423

και rell] δια Cl

προσευχομαι rell] προευξομαι D^{*vid}

και μαλλον rell] *om.* P (*homoioleuton*)

Philippians

Philippians 1.10

εἰς τὸ δοκιμάζειν ὑμᾶς τὰ διαφέροντα, ἵνα ᾗτε εἰλικρινεῖς καὶ ἀπρόσκοποι εἰς

ἡμέραν Χριστοῦ,

- εἰς τὸ δοκιμάζειν ὑμᾶς τὰ διαφέροντα (Strom. 1.53.1 [p. 34 l. 18] BP1) [C]

TEXT: εἰς το δοκιμαζειν υμας τα διαφεροντα [

Lac.: C I

υμας rell] *om.* 01*

Philippians 1.13

ὥστε τοὺς δεσμούς μου φανεροὺς ἐν Χριστῷ γενέσθαι ἐν ὅλῳ τῷ πραιτωρίῳ καὶ τοῖς λοιποῖς πᾶσιν,

- ὥστε τοὺς δεσμούς μου ((φησί)) φανεροὺς ἐν Χριστῷ γενέσθαι ἐν ὅλῳ τῷ πραιτωρίῳ καὶ τοῖς λοιποῖς πᾶσι, (Strom. 4.19.3 [p. 257 l. 7] BP1) [C]

Lac.: C

.1)

1. ἐν Χριστῳ γενεσθαι 01c A B I K L P Ψ 049 33 104 223 2423 Cl

Pred-Al

Pred-Byz

2. 3 1 2 D F G

Di-W

Uni-W

Com-W

3. ἐν τῳ Χριστῳ γεγονεναι 01*

4. 3 876

5. ἐν τῳ Χριστῳ γενεσθαι 1739

ωστε rell] *add.* και 104

φανερους rell] φανερουσθαι P46

Philippians 1.14

καὶ τοὺς πλείονας τῶν ἀδελφῶν ἐν κυρίῳ πεποιθότας τοῖς δεσμοῖς μου περισσοτέρως τολμᾶν ἀφόβως τὸν λόγον λαλεῖν.

- + καὶ τοὺς πλείονας τῶν ἀδελφῶν ἐν κυρίῳ πεποιθότας τοῖς δεσμοῖς μου περισσοτέρως τολμᾶν ἀφόβως τὸν λόγον τοῦ θεοῦ λαλεῖν, (Strom. 4.19.3 [p. 257 l. 8] BP1) [C]

Lac.: C I

.1)

1. λογον λαλειν P46 K 049 876 1739 2423

Pred-Byz

2. λογον του θεου λαλειν 01 A B P Ψ 33 104 223 Cl

Pr-Al

Pred-Al

Com-Al

3. λογον λαλειν του θεου D*

4. λογον κυριου λαλειν F G

τους πλειονας rell] τοις πλειονας F*

μου rell] μοι D*

περισσοτεως... κηρυσσουσιν (vs 15)] *om.* L

αφοβως rell] αφορως F

Philippians 1.20

κατὰ τὴν ἀποκαραδοκίαν καὶ ἐλπίδα μου, ὅτι ἐν οὐδενὶ αἰσχυνθήσομαι ἀλλ' ἐν πάσῃ παρρησίᾳ ὡς πάντοτε καὶ νῦν μεγαλυνθήσεται Χριστὸς ἐν τῷ σώματί μου, εἴτε διὰ ζωῆς εἴτε διὰ θανάτου.

- ἀλλ' ἐν πάσῃ παρρησίᾳ ὡς πάντοτε καὶ νῦν μεγαλυνθήσεται Χριστὸς ἐν τῷ σώματί μου, εἴτε διὰ ζωῆς εἴτε διὰ θανάτου. (*Strom.* 3.65.2 [p. 226 l. 2] BP1) [C]

TEXT:] ἀλλ' εν παση παρρησια ως παντοτε και νυν μεγαλυνθησεται Χριστος εν τω σωματι μου ειτε δια ζωης ειτε δια θανατου

Lac.: C

αλλ rell] αλλα 049*

εν παση παρρησια rell] 1 3 2 G*

Philippians 1.21

Ἐμοὶ γὰρ τὸ ζῆν Χριστὸς καὶ τὸ ἀποθανεῖν κέρδος.

- + ἔμοι γὰρ τὸ ζῆν Χριστὸς καὶ τὸ ἀποθανεῖν κέρδος. (*Strom.* 3.65.2 [p. 226 l. 4] BP1) [C]

Lac.: C

Χριστος rell] *add.* εστιν F G

Philippians 1.22

εἰ δὲ τὸ ζῆν ἐν σαρκί, τοῦτό μοι καρπὸς ἔργου, καὶ τί αἰρήσομαι οὐ γνωρίζω.

- + εἰ δὲ τὸ ζῆν ἐν σαρκί, καὶ τοῦτό μοι καρπὸς ἔργου, τί αἰρήσομαι οὐ γνωρίζω· (*Strom.* 3.65.2 [p. 226 l. 5] BP1) [C]
-

.1)

1. εἰ δε 01 A B F G I K L P Ψ 049 33 104 223 876 1739 2423 Cl

Pred-Al

Uni-Byz

2. εἴτε P46 D*

.2)

1. αἰρησομαι 01 A C D F G I K L P Ψ 049 33 104 223 876 1739 2423 Cl

Pred-Al

Uni-Byz

Uni-W

2. αἰρησωμαι P46 B

Ex-Al

τουτο rell] και τουτο Cl

εργου rell] *add.* εστιν F G

και rell] *om.* Cl

Philippians 1.23

συνέχομαι δὲ ἐκ τῶν δύο, τὴν ἐπιθυμίαν ἔχων εἰς τὸ ἀναλῦσαι καὶ σὺν Χριστῷ εἶναι, πολλῶ [γὰρ] μᾶλλον κρεῖσσον·

- + συνέχομαί τε ἐκ τῶν δύο, τὴν ἐπιθυμίαν ἔχων εἰς τὸ ἀναλῦσαι καὶ σὺν Χριστῷ εἶναι, πολλῶ γὰρ κρεῖττον· (*Strom.* 3.65.2 [p. 226 l. 6] BP1) [C]
-

.1)

1. εἰς 01 A B C I K L P Ψ 049 33 104 223 876 1739 2423 Cl

Pred-Al

Uni-Byz

2. *om.* P⁴⁶ D F G

Pr-W

Uni-W

Com-W

.2)

1. πολλω γαρ μαλλον 01c A B C 33 104 1739

Di-Al

Pred-Al

Com-Al

2. 1 2 P⁴⁶ Cl

3. 1 3 01* K L P Ψ 049 223 876 2423

Uni-Byz

4. ποσω μαλλον D* F G

Di-W

Uni-W

Com-W

δε rell] τε Cl

εχων rell] εν Χριστω P⁴⁶*

Philippians 1.24

τὸ δὲ ἐπιμένειν [ἐν] τῇ σαρκὶ ἀναγκαιότερον δι' ὑμᾶς.

- + τὸ δὲ ἐπιμένειν τῇ σαρκὶ ἀναγκαιότερον δι' ὑμᾶς. (*Strom.* 3.65.2 [p. 226 l. 8] BP1) [C]

Lac.: I

.1)

1. επιμενειν P⁴⁶ 01 A C D F G K L P Ψ 049 33 223 876 1739 2423 Cl

Pred-Al

Uni-Byz

Uni-W

2. επιμειναι B 104

Ex-Al

.2)

1. εν P⁴⁶ B D F G K L 049 104 223 2423

Pred-Byz

Uni-W

2. om. 01 A C P Ψ 33 876 1739 Cl

Pr-Al

Pred-Al

Com-Al

δι rell] διει D*

Philippians 1.27

Μόνον ἀξίως τοῦ εὐαγγελίου τοῦ Χριστοῦ πολιτεύεσθε, ἵνα εἴτε ἐλθὼν καὶ ἰδὼν ὑμᾶς εἴτε ἀπὼν ἀκούω τὰ περὶ ὑμῶν, ὅτι στήκετε ἐν ἐνὶ πνεύματι, μιᾷ ψυχῇ συναθροῦντες τῇ πίστει τοῦ εὐαγγελίου

- εἰ δὲ καὶ εἰς βασιλείαν θεοῦ κεκλήμεθα, ἀξίως τῆς βασιλείας πολιτευώμεθα θεὸν ἀγαπῶντες καὶ τὸν πλησίον. (Paed. 3.81.2 [p. 281 l. 3] BP1) [All – 1 Thess. 2.12]

Lac.: I

Philippians 1.28

καὶ μὴ πτυρόμενοι ἐν μηδενὶ ὑπὸ τῶν ἀντικειμένων, ἥτις ἐστὶν αὐτοῖς ἔνδειξις ἀπωλείας, ὑμῶν δὲ σωτηρίας, καὶ τοῦτο ἀπὸ θεοῦ·

- καὶ τοῦτο ((φησὶν)) ἀπὸ θεοῦ (Strom. 4.92.2 [p. 288 l. 30] BP1) [C]

TEXT:] καὶ τουτο απο θεου

Lac.: I

Philippians 1.29

ὅτι ὑμῖν ἐχαρίσθη τὸ ὑπὲρ Χριστοῦ, οὐ μόνον τὸ εἰς αὐτὸν πιστεύειν ἀλλὰ καὶ τὸ ὑπὲρ αὐτοῦ πάσχειν,

- + ὅτι ὑμῖν ἐχαρίσθη τὸ ὑπὲρ Χριστοῦ, οὐ μόνον τὸ εἰς αὐτὸν πιστεύειν, ἀλλὰ καὶ τὸ ὑπὲρ αὐτοῦ πάσχειν (Strom. 4.92.2 [p. 288 l. 30] BP1) [C]

Lac.: I

υμιν rell] ημιν A

το υπερ Χριστου rell] 1 2 F G; υπο Χριστου 104

πιστευειν rell] om. G*

αυτου rell] αυτο 876

Philippians 1.30

τὸν αὐτὸν ἀγῶνα ἔχοντες, οἷον εἶδετε ἐν ἐμοὶ καὶ νῦν ἀκούετε ἐν ἐμοί.

- + τὸν αὐτὸν ἀγῶνα ἔχοντες, οἷον εἶδετε ἐν ἐμοὶ καὶ νῦν ἀκούετε ἐν ἐμοί.
(*Strom.* 4.92.2 [p. 289 l. 1] BP1) [C]

Lac.: I

.1)

1. εἶδετε 01 A B* 33 223 876 Cl

2. ἰδετε K L P 049 104 1739 2423

Pred-Byz

3. εἶδετε καὶ P46 C*

Ex-Al

4. ἰδετε καὶ Ψ

5. καὶ εἶδετε D*.c

6. καὶ ἰδετε F G

ἐχοντες rell] ἐχον B*

καὶ νυν ἀκουετε εν εμοι rell] 1-3 P46; om. Ψ (*homoioteleuton*)

Philippians 2.1

Εἴ τις οὖν παράκλησις ἐν Χριστῷ, εἴ τι παραμύθιον ἀγάπης, εἴ τις κοινωνία πνεύματος, εἴ τις σπλάγχνα καὶ οἰκτιρμοί,

- + εἴ τις οὖν παράκλησις ἐν Χριστῷ, εἴ τι παραμύθιον ἀγάπης, εἴ τις κοινωνία πνεύματος, εἴ τις σπλάγχνα καὶ οἰκτιρμοί, (*Strom.* 4.92.2 [p. 289 l. 2] BP1) [C]

.1)

1. τι P46 01 A B C F G I K P Ψ 049 33 104 223 1739 2423 Cl

Uni-Al

Pred-Byz

2. τις D*.c L 876

.2)

1. τις² P46 01 A B C D F G I L P 049 33 104 223 876 1739 2423 Cl

Pred-Al

Pred-Byz

Uni-W

2. τι Κ Ψ

.3)

1. σπλαγχνα ℘46 01 A B C I K L P Ψ 049 33 104 223 876 1739 2423 Cl

Uni-Al

Uni-Byz

2. σπλανχνα D* F G

Di-W

Uni-W

Com-W

ει^{1,2,3,4} rell] η 33

τις³ rell] τι 223

και rell] om. Κ*

ει τις κοινωνια πνευματος ει τις σπλαγχνα και οικτιρμοι rell] 5-9 1-4 876

Philippians 2.2

πληρώσατέ μου τὴν χαρὰν ἵνα τὸ αὐτὸ φρονῆτε, τὴν αὐτὴν ἀγάπην ἔχοντες, σύμψυχοι, τὸ ἓν φρονοῦντες,

- + πληρώσατέ μου τὴν χαρὰν, ἵνα τὸ αὐτὸ φρονῆτε, τὴν αὐτὴν ἀγάπην ἔχοντες, σύμψυχοι, τὸ ἓν φρονοῦντες. (*Strom.* 4.92.2 [p. 289 l. 4] BP1) [C]
- τῆς χάριτος καλῶν, πῶς αὐτοὺς συμψύχους καὶ ψυχικοὺς λέγει; (*Strom.* 4.92.4 [p. 289 l. 8] BP1) [All]

.1)

1. συμψυχοι 01 I K L P Ψ 049 33 104 223 876 1739 2423 Cl

Pred-Al

Uni-Byz

2. συνψυχοι ℘46 A B* C D* F G

Uni-W

.2)

1. εν ℘46 01c B D F G K L P 049 104 223 876 1739 2423 Cl

Uni-Byz

Uni-W

2. αυτο 01* A C I Ψ 33

Ex-Al

χαραν rell] χαριν K

Philippians 2.6

ὃς ἐν μορφῇ θεοῦ ὑπάρχων οὐχ ἄρπαγμὸν ἡγήσατο τὸ εἶναι ἴσα θεῷ,

- ὃς ἐν μορφῇ θεοῦ ὑπάρχων οὐχ ἄρπαγμὸν ἡγήσατο τὸ εἶναι ἴσα θεῷ·
(*Protr.* 8.4 [p. 9 l. 5] BP1) [C]

Lac.: I 049

.1)

1. το 01 A B C D K L P Ψ 33 104 223 876 1739 2423 Cl

Pred-Al

Uni-Byz

2. om. P46 F G

αρπαγμον rell] απακμον D

Philippians 2.7

ἀλλὰ ἑαυτὸν ἐκένωσεν μορφὴν δούλου λαβών, ἐν ὁμοιώματι ἀνθρώπων
γενόμενος· καὶ σχήματι εὐρέθεις ὡς ἄνθρωπος

- μορφὴν δούλου λαβεῖν ((εἴρηται, οὐ μόνον τὴν σάρκα κατὰ τὴν παρουσίαν)) (*Exc.* 19.5 [p. 113 l. 11] BP1) [Ad]*
- ὅτι ἐκένωσεν ἑαυτὸν μορφῇν δούλου λαβών, (*Pead.* 3.2.2 [p. 237 l. 5] BP1) [C]
- + ἐκένωσεν δὲ ἑαυτόν (*Protr.* 8.4 [p. 9 l. 6] BP1) [Ad]*
- Ὁ Ἰησοῦς τὸ φῶς ἡμῶν, ὡς λέγει ὁ ἀπόστολος, ἑαυτὸν κενώσας, τουτέστιν ἐκτὸς τοῦ Ὁρου γενόμενος κατὰ Θεόδοτον, (*Exc.* 35.1 [p. 118 l. 10] BP1) [All]

TEXT:] εκενωσεν εαυτον μορφην δουλου λαβων [

Lac.: I 049

εαυτον εκενωσεν rell] 2 1 Cl

Philippians 2.8

ἐταπείνωσεν ἑαυτὸν γενόμενος ὑπήκοος μέχρι θανάτου, θανάτου δὲ σταυροῦ.

- μάτην μὲν ὁ σωτὴρ αὐτὸς παραγίνεται καὶ πάσχει δι' ἡμᾶς ἀπὸ γενέσεως μέχρι τοῦ σημείου τὴν ἀνθρωπότητα διατρέχων, μάτην δὲ ὁ πάσας

πεποικηκῶς ἐκ νεότητος τὰς νομίμους | ἐντολὰς παρὰ ἄλλου αἰτεῖ
γονυπετῶν ἀθανασίαν. (*Quis div.* 8.2 [p. 164 l. 31]) [All]

Lac.: I 049

Philippians 2.9

διὸ καὶ ὁ θεὸς αὐτὸν ὑπερύψωσεν καὶ ἐχαρίσατο αὐτῷ τὸ ὄνομα τὸ ὑπὲρ πᾶν ὄνομα,

- τὸ διάδημα τῆς διακαιοσύνης τῷ ὑπὲρ πᾶν ὄνομα ἐπηρμένῳ
περιάψαντες διὰ τῆς ἀειθαλοῦς ἀκάνθης. (*Paed.* 2.74.1 [p. 202 l. 29] BP1) [All]
- πᾶν ὄνομα (*Strom.* 5.34.7 [p. 349 l. 2] BP1) [Ad]
- ((ὥσπερ δὲ ὁ κύριος ὑπεράνω τοῦ κόσμου παντός, μᾶλλον δὲ ἐπέκεινα τοῦ νοητοῦ, οὕτως καὶ τὸ ἐν τῷ πετάλῳ, ἔγγραπτον ὄνομα)) ὑπεράνω πάσης ἀρχῆς καὶ ἐξουσίας (*Strom.* 5.38.6 [p. 352 l. 13] BP1) [Ad]
- διὸ καὶ ὁ θεὸς αὐτὸν ὑπερύψωσεν καὶ ἔδωκεν αὐτῷ ὄνομα τὸ ὑπὲρ πᾶν ὄνομα, (*Exc.* 43.4 [p. 120 l. 14] BP1) [C]

Lac.: I

.1)

1. το ονομα P46 01 A B C 33 1739

Di-Al

Pred-Al

Com-Al

2. 2 D K L P Ψ 049 104 223 876 2423 Cl

Uni-Byz

3. ονομα εις F G

εχαρισατο rell] εδωκεν Cl

Philippians 2.10

ἵνα ἐν τῷ ὀνόματι Ἰησοῦ πᾶν γόνυ κάμψῃ ἐπουρανίων καὶ ἐπιγείων καὶ
καταχθονίων

- ἵνα ἐν τῷ ὀνόματι Ἰησοῦ πᾶν γόνυ κάμψῃ ἐπουρανίων καὶ ἐπιγείων καὶ
καταχθονίων, (*Strom.* 1.159.6 [p. 100 l. 26] BP1) [C]
- + ἵνα πᾶν γόνυ κάμψῃ (*Exc.* 43.4 [p. 120 l. 15] BP1) [Ad]
- ἐποίησεν τὸν οὐρανὸν καὶ τὴν γῆν, τουτέστι τὰ οὐράνια καὶ τὰ ἐπίγεια,
(*Exc.* 47.1 [p. 121 l. 20] [All])

- ut omne genu flectatur ei caelestium, terrestrium et infernorum, (*Hypo.* [p. 211 l. 31] BP1) [C/Ad]

Lac.: I

.1)

1. Ἰησοῦ Ϟ46 01c A B C D F G K L P Ψ 33 104 223 1739 2423 Cl

Pred-Al

Pred-Byz

Uni-W

2. Ἰησοῦ Χριστοῦ 01* 876

.2)

1. καμψη Ϟ46 01 A B C D F G K L 33 104 223 876 1739 2423 Cl

Pred-Al

Pred-Byz

Uni-W

2. καμψει P Ψ 049

Philippians 2.11

καὶ πᾶσα γλῶσσα ἑξομολογήσεται ὅτι κύριος Ἰησοῦς Χριστὸς εἰς δόξαν θεοῦ πατρός.

- + καὶ πᾶσα γλῶσσα ἑξομολογήσεται, ὅτι κύριος τῆς δόξης Ἰησοῦς Χριστὸς σωτήρ, (*Exc.* 43.4 [p. 120 l. 15] BP1) [Ad]
- + καὶ πᾶσα γλῶσσα ἑξομολογήσεται ὅτι κύριος Ἰησοῦς Χριστὸς εἰς δόξαν θεοῦ πατρός. (*Strom.* 1.159.6 [p. 100 l. 27] BP1) [C]

Lac.: I

.1)

1. ἐξομολογήσεται Ϟ46 01 B 223 2423 Cl

2. ἐξομολογῆσεται A C D F* G K L P Ψ^{vid} 049 33 104 876 1739

Pred-Al

Pred-Byz

Uni-W

κύριος Ἰησοῦς Χριστός 1 2 F G; 3 1 K

οτι rell] *add.* εις 1739

Philippians 2.15

ἵνα γένησθε ἄμεμπτοι καὶ ἀκέραιοι, τέκνα θεοῦ ἄμωμα μέσον γενεᾶς σκολιᾶς καὶ διεστραμμένης, ἐν οἷς φαίνεσθε ὡς φωστῆρες ἐν κόσμῳ,

- γενεὰ ἢ παλαιὰ σκολιὰ (*Paed.* 1.19.4 [p. 101 l. 19]) [All – Acts 2.40; Mt. 19.8; Mc. 10.5]
- ἄμεμπτα καὶ ἀκέραια καὶ ἄμωμα τοῦ θεοῦ ((κατὰ τὸν Παῦλον)) τέκνα μέσον γενεᾶς σκολιᾶς καὶ διεστραμμένης φωστήρων | δίκην ἐν κόσμῳ φαίνεσθε. (*Paed.* 3.100.3 [p. 290 l. 26] BP1) [Ad – Deut. 32.5]*

TEXT:] αμεμπτα και ακεραια... γενεας σκολιας και διεστραμμενης... εν κοσμω

Lac.: I

εν κοσμω rell] εν τω κοσμω τουτω F G

Philippians 2.17

Ἀλλὰ εἰ καὶ σπένδομαι ἐπὶ τῇ θυσίᾳ καὶ λειτουργίᾳ τῆς πίστεως ὑμῶν, χαίρω καὶ συγχαίρω πᾶσιν ὑμῖν·

- ((εἰ δὲ σπένδεται)) ἐπὶ τῇ θυσίᾳ καὶ τῇ λειτουργίᾳ τῆς πίστεως ((χαίρων καὶ συγχαίρων,)) (*Strom.* 4.92.4 [p. 289 l. 5] BP1) [C]

TEXT:] επι τη θυσια και τη λειτουργια της πιστεως [

Lac.: I 049

λειτουργια rell] τη λειτουργια Cl

υμων rell] *add* νυν 33^{vid}

Philippians 2.20

οὐδένα γὰρ ἔχω ἰσόψυχον, ὅστις γνησίως τὰ περὶ ὑμῶν μεριμνήσει·

- οὐδένα γὰρ ἔχω ((φησὶν)) ἰσόψυχον, ὅστις γνησίως τὰ περὶ ὑμῶν μεριμνήσει· (*Strom.* 4.92.5 [p. 289 l. 9] BP1) [C]

Lac.: I 049

περι rell] υπερ L

υμων rell] ημων D*

Philippians 2.21

οἱ πάντες γὰρ τὰ ἑαυτῶν ζητοῦσιν, οὐ τὰ Ἰησοῦ Χριστοῦ.

- + οἱ πάντες γὰρ τὰ ἑαυτῶν ζητοῦσιν, οὐ τὰ Ἰησοῦ Χριστοῦ. (*Strom.* 4.92.5 [p. 289 l. 10] BP1) [C]

Lac.: I 049

.1)

1. τα Ἰησου Χριστου Ϙ46 01 A C D F G P Ψ 33 1739 Cl

Pr-Al

Pred-Al

Com-Al

Uni-W

2. 1 3 2 B L 104 223 876 2423

Pred-Byz

3. 1 3 K

οι παντες rell] ου παντες F

Philippians 3.3

ἡμεῖς γὰρ ἔσμεν ἡ περιτομή, οἱ πνεύματι θεοῦ λατρεύοντες καὶ καυχώμενοι ἐν Χριστῷ Ἰησοῦ καὶ οὐκ ἐν σαρκὶ πεποιθότες,

- καὶ τῷ Χριστοῦ ὀνόματι καυχώμενοι. (*Paed.* 1.37.2 [p. 112 l. 15]) [All]

Lac.: I 049

Philippians 3.8

ἀλλὰ μενοῦνγε καὶ ἡγοῦμαι πάντα ζημίαν εἶναι διὰ τὸ ὑπερέχον τῆς γνώσεως Χριστοῦ Ἰησοῦ τοῦ κυρίου μου, δι' ὃν τὰ πάντα ἐζημιώθην, καὶ ἡγοῦμαι σκύβαλα, ἵνα Χριστὸν κερδήσω

- δ' ἂν αὐτοῖς παρ' ὅλον τὸν βίον σκυβάλων ἄξιον κρίνεσθαι τὸ χρυσίον. (*Paed.* 2.39.2 [p. 181 l. 3] BP1) [All]

Lac.: C I 049

Philippians 3.12

Οὐχ ὅτι ἤδη ἔλαβον ἢ ἤδη τετελείωμαι, διώκω δὲ εἰ καὶ καταλάβω, ἐφ' ᾧ καὶ κατελήμφθην ὑπὸ Χριστοῦ [Ἰησοῦ].

- οὐχ ὅτι ἤδη ἔλαβον ἢ ἤδη τετελείωμαι διώκω δὲ εἰ καὶ καταλάβω, ἐφ' ᾧ καὶ κατελήφθην ὑπὸ Χριστοῦ. (*Paed.* 1.52.2 [p. 121 l. 11] BP1) [C]

Lac.: C I 049

.1)

1. ελαβον \mathfrak{P}^{16} \mathfrak{P}^{61} 01 A B K L P Ψ 33 104 223 876 1739 2423 Cl

Pred-Al

Uni-Byz

2. *add.* η ηδη δεδικαιωμαι \mathfrak{P}^{46} D^{*c}

3. *add.* η ηδη δικαιωμαι F

4. η ηδη τετελειωμαι G^{*}

.2)

1. καί¹ \mathfrak{P}^{46} 01c A B K L P Ψ 33 104 223 1739 2423 Cl

Pred-Al

Pred-Byz

2. *om.* 01^{*} D^{*} F G 876

Uni-W

.3)

1. καί² \mathfrak{P}^{46} 01c A B K L P Ψ 33 104 223 876 1739 2423 Cl

Pred-Al

Uni-Byz

2. ει 01^{*}

3. *om.* D^{*} F G

Di-W

Uni-W

Com-W

.4)

1. κατελημφθην \mathfrak{P}^{46} 01 A B^{*} D^{*} F G 1739

Uni-W

2. κατεληφθην K L P Ψ 33 104 876 2423 Cl

Pred-Byz

3. συγκατεληφθην 223

.5)

1. Χριστου Ιησου \mathfrak{P}^{46} \mathfrak{P}^{61} ^{vid} 01 A P 104 876 1739

Pr-Al

Pred-Al

Com-Al

2. 1 B D* F G 33 Cl

Uni-W

3. του Χριστου Ιησου K L Ψ 223 2423

Pr-Byz

Pred-Byz

Com-Byz

τετελειωμαι rell] τεταμαι 104

Philippians 3.13

ἀδελφοί, ἐγὼ ἑμαυτὸν οὐ λογιζομαι κατειληφέναι· ἐν δέ, τὰ μὲν ὀπίσω
ἐπιλανθανόμενος τοῖς δὲ ἔμπροσθεν ἐπεκτεινόμενος,

- + ἀδελφοί, ἐγὼ ἑμαυτὸν οὐπω λογιζομαι κατειληφέναι· ἐν δέ, τὰ μὲν ὀπίσω ἐπιλανθανόμενος; τοῖς δὲ ἔμπροσθεν ἐπεκτεινόμενος, (*Paed.* 1.52.2 [p. 121 l. 14] BP1) [C]
- ἐπεκτεινομένην ((εἰς ἕξιν ἀπαθείας, ἄχρις ἄν)) καταντήση εἰς ἄνδρα τέλειον (*Strom.* 7.10.1 [p. 9 l. 4] BP1) [Ad]
- ἐπεκτεινομένης (*Quis div.* 1.4 [p. 160 l. 17]) [All]

Lac.: C I 049

.1)

1. ου ϐ46 B F G K L Ψ 1739

2. ουπω 01 A D* P 33 104 223 876 2423*^{vid} Cl

.2)

1. τοις δε ϐ16^{vid} ϐ46 ϐ61 01 A B K L P Ψ 33 104 223 876 1739 2423 Cl

Uni-Al

Uni-Byz

2. εις δε τα D* F G

Di-W

Uni-W

Com_W

εγω rell] om. D*

εμαυτον rell] *pon. p.* λογιζομαι ϐ16^{vid}; εμαυτω P

λογιζομαι rell] *add.* τι 104

κατειληφεναι rell] κατιληφοτα F G

τα μεν οπισω rell] τα μεν ουν οπισω K; τα μεν οπισθεν 876; 1 3 1739

επεκτεινομενος rell] απεκτεινομενος F G

Philippians 3.14

κατὰ σκοπὸν διώκω εἰς τὸ βραβεῖον τῆς ἄνω κλήσεως τοῦ θεοῦ ἐν Χριστῷ Ἰησοῦ.

- + κατὰ σκοπὸν διώκω εἰς τὸ βραβεῖον τῆς ἄνω κλήσεως ἐν Χριστῷ Ἰησοῦ. (*Paed.* 1.52.2 [p. 121 l. 15] BP1) [C]
- ἐλλαμπρυνόμενος μόνος τὸ βραβεῖον τῆς αἰωνίου (*Quis div.* 1.4 [p. 160 l. 13] BP1) [All]

Lac.: C 049

.1)

1. διώκω P46 P61 01 A B D F G K L P 33 104 223 876 1739 2423 Cl

Pred-Al

Uni-Byz

Uni-W

2. διώκων I Ψ

Ex-Al

.2)

1. εις P16 P46 01 A B I Ψ 33 1739 Cl

Di-Al

Pred-Al

Com-Al

2. επι D F G K L P 104 223 876 2423

Uni-Byz

Uni-W

του θεου εν Χριστω Ιησου rell] 1-3 5 4 P16; 2 P46; του θεου εν κυριω Ιησου Χριστω D*; εν κυριω Ιησου Χριστω F G

Philippians 3.15

Ὅσοι οὖν τέλειοι, τοῦτο φρονῶμεν· καὶ εἴ τι ἐτέρως φρονεῖτε, καὶ τοῦτο ὁ θεὸς ὑμῖν ἀποκαλύψει·

- ὅσοι οὖν τέλειοι, τοῦτο φρονοῦμεν, (*Paed.* 1.52.3 [p. 121 l. 18] BP1) [C]

TEXT: όσοι ουν τελειοι τουτο φρονουμεν [

Lac.: C

.1)

1. φρονωμεν $\mathfrak{P}^{16\text{vid}}$ \mathfrak{P}^{46} A B D F G I K P Ψ 049 33 104 223 876 1739 2423

2. φρονουμεν 01c L Cl

3. ουν φρονουμεν 01*

τελειοι rell] *add.* εν Χριστω Ιησου F G

Philippians 3.19

ὧν τὸ τέλος ἀπώλεια, ὧν ὁ θεὸς ἡ κοιλία καὶ ἡ δόξα ἐν τῇ αἰσχύνῃ αὐτῶν, οἱ τὰ ἐπίγεια φρονοῦντες.

- ὧν θεὸς ἡ κοιλία καὶ ἡ δόξα ἐν τῇ αἰσχύνῃ αὐτῶν, οἱ τὰ ἐπίγεια φρονοῦντες. ((τούτοις οὐκ ἀγαθὰ προσθέσπισεν ὁ ἀπόστολος,)) ὧν τὸ τέλος ((εἰπὼν)) ἡ ἀπώλεια. (*Paed.* 2.18.4 [p. 167 l. 12] BP1) [C/Ad]
- ἀναισχυνταῖς προσανέχοντες, (*Strom.* 3.109.2 [p. 246 l. 30]) [All]

TEXT: ων το τέλος [[η]]²⁹⁵ απωλεια ων θεος η κοιλια και η δοξα εν τη αισχυνη αυτων οι τα επιγεια φρονουντες

Lac.: C I

.1)

1. ο θεος \mathfrak{P}^{46} 01 A B D F G K L P Ψ 049 33 104 223 2423

Pred-Al

Pred-Byz

Uni-W

2. 2 876 1739* Cl

Philippians 3.20

ἡμῶν γὰρ τὸ πολίτευμα ἐν οὐρανοῖς ὑπάρχει, ἐξ οὗ καὶ σωτῆρα ἀπεκδεχόμεθα κύριον Ἰησοῦν Χριστόν,

- ὑπ' οὐρανὸν πεπολιτευμένων (*Protr.* 3.1 [p. 5 l. 1]) [All]
- καὶ πολιτεύεται μὲν ἐν οὐρανοῖς ἐπὶ γῆς παιδαγωγούμενος, (*Paed.* 3.99.1 [p. 290 l. 7] BP1) [All]
- ἡμῶν δὲ τὸ πολίτευμα ἐν οὐρανῷ, ἐξ οὗ καὶ σωτῆρα ἀπεκδεχόμεθα.

²⁹⁵ The article η will not be included in the collation as Clement would likely have added it for his adaptation.

(*Strom.* 3.95.3 [p. 240 l. 5]) [C]

- βιω δὲ ἤδη ἐν σαρκὶ ὧν ὡς ἐν οὐρανῷ πολιτευόμενος. (*Strom.* 4.12.6 [p. 254 l. 4]) [All]
- τὸ πολίτευμα ἐν οὐρανῷ, (*Exc.* 54.3 [p. 125 l. 7] BP1) [C]

Lac.: C I

γὰρ rell] δε Cl

ουρανοὶς ὑπαρχεὶ rell] ουρανῷ Cl

ἀπεκδεχομεθα rell] om. P46

κύριον Ἰησοῦν Χριστὸν rell] om. Cl

Philippians 4.3

ναὶ ἐρωτῶ καὶ σέ, γνήσιε σύζυγε, συλλαμβάνου αὐταῖς, αἵτινες ἐν τῷ εὐαγγελίῳ συνήθλησάν μοι μετὰ καὶ Κλήμεντος καὶ τῶν λοιπῶν συνεργῶν μου, ὧν τὰ ὀνόματα ἐν βίβλῳ ζωῆς.

- καὶ ὃ γε Παῦλος οὐκ ὀκνεῖ ἐν τινὶ ἐπιστολῇ τὴν αὐτοῦ προσαγορεύειν σύζυγον, (*Strom.* 3.53.1 [p. 220 l. 16] BP1) [All]

Lac.: C

Philippians 4.5

τὸ ἐπιεικὲς ὑμῶν γνωσθήτω πᾶσιν ἀνθρώποις, ὁ κύριος ἐγγύς.

- ((τοὺς Μακεδόνας ἐρμηνεύς γίνεται τῆς θείας φωνῆς,)) ὁ κύριος ἤγγικεν (*Protr.* 87.4 [p. 65 l. 16] BP1) [Ad]

Lac.: C

Philippians 4.8

Τὸ λοιπόν, ἀδελφοί, ὅσα ἐστὶν ἀληθῆ, ὅσα σεμνά, ὅσα δίκαια, ὅσα ἀγνά, ὅσα προσφιλῆ, ὅσα εὐφημα, εἴ τις ἀρετὴ καὶ εἴ τις ἔπαινος, ταῦτα λογίζεσθε·

- τὸ λοιπόν, ἀδελφοί, ὅσα ἀληθῆ, ὅσα σεμνά, ὅσα δίκαια, ὅσα ἀγνά, ὅσα προσφιλῆ, ὅσα εὐφημα, εἴ τις ἀρετὴ καὶ εἴ τις ἔπαινος, ταῦτα λογίζεσθε· (*Strom.* 3.109.3 [p. 247 l. 1] BP1) [C]

Lac.: C I

.1)

1. επαινος P⁴⁶ 01 A B K L P Ψ 049 33 104 223 876 1739 2423 Cl

Uni-Al

Uni-Byz

2. add. επιστημης D* F G

Di-W

Uni-W

Com-W

αδελφοι] add. μου Ψ

εστιν rell] εισιν 876; om. Cl

ει rell] η 33

λογιζεσθε rell] λογιζεσθαι 33

Philippians 4.9

ἃ καὶ ἐμάθετε καὶ παρελάβετε καὶ ἠκούσατε καὶ εἶδετε ἐν ἐμοί, ταῦτα πράσσετε· καὶ ὁ θεὸς τῆς εἰρήνης ἔσται μεθ' ὑμῶν.

- + ὅσα καὶ ἐμάθετε [ἃ] καὶ παρελάβετε καὶ ἠκούσατε καὶ ἴδετε ἐν ἐμοί, ταῦτα πράσσετε· καὶ ὁ θεὸς τῆς εἰρήνης ἔσται μεθ' ὑμῶν. (*Strom.* 3.109.3 [p. 247 l. 3] BP1) [C]

Lac.: C I

.1)

1. εἶδετε P⁴⁶ 01 A B D^{*2} 223 876

2. ἴδετε F G K L P Ψ 049 33 104 1739 2423 Cl

α rell] οσα Cl

καί¹ rell] α και Cl

πρασσετε rell] πρασσεται 104

Philippians 4.11

οὐχ ὅτι καθ' ὑστέρησιν λέγω, ἐγὼ γὰρ ἔμαθον ἐν οἷς εἰμι αὐτάρκης εἶναι.

- ἐγὼ γὰρ ἔμαθον ἐν οἷς εἰμι αὐτάρκης εἶναι. (*Strom.* 4.101.1 [p. 293 l. 4] BP1) [C]

TEXT:] εγω γαρ εμαθον εν οις ειμι αυταρκης ειναι

Lac.: C I

Philippians 4.12

οἶδα καὶ ταπεινοῦσθαι, οἶδα καὶ περισσεύειν· ἐν παντὶ καὶ ἐν πᾶσιν μεμύημαι, καὶ χορτάζεσθαι καὶ πεινᾶν καὶ περισσεύειν καὶ ὑστερεῖσθαι·

- + οἶδα καὶ ταπεινοῦσθαι, οἶδα καὶ περισσεύειν· ἐν παντὶ καὶ ἐν πᾶσι μεμύημαι, καὶ χορτάζεσθαι καὶ πεινᾶν, καὶ περισσεύειν καὶ ὑστερεῖσθαι. (*Strom.* 4.101.1 [p. 293 l. 5] BP1) [C]

Lac.: C I

ταπεινουσθαι rell] πεινουσθαι 049

καὶ³ rell] *om.* Ψ

πειναν rell] πιναν 33

και περισσευειν και υστερεισθαι rell] 2-4 A; και περισσευεσθαι και υστερεισθαι K; 1 4 3 2 1739

Philippians 4.13

πάντα ἰσχύω ἐν τῷ ἐνδυναμοῦντί με.

- + πάντα ἰσχύω ἐν τῷ ἐνδυναμοῦντί με, (*Strom.* 4.101.1 [p. 293 l. 7] BP1) [C]

Lac.: C

.1)

1. με 01* A B D* I 33 1739 Cl

Pr-Al

2. *add.* Χριστω 01c K L P Ψ 049 104 223 876 2423

Uni-Byz

3. *add.* Χριστου F G

ισχυω rell] ισχω F G

Philippians 4.18

ἀπέχω δὲ πάντα καὶ περισσεύω· πεπλήρωμαι δεξάμενος παρὰ Ἐπαφροδίτου τὰ παρ' ὑμῶν, ὁσμὴν εὐωδίας, θυσίαν δεκτὴν, εὐάρεστον τῷ θεῷ.

- εἰ γοῦν τῆς εὐωδίας τὸ θυμίαμα τὸν μέγαν ἀρχιερέα, τὸν κύριον, ἀναφέρειν λέγοιεν τῷ θεῷ, μὴ θυσίαν ταύτην καὶ εὐωδίαν θυμιάματος νοούντων, (*Paed.* 2.67.1 [p. 197 l. 20]) [All – Exod. 29.18, 30.7; Phil. 4.18]

- Θυσία δὲ ἡ τῷ θεῷ δεκτὴ σώματός (*Strom.* 5.67.1 [p. 370 l. 26]) [All]
- Θυσίαν δεκτὴν ((εἶναι παρὰ θεῷ, τὴν ἄτυφον καρδίαν μετ' ἐπιστήμης)) (*Strom.* 7.14.1 [p. 10 l. 28] BP1) [Ad]

Lac.: C I

οσμην rell] οσμη 876*

Philippians 4.20

τῷ δὲ θεῷ καὶ πατρὶ ἡμῶν ἡ δόξα εἰς τοὺς αἰῶνας τῶν αἰώνων, ἀμήν.

- υἱὸν ἐν πατρὶ, ᾧ ἡ δόξα εἰς τοὺς αἰῶνας τῶν αἰώνων, ἀμήν. (*Paed.* 1.74.1 [p. 133 l. 10]) [Ad – Gal. 1.5; 1 Tim. 1.17; 2 Tim. 4.18; Heb. 13.21]

Lac.: C I

Colossians

Colossians 1.9

Διὰ τοῦτο καὶ ἡμεῖς, ἀφ' ἧς ἡμέρας ἠκούσαμεν, οὐ παυόμεθα ὑπὲρ ὑμῶν προσευχόμενοι καὶ αἰτούμενοι, ἵνα πληρωθῇτε τὴν ἐπίγνωσιν τοῦ θελήματος αὐτοῦ ἐν πάσῃ σοφίᾳ καὶ συνέσει πνευματικῇ,

- οὐ παυόμεθα ὑπὲρ ὑμῶν προσευχόμενοι καὶ αἰτούμενοι, ἵνα πληρωθῇτε τὴν ἐπίγνωσιν τοῦ θελήματος αὐτοῦ ἐν πάσῃ σοφίᾳ καὶ συνέσει πνευματικῇ, (*Strom.* 5.60.2 [p. 367 l. 4] BP1) [C]

TEXT:] ου παυομεθα υπερ υμων προσευχομενοι και αιτουμενοι ινα πληρωθητε την επιγνωσιν του θεληματος αυτου εν παση σοφια και συνεσει πνευματικη

Lac.: I

.1)

1. και αιτουμενοι P46 01 A C D F G L P Ψ 049 33 104 223 876 1739 2423 Cl

Pred-Al

Pred-Byz

Uni-W

2. om. B K

Colossians 1.10

περιπατῆσαι ἀξίως τοῦ κυρίου εἰς πᾶσαν ἀρεσκείαν, ἐν παντὶ ἔργῳ ἀγαθῷ
καρποφοροῦντες καὶ αὐξανόμενοι τῇ ἐπιγνώσει τοῦ θεοῦ,

- + περιπατῆσαι ἀξίως τοῦ κυρίου εἰς πᾶσαν ἀρέσκειαν, παντὶ ἔργῳ ἀγαθῷ
καρποφοροῦντες καὶ αὐξανόμενοι τῇ ἐπιγνώσει τοῦ θεοῦ, (*Strom.* 5.60.2
[p. 367 l. 6] BP1) [C]

.1)

1. περιπατησαι P46 P61^{vid} 01* A B C D* F G 33 1739 Cl

Pr-Al

Pred-Al

Com-Al

Uni-W

2. *add.* υμας 01c K L P Ψ 049 104 223 876 2423

Uni-Byz

.2)

1. ἀρεσκειαν P46 B K L Ψ 049 104 223 876 1739 2423 Cl

Uni-Byz

2. ἀρεσκιαν 01 A C D F G P 33

Uni-W

.3)

1. τη επιγνωσει P46 01* A B C D* F G I P 33 1739 Cl

Pr-Al

Pred-Al

Com-Al

Uni-W

2. εν τη επιγνωσει 01c Ψ 104

Ex-Al

3. εις την επιγνωσιν K L 049 223 876 2423

Di-Byz

Uni-Byz

Com-Byz

εν παντι] 2 Cl

Colossians 1.11

ἐν πάσῃ δυνάμει δυναμούμενοι κατὰ τὸ κράτος τῆς δόξης αὐτοῦ εἰς πᾶσαν
ὑπομονὴν καὶ μακροθυμίαν. Μετὰ χαρᾶς

- + ἐν πάσῃ δυνάμει ἐνδυναμούμενοι κατὰ τὸ κράτος τῆς δόξης αὐτοῦ.
(*Strom.* 5.60.2 [p. 367 l. 8] BP1) [C]

TEXT: ἐν παση δυναμει ἐνδυναμουμενοι κατα το κρατος της δοξης αυτου [

δυναμει rell] *add.* και 049

δοξης rell] ισχυος 33

Colossians 1.13

ὃς ἐρρύσατο ἡμᾶς ἐκ τῆς ἐξουσίας τοῦ σκότους καὶ μετέστησεν εἰς τὴν βασιλείαν
τοῦ υἱοῦ τῆς ἀγάπης αὐτοῦ,

- μετέστησεν αὐτοὺς καὶ μετέθηκεν, καὶ πάντες (*Exc.* 17.4 [p. 112 l. 24])
[All]

Lac.: I

Colossians 1.15

ὃς ἐστὶν εἰκὼν τοῦ θεοῦ τοῦ ἀοράτου, πρωτότοκος πάσης κτίσεως,

- πρωτοτόκου γνήσιοι φίλοι (*Protr.* 82.7 [p. 62 l. 29]) [All – Rom. 8.29; Col. 1.18; Hebr. 1.6]
- ἧς τὸ πλάσμα ἢ εἰκὼν, εἰς δόξαν τοῦ ἀοράτου, (*Strom.* 4.90.2 [p. 287 l. 29])
[All]
- τοῦ θεοῦ τοῦ ἀοράτου (*Strom.* 5.38.7 [p. 353 l. 1] BP1) [C]
- ὅτι εἷς καὶ ὁ αὐτὸς ὢν ἐν μὲν τῇ κτίσει πρωτότοκός ἐστιν Ἰησοῦς (*Exc.* 7.3 [p. 108 l. 12] BP1) [All]
- πρωτότοκος πάσης κτίσεως. (*Exc.* 8.2 [p. 108 l. 26] BP1) [Ad]
- καὶ πρωτότοκος (*Exc.* 10.5 [p. 110 l. 1]) [All]
- ὃς ἐστὶν εἰκὼν τοῦ θεοῦ τοῦ ἀοράτου· ((εἶτα ἐπιφέρει)) πρωτότοκος
πάσης κτίσεως. ἀοράτου ((μὲν γὰρ)) θεοῦ εἰκόνα ((τὸν <υἱόν> λέγει τοῦ
λόγου τοῦ ἐν ταυτότητι,)) πρωτότοκον δὲ πάσης κτίσεως, (*Exc.* 19.4 [p. 113 l. 6]) [C & Ad]
- πρωτότοκος ((τῶν ἐνθάδε πραγμάτων)). ((Ἔστιν οὖν ὁ λόγος οὗτος
παράκουσμα τοῦ ἡμετέρου, ἐκ τοῦ ὑποκειμένου)) πρωτότοκον
((λέγοντος τὸν σωτήρα, καὶ ἔστιν ὥσπερ εἰς ῥίζα καὶ κεφαλὴ ἡμῶν, ἢ δὲ

ἐκκλησία καρποὶ αὐτοῦ. (Exc. 33.2 [p. 117 l. 21f] BP1) [Ad]

- ὁ τοὺς προτέρους οὐκ ἔσωσεν; εἰ δὲ ἐξαίρετόν τι ἢ καινὴ κτίσις, ὁ υἱὸς τοῦ θεοῦ (Quis div. 12.1 [p. 167 l. 11]) [All – also II Cor. 5.17; Gal. 6.15]

TEXT: ὅς ἐστιν εἰκὼν τοῦ θεοῦ τοῦ ἀοράτου πρωτοτοκος πάσης κτίσεως

Lac.: I

ὅς rell] ο F G

πρωτοτοκος rell] πρωτοκος F

Colossians 1.16

ὅτι ἐν αὐτῷ ἐκτίσθη τὰ πάντα ἐν τοῖς οὐρανοῖς καὶ ἐπὶ τῆς γῆς, τὰ ὀρατὰ καὶ τὰ ἀόρατα, εἴτε θρόνοι εἴτε κυριότητες εἴτε ἀρχαὶ εἴτε ἐξουσίαι· τὰ πάντα δι' αὐτοῦ καὶ εἰς αὐτὸν ἔκτισται·

- + ἐν αὐτῷ γὰρ ὁ πατὴρ τὰ πάντα ἐποίησεν. ὅθεν καὶ μορφὴν δούλου λαβεῖν εἴρηται, οὐ μόνον τὴν σάρκα κατὰ τὴν παρουσίαν, ἀλλὰ καὶ τὴν οὐσίαν ἐκ τοῦ ὑποκειμένου, δούλη δὲ ἡ οὐσία, ὡς ἂν παθητὴ καὶ ὑποκειμένη τῇ δραστηρίῳ καὶ κυριωτάτῃ αἰτίᾳ (Exc. 19.4 [p. 113 l. 10] BP1) [All – and Phil 2.7]
- πάντα γὰρ ἐν αὐτῷ ἐκτίσθη τὰ ὀρατὰ καὶ ἀόρατα, θρόνοι, κυριότητες, βασιλεῖαι, θεότητες, λειτουργίαι (Exc. 43.3 [p. 120 l. 12] BP1) [Ad]*
- θρόνοι ((δ' ἂν εἶεν, καίτοι δυνάμεις ὄντες)) (Ecl. 57.1 [p. 153 l. 26] BP1) [Ad]*

TEXT:] ἐκτισθη...τα ὀρατα και ἀορατα...θρονοι...κυριότητες [

Lac.: I

.1)

1. τα ὀρατα και τα ἀορατα P46 01 A B C D F G K L P Ψ 049 33 223 876 2423

Pred-Al

Uni-Byz

Uni-W

2. 1-3 5 1739 Cl

Colossians 1.17

καὶ αὐτός ἐστιν πρὸ πάντων καὶ τὰ πάντα ἐν αὐτῷ συνέστηκεν,

- + ἐν αὐτῷ γὰρ ὁ πατὴρ τὰ πάντα ἐποίησεν. ὅθεν καὶ μορφὴν δούλου λαβεῖν εἴρηται, οὐ μόνον τὴν σάρκα κατὰ τὴν παρουσίαν, ἀλλὰ καὶ τὴν οὐσίαν ἐκ τοῦ ὑποκειμένου, δούλη δὲ ἡ οὐσία, ὡς ἂν παθητὴ καὶ ὑποκειμένη τῇ δραστηρίῳ καὶ κυριωτάτῃ αἰτίᾳ (Exc. 19.4 [p. 113 l. 10] BP1) [All – also includes a reference to Phil 2.7]

Lac.: I

Colossians 1.18

καὶ αὐτός ἐστιν ἡ κεφαλὴ τοῦ σώματος τῆς ἐκκλησίας ὅς ἐστιν ἀρχή, πρωτότοκος ἐκ τῶν νεκρῶν, ἵνα γένηται ἐν πᾶσιν αὐτὸς πρωτεύων,

- πρωτοτόκου γνήσιοι φίλοι (*Protr.* 82.7 [p. 62 l. 29]) [All – Rom. 8.29; Col. 1.15; Hebr. 1.6]
- μόνον ἐπιδεικνὺς τὸ πρόσωπον τὸ αὐτοῦ τὸ λείπον τῇ ἐκκλησίᾳ, βασιλείᾳ τελειομένη κεφαλῇ. (*Paed.* 1.22.3 [p. 103 l. 22]) [All – Eph. 1.22, 5.23]
- ἥς | ἐστιν κεφαλὴ (*Paed.* 2.73.3 [p. 202 l. 13]) [All – Eph. 5.23]
- τῶν ὅλων ἀρχή (*Strom.* 5.38.7 [p. 353 l. 1] BP1) [All]
- κεφαλὴ δὲ ὁ Χριστός (Exc. 42.2 [p. 120 l. 5] [All – also Eph. 1.22, 4.15, 5.23])
- οἱ δὲ τὴν τῶν πιστῶν ἐκκλησίαν (*Ecl.* 56.2 [p. 152 l. 28] BP1) [All – Also Col. 1.24]

Lac.: I

Colossians 1.19

ὅτι ἐν αὐτῷ εὐδόκησεν πᾶν τὸ πλήρωμα κατοικῆσαι

- καὶ δόντος πᾶσαν τὴν ἐξουσίαν τοῦ πατρός, συναινέσαντος δὲ καὶ τοῦ πληρώματος, (Exc. 43.2 [p. 120 l. 10] BP1) [All]

Lac.: I

Colossians 1.20

καὶ δι' αὐτοῦ ἀποκαταλλάξαι τὰ πάντα εἰς αὐτόν, εἰρηνοποιήσας διὰ τοῦ αἵματος τοῦ σταυροῦ αὐτοῦ, [δι' αὐτοῦ] εἴτε τὰ ἐπὶ τῆς γῆς εἴτε τὰ ἐν τοῖς οὐρανοῖς.

- Διὰ τοῦτο ὁ κύριος κατήλθεν εἰρήνην ποιήσων τὴν ἀπ' οὐρανοῦ τοῖς ἐπὶ γῆς, (Exc. 74.1 [p. 130 l. 16]) [All – Eph. 1.10, 2.17]
-

Lac.: I

Colossians 1.21

Καὶ ὑμᾶς ποτε ὄντας ἀπηλλοτριωμένους καὶ ἐχθροὺς τῇ διανοίᾳ ἐν τοῖς ἔργοις τοῖς πονηροῖς,

- ἀπηλλοτριωμένων παντελῶς ὅμως κήδεται. (*Strom.* 2.75.1 [p. 152 l. 19]) [All – Eph. 2.12, 4.18]

Colossians 1.24

Νῦν χαίρω ἐν τοῖς παθήμασιν ὑπὲρ ὑμῶν καὶ ἀνταναπληρῶ τὰ ὑστερήματα τῶν θλίψεων τοῦ Χριστοῦ ἐν τῇ σαρκί μου ὑπὲρ τοῦ σώματος αὐτοῦ, ὃ ἐστὶν ἡ ἐκκλησία,

- σῶμα δὲ ἀλληγορεῖται ἡ ἐκκλησία κυρίου, ὁ πνευματικὸς καὶ ἅγιος χορός (*Strom.* 7.87.3 [p. 62 l. 19] BP1) [All – also Eph. 1.22f]
- ((ἡ σὰρξ τὸ σῶμα αὐτοῦ ἐστίν,)) ὅπερ ἐστὶν ἡ ἐκκλησία, (*Exc.* 13.4 [p. 111 l. 11]) [All]
- οἱ δὲ τὴν των πιστῶν ἐκκλησίαν (*Ecl.* 56.2 [p. 152 l. 28] BP1) [All – Col. 1.18]

Lac.: I

Colossians 1.25

ἧς ἐγενόμην ἐγὼ διάκονος κατὰ τὴν οἰκονομίαν τοῦ θεοῦ τὴν δοθεῖσάν μοι εἰς ὑμᾶς πληρῶσαι τὸν λόγον τοῦ θεοῦ,

- κατὰ τὴν οἰκονομίαν τοῦ θεοῦ τὴν δοθεῖσάν μοι ((φησὶν)) εἰς ὑμᾶς πληρῶσαι τὸν λόγον τοῦ θεοῦ, (*Strom.* 5.60.3 [p. 367 l. 9] BP1) [C]

TEXT:] κατα την οικονομιαν του θεου την δοθεισαν μοι εις υμας πληρωσαι τον λογον του θεου

Lac.: I

Colossians 1.26

τὸ μυστήριον τὸ ἀποκεκρυμμένον ἀπὸ τῶν αἰώνων καὶ ἀπὸ τῶν γενεῶν - νῦν δὲ ἐφανερώθη τοῖς ἁγίοις αὐτοῦ,

- + τὸ μυστήριον τὸ ἀποκεκρυμμένον ἀπὸ τῶν αἰώνων καὶ ἀπὸ τῶν γενεῶν, ὃ νῦν ἐφανερώθη τοῖς ἁγίοις αὐτοῦ, (*Strom.* 5.60.3 [p. 367 l. 11])

BP1) [C]

- νυν | ἐφανερώθη τοῖς ἀγίοις, (*Strom.* 3.61.1 [p. 367 l. 17] BP1) [C]

Lac.: I

.1)

1. νυν δε 01 B C F G P Ψ 33 1739

*Pr-Al**Pred-Al**Com-Al*

2. νυνι δε A D K L 049 223 876 2423

*Pr-Byz**Uni-Byz**Com-Byz*

3. ο νυν 104 Cl

εφανερώθη rell] φανερώθεν D*

αγίοις rell] αποστολοις F G

Colossians 1.27

οἷς ἠθέλησεν ὁ θεὸς γνωρίσαι τί τὸ πλοῦτος τῆς δόξης τοῦ μυστηρίου τούτου ἐν τοῖς ἔθνεσιν, ὃ ἐστὶν Χριστὸς ἐν ὑμῖν, ἡ ἐλπίς τῆς δόξης·

- + οἷς ἠθέλησεν ὁ θεὸς γνωρίσαι, τί τὸ πλοῦτος τῆς δόξης τοῦ μυστηρίου τούτου ἐν τοῖς ἔθνεσιν. (*Strom.* 5.60.3 [p. 367 l. 13] BP1) [C]**
- τὸ πλοῦτος τῆς δόξης τοῦ μυστηρίου τοῦ ἐν τοῖς ἔθνεσιν, (*Strom.* 3.61.1 [p. 367 l. 17] BP1) [C]

TEXT: οἱς ηθελησεν ο θεος γνωρισαι τι το πλουτος της δοξης του μυστηριου τουτου²⁹⁶ εν τοις εθνεσιν [

.1)

1. τι το πλουτος P46 A B K L 049 33 876 1739 2423 Cl

Pred-Byz

2. 2 3 F G

3. τις ο πλουτος 01 C P Ψ 104 223

4. τον πλουτον D*

²⁹⁶ The reading τουτου is used here instead of του following μυστηριου given that the *Strom.* 5.60.3 citation is continuous.

.2)

1. τουτου $\mathfrak{P}46$ 01c A B C I K L P Ψ 049 33 104 223 876 1739 2423 Cl

Pred-Al

Uni-Byz

2. του θεου D* F G

Di-W

Uni-W

Com-W

3. του 01*

γνωρισαι rell] γνωναι Ψ

πλουτος rell] πλατος 876

της δοξης¹ rell] *om.* $\mathfrak{P}46$

Colossians 1.28

ὃν ἡμεῖς καταγγέλλομεν νοθετοῦντες πάντα ἄνθρωπον καὶ διδάσκοντες πάντα ἄνθρωπον ἐν πάσῃ σοφίᾳ, ἵνα παραστήσωμεν πάντα ἄνθρωπον τέλειον ἐν Χριστῷ.

- νοθετοῦντες ((γράφει)) πάντα ἄνθρωπον καὶ διδάσκοντες ἐν πάσῃ σοφίᾳ, ἵνα παραστήσωμεν πάντα ἄνθρωπον τέλειον ἐν Χριστῷ. (*Strom.* 1.15.5 [p. 11 l. 26] BP1) [C]**
- ~+ νοθετοῦντες πάντα ἄνθρωπον ἐν πάσῃ σοφίᾳ, ἵνα παραστήσωμεν πάντα ἄνθρωπον τέλειον ἐν Χριστῷ. ((οὐ)) πάντα ((ἀπλῶς)) ἄνθρωπον, (*Strom.* 5.61.2 [p. 367 l. 20] BP1) [Ad]

TEXT:] νοθετουντες παντα ανθρωπον και διδασκοντες εν παση σοφια ινα παραστησωμεν παντα ανθρωπον τελειον εν Χριστω

.1)

1. παντα ανθρωπον² $\mathfrak{P}46$ 01 A B C I K L P Ψ 049 104 223 876 1739 2423

Pred-Al

Uni-Byz

2. *om.* D* F G 33 Cl

Pr-W

Uni-W

Com-W

.2)

1. Χριστω $\mathfrak{P}46$ 01* A B C D* F G 33 1739 Cl

*Pr-Al**Pred-Al**Com-Al**Uni-W*2. *add.* Ιησου 01c K L P Ψ 049 104 223 876 2423*Uni-Byz*

και διδασκοντες παντα ανθρωπον *rell] om. L (homoioteleuton)*
 σοφια *rell] add. πνευματικη F G*

Colossians 2.2

ἵνα παρακληθῶσιν αἱ καρδίαι αὐτῶν συμβιβασθέντες ἐν ἀγάπῃ καὶ εἰς πᾶν πλοῦτος
 τῆς πληροφορίας τῆς συνέσεως, εἰς ἐπίγνωσιν τοῦ μυστηρίου τοῦ θεοῦ, Χριστοῦ,

- μυστήριον θεῖον τοῦτο (*Protr.* 111.2 [p. 79 l. 1]) [All]
- συμβιβασθέντες ἐν ἀγάπῃ καὶ εἰς πᾶν πλοῦτος τῆς πληροφορίας τῆς συνέσεως, εἰς ἐπίγνωσιν τοῦ μυστηρίου τοῦ θεοῦ ἐν Χριστῷ, (*Strom.* 5.61.4 [p. 367 l. 26] BP1) [C]
- εἰς ἐπίγνωσιν τοῦ μυστηρίου τοῦ θεοῦ ἐν Χριστῷ, (*Strom.* 5.80.5 [p. 379 l. 15] BP1) [C]

TEXT:] συμβιβασθεντες εν αγαπη και εις παν πλουτος της πληροφοριας της
 συνεσεως εις επιγνωσιν του μυστηριου του θεου εν Χριστω

Lac.: F G I

.1)

1. συμβιβασθεντες 01^{*.c} A B P 1739 Cl*Ex-Al*2. συνβιβασθεντες P⁴⁶ C D^{*} 33^{vid}

3. συμβιβασθεντων 01c K L P Ψ 049 104 223 876 2423

Uni-Byz

.2)

1. παν πλουτος P⁴⁶ 01^{*} B 1739 Cl*Ex-Al*

2. παν το πλουτος A C 33

Ex-Al

3. παντα πλουτον 01c K L P Ψ 049 104 223 876 2423

*Uni-Byz*4. παντα τον πλουτον D^{*}

.3)

1. του θεου Χριστου P46 B

Ex-Al

2. 1 2 P

3. του θεου ο εστιν Χριστος D*

4. του θεου πατρος Χριστου 01*

5. του θεου πατρος του Χριστου A C

Ex-Al

6. του θεου και πατρος του Χριστου 01c Ψ 104

Ex-Al

7. του θεου και πατρος και του Χριστου K L 049 223 876 2423

Di-Byz

Uni-Byz

Com-Byz

8. 3 1739

9. του θεου πατρος εν Χριστου 33^{vid}

10. του θεου εν Χριστω Cl

και rell] *om.* D*

Colossians 2.3

ἐν ᾧ εἰσιν πάντες οἱ θησαυροὶ τῆς σοφίας καὶ γνώσεως ἀπόκρυφοι.

- + ἐν ᾧ εἰσιν πάντες οἱ θησαυροὶ τῆς σοφίας καὶ τῆς γνώσεως ἀπόκρυφοι.
(*Strom.* 5.61.4 [p. 367 l. 28] BP1) [C]
- + ἐν ᾧ εἰσιν πάντες οἱ θησαυροὶ τῆς σοφίας καὶ τῆς γνώσεως ἀπόκρυφοι.
(*Strom.* 5.80.5 [p. 379 l. 16] BP1) [C]

Lac.: F G I

.1)

1. γνωσεως P46 01* B C D* Ψ 33 1739

Pr-Al

Pred-Al

Com-Al

Uni-W

2. της γνωσεως 01c A K L P 049 104 223 876 2423 Cl

Uni-Byz

θησαυροι rell] *add.* και 049

Colossians 2.4

Τοῦτο λέγω, ἵνα μηδεὶς ὑμᾶς παραλογίζεται ἐν πιθανολογία.

- ταῦτα δὲ λέγω, ἵνα μηδεὶς ὑμᾶς παραλογίζεται ἐν πιθανολογία (*Strom.* 1.50.4 [p. 33 l. 4] BP1) [C]
- τοῦτο δὲ λέγω, ἵνα μή τις ὑμᾶς παραλογίζεται ἐν πιθανολογία, (*Strom.* 1.51.5 [p. 33 l. 26] BP1) [C]**²⁹⁷

Lac.: F G I

.1)

1. τουτο P46 01* A^{*vid} B 33

2. *add.* δε 01c C D K L P Ψ 049 104 223 876 1739 2423 Cl

Uni-Byz

Uni-W

.2)

1. μηδεις 01* A B C D P 33 1739

Di-Al

Pred-Al

Com-Al

Uni-W

2. μη τις 01c K L Ψ 049 104 223 876 2423 Cl

Uni-Byz

.3)

1. υμας 01 A B D K L P Ψ 33 104 223 876 1739 2423 Cl

Pred-Al

Pred-Byz

Uni-W

2. ημας P46 C 049

²⁹⁷ This is a unique situation in which Clement cites the same passage within close proximity and yet records it differently. One would expect him to be using the same manuscript. It is unlikely to be a later corruption. (If it were a later corruption, one would expect there to be only one difference between the two texts *if* it was a mistake. If intentional, they would match completely.) The first passage (*Strom.* 1.50.4) Clement cites by saying, ἐπαῖω δὲ κἀγκείνων αὐτοῦ (“But I hear these words of his”), and adds an adaption from Col. 2.8 (ο συλαγωγῶν). In the second passage (*Strom.* 1.51.5), Clement uses the usual citation formula “φησὶν ὁ ἀπόστολος” (“says the apostle”). Internal indications point to *Strom.* 1.51.5 as being the more reliable citation.

.4)

1. παραλογίζεται εν πιθανολογια 01 A B D K L Ψ 049 33 (παραλογισται) 104
(πειθανολογια) 223 876 1739 2423 Cl

Pred-Al

Uni-Byz

Uni-W

2. παραλογισται εν πιθανολογια P46 P

Ex-Al

3. *illeg. C**

Colossians 2.6

Ὡς οὖν παρελάβετε τὸν Χριστὸν Ἰησοῦν τὸν κύριον, ἐν αὐτῷ περιπατεῖτε,

- + ὥς οὖν παρελάβετε Ἰησοῦν Χριστὸν τὸν κύριον, ἐν αὐτῷ περιπατεῖτε,
(*Strom.* 1.52.1 [p. 33 l. 29] BP1) [C]

Lac.: F G I

τον Χριστον Ιησουν τον κυριον] 1 5 3 2 D; 1 5 3 33; 3 2 4 5 Cl

περιπατετε rell] περιπατεται 33

Colossians 2.7

ἐρριζωμένοι καὶ ἐποικοδομούμενοι ἐν αὐτῷ καὶ βεβαιούμενοι τῇ πίστει καθὼς
ἐδιδάχθητε, περισσεύοντες ἐν εὐχαριστίᾳ.

- + ἐρριζωμένοι καὶ ἐποικοδομούμενοι ἐν αὐτῷ καὶ βεβαιούμενοι ἐν τῇ
πίστει, (*Strom.* 1.52.1 [p. 34 l. 1] BP1) [C]

TEXT: ερριζωμενοι και εποικοδομουμενοι εν αυτω και βεβαιουμενοι εν τη πιστει [

Lac.: F G

.1)

1. τη πιστει B D*

Uni-W

2. εν πιστει A C I Ψ

Ex-Al

3. εν τη πιστει 01 K L P 049 33 104 223 876 1739 2423 Cl

Uni-Byz

εν αυτω rell] om. 01*

Colossians 2.8

Βλέπετε μή τις ὑμᾶς ἔσται ὁ συλαγωγῶν διὰ τῆς φιλοσοφίας καὶ κενῆς ἀπάτης κατὰ τὴν παράδοσιν τῶν ἀνθρώπων, κατὰ τὰ στοιχεῖα τοῦ κόσμου καὶ οὐ κατὰ Χριστόν·

- + ((μηδὲ ὑπεισέρχεται)) ὁ συλαγωγῶν. ((καὶ πάλιν')) βλέπετε οὖν μή τις ἔσται ὑμᾶς ὁ συλαγωγῶν διὰ τῆς φιλοσοφίας καὶ κενῆς ἀπάτης κατὰ τὴν παράδοσιν τῶν ἀνθρώπων, κατὰ τὰ στοιχεῖα τοῦ κόσμου καὶ οὐ κατὰ Χριστόν, ((φιλοσοφίαν μὲν οὐ πᾶσαν,)) (*Strom.* 1.50.5 [p. 33 l. 5] BP1) [Ad/C]
- παράδοσιν ((δὲ)) ἀνθρωπίνην ((τὴν λογικὴν τερθρείαν λέγει)) (*Strom.* 1.51.2 [p. 33 l. 14] BP1) [Ad]
- ~+ βλέπετε μή τις ὑμᾶς ἔσται ὁ συλαγωγῶν ((ἀπὸ τῆς πίστεως τῆς εἰς τὸν Χριστόν)) διὰ τῆς φιλοσοφίας καὶ κενῆς ἀπάτης, ((τῆς ἀναιρούσης τὴν πρόνοιαν,)) κατὰ τὴν παράδοσιν τῶν ἀνθρώπων ((ἢ γὰρ κατὰ τὴν θείαν παράδοσιν φιλοσοφία ἴστησι τὴν πρόνοιαν καὶ βεβαιοῖ, ἥς ἀναιρεθείσης μῦθος ἢ | περὶ τὸν σωτῆρα οἰκονομία φαίνεται,)) κατὰ τὰ στοιχεῖα τοῦ κόσμου καὶ οὐ κατὰ Χριστόν ((φερομένων ἡμῶν.)) (*Strom.* 1.52.1 [p. 34 l. 3] BP1) [C]
- στοιχεῖα τοῦ κόσμου (*Strom.* 6.62.1 [p. 463 l. 4] BP1) [C]
- βλέπετε μή τις ὑμᾶς ἔσται ὁ συλαγωγῶν διὰ τῆς φιλοσοφίας καὶ κενῆς ἀπάτης κατὰ τὴν παράδοσιν τῶν ἀνθρώπων, κατὰ τὰ στοιχεῖα τοῦ κόσμου τούτου καὶ οὐ κατὰ Χριστόν, (*Strom.* 6.62.3 [p. 463 l. 10] BP1) [C]
- κατὰ τὰ στοιχεῖα τοῦ κόσμου καὶ οὐ κατὰ Χριστόν, (*Strom.* 6.117.1 [p. 490 l. 27] BP1) [C]
- ἀπορίας τὰ στοιχεῖα τοῦ κόσμου (*Exc.* 48.3 [p. 122 l. 16] BP1) [All – Also Col. 2.20]

TEXT: βλέπετε μη τις υμας εσται ο συλαγωγων δια της φιλοσοφιας και κενης απατης κατα την παραδοσιν των ανθρωπων κατα τα στοιχεια του κοσμου και ου κατα Χριστον²⁹⁸

.1)

1. υμας εσται B C I K L P Ψ 049 104 223 876 1739 2423 Cl

²⁹⁸ The reconstructed text is based on the complete agreement of *Strom.* 1.52.1 and *Strom.* 6.62.3. The τούτου in *Strom.* 6.62.3 has been omitted, however, as this is the only place Clement includes it in his citations of this passage.

Pred-Al

Uni-Byz

2. 2 1 01 A D

Uni-W

3. υμας εστε 33

.2)

1. συλαγωγων 01c A B C I K L P Ψ 049 33 104 223 1739 2423 Cl

Pred-Al

Pred-Byz

2. συλαγων 01* D

Uni-W

3. συλλαγων 876

Χριστον rell] *add.* Ιησουν 104

Colossians 2.9

ὅτι ἐν αὐτῷ κατοικεῖ πᾶν τὸ πλήρωμα τῆς θεότητος σωματικῶς,

- ἐν αὐτῷ γὰρ πᾶν τὸ πλήρωμα ἦν σωματικῶς (*Exc.* 31.1 [p. 117 l. 4] BP1) [Ad]*

TEXT: εν αυτω...παν το πληρωμα...σωματικως

Colossians 2.11

Ἐν ᾧ καὶ περιετμήθητε περιτομῇ ἀχειροποιήτῳ ἐν τῇ ἀπεκδύσει τοῦ σώματος τῆς σαρκός, ἐν τῇ περιτομῇ τοῦ Χριστοῦ,

- ἐν Χριστῷ δὲ²⁹⁹ περιετμήθητε περιτομῇ ἀχειροποιήτῳ ἐν τῇ ἀπεκδύσει τοῦ σώματος τῆς σαρκός, ἐν τῇ περιτομῇ τοῦ Χριστοῦ. (*Strom.* 3.43.3 [p. 216 l. 4] BP1) [C]
- τοῖς περιτετμημένοις (*Strom.* 5.19.4 [p. 339 l. 2]) [All]

Lac.: I

.1)

1. σωματος P46 01* A B C D* F G P 33 1739 Cl

Pr-Al

Pred-Al

²⁹⁹ This may be an adaptation at the beginning of the citation but it only creates a singular reading.

Com-Al

Uni-W

2. add. των αμαρτιων 01c K L Ψ 049 104 223 876 2423

Uni-Byz

εν ω και rell] 1 2 F G; εν Χριστω δε Cl

απεκδυσει rell] απεγδυσει B*

Colossians 2.12

συνταφέντες αὐτῷ ἐν τῷ βαπτισμῷ, ἐν ᾧ καὶ συνηγέρθητε διὰ τῆς πίστεως τῆς ἐνεργείας τοῦ θεοῦ τοῦ ἐγείραντος αὐτὸν ἐκ νεκρῶν·

- συνταφεῖς Χριστῷ (*Protr.* 27.2 [p. 20 l. 10]) [All – Rom. 6.4]

Lac.: I

Colossians 2.18

μηδεὶς ὑμᾶς καταβραβεύτω θέλων ἐν ταπεινοφροσύνῃ καὶ θρησκείᾳ τῶν ἀγγέλων, ἃ ἐόρακεν ἐμβατεύων, εἰκῇ φυσιοῦμενος ὑπὸ τοῦ νοῦς τῆς σαρκὸς αὐτοῦ,

- μηδεὶς ὑμᾶς καταβραβεύτω (*Strom.* 3.51.3 [p. 219 l. 31]) [C]

TEXT: μηδεις υμας καταβραβευετω [

Colossians 2.20

Εἰ ἀπεθάνετε σὺν Χριστῷ ἀπὸ τῶν στοιχείων τοῦ κόσμου, τί ὡς ζῶντες ἐν κόσμῳ δογματίζεσθε;

- ἀπορίας τὰ στοιχεῖα τοῦ κόσμου (*Exc.* 48.3 [p. 122 l. 16] BP1) [All – Col. 2.8]

Lac.: I

Colossians 2.23

ἅτινά ἐστιν λόγον μὲν ἔχοντα σοφίας ἐν ἐθελοθρησκίᾳ καὶ ταπεινοφροσύνῃ [καὶ] ἀφειδίᾳ σώματος, οὐκ ἐν τιμῇ τινι πρὸς πλησμονὴν τῆς σαρκός.

- ὡς δὲ ἡ ταπεινοφροσύνῃ πραότης ἐστίν, οὐχὶ δὲ κακουχία σώματος, οὕτω καὶ ἡ ἐγκράτεια ψυχῆς ἀρετὴ ἢ οὐκ ἐν φανερωῷ, ἀλλ' ἐν ἀποκρύφῳ. (*Strom.* 3.48.3 [p. 218 . 18f]) [All]

- + from Col. 2.18 ἐν ἐθελοθησκεία ταπεινοφροσύνης καὶ ἀφειδία σώματος. (*Strom.* 3.51.3 [p. 219 l. 31]) [C]

TEXT:] εν εθελοθησκεια ταπεινοφροσυνης και αφειδια σωματος [

Lac.: I

.1)

1. καί² 01 A C D F G K L P Ψ 049 33 104 223 876 2423 Cl

Pred-Al

Uni-Byz

Uni-W

2. *om.* P46 B 1739

Ex-Al

εθελοθησκεια rell] θελοενθησκεια P46; θρησκια F G

καί¹ rell] *om.* Cl

ταπεινοφροσυνης] *add.* του νοος F G

αφειδια rell] αφηδια 33; αφειδεια 2423

Colossians 3.1

Εἰ οὖν συνηγέρθητε τῷ Χριστῷ, τὰ ἄνω ζητεῖτε, οὗ ὁ Χριστός ἐστιν ἐν δεξιᾷ τοῦ θεοῦ καθημένος·

- εἰ οὖν συνηγέρθητε τῷ Χριστῷ, τὰ ἄνω ζητεῖτε, (*Strom.* 3.43.4 [p. 216 l. 6] BP1) [C]

TEXT: ει ουν συνηγερθητε τω Χριστω τα ανω ζητειτε [

Lac.: I

τω Χριστω rell] εν Χριστω 01*

τα ανω...καθημενος] *om.* P46 (*homoioteleuton*)

Colossians 3.2

τὰ ἄνω φρονεῖτε, μὴ τὰ ἐπὶ τῆς γῆς.

- + τὰ ἄνω φρονεῖτε, μὴ τὰ ἐπὶ τῆς γῆς. (*Strom.* 3.43.4 [p. 216 l. 7 BP1]) [C]

Lac.: I

.1)

1. της ϩ46 01 A B C D F G K L P Ψ 33 223 1739 2423 Cl

Pred-Al

Pred-Byz

Uni-W

2. om. 049 104 876

τα¹ rell] α F G

μη τα rell] μεγα F

Colossians 3.3

ἀπεθάνετε γάρ καὶ ἡ ζωὴ ὑμῶν κέκρυπται σὺν τῷ Χριστῷ ἐν τῷ θεῷ·

- + ἀπεθάνετε γάρ, καὶ ἡ ζωὴ ὑμῶν κέκρυπται σὺν τῷ Χριστῷ ἐν τῷ θεῷ,
(*Strom.* 4.43.4 [p. 216 l. 7] BP1) [C]

Lac.: I

.1)

1. συν τω Χριστω εν τω θεω ϩ46 01 A B C F G P Ψ 33 104 223 876 1739 2423 Cl

Uni-Al

2. 1 3-6 D

3. 1 3 4 6 K*

4. 1-4 6 L 049

Ex-Byz

απαθανετε rell] απεθανατε 33

Colossians 3.5

Νεκρώσατε οὖν τὰ μέλη τὰ ἐπὶ τῆς γῆς, πορνείαν ἀκαθαρσίαν πάθος ἐπιθυμίαν κακὴν, καὶ τὴν πλεονεξίαν, ἥτις ἐστὶν εἰδωλολατρία,

- νεκρώσατε | οὖν τὰ μέλη τὰ ἐπὶ τῆς γῆς, πορνείαν, ἀκαθαρσίαν, πάθος, ἐπιθυμίαν κακὴν καὶ τὴν πλεονεξίαν, ἥτις ἐστὶν εἰδωλολατρεία, (*Paed.* 3.71.1 [p. 275 l. 7] BP1) [C]
- ὅτι ἐξανέστη τοῦ μνήματος τοῦ κυρίου τὰ πάθη νεκρώσαντος, ἔζησε δὲ Χριστῷ. (*Strom.* 3.25.4 [p. 207 l. 16]) [All]
- νεκρώσατε οὖν τὰ μέλη τὰ ἐπὶ τῆς γῆς, πορνείαν, ἀκαθαρσίαν, πάθος, ἐπιθυμίαν, (*Strom.* 3.43.5 [p. 216 l. 9] BP1) [C]
- τὸ νεκρῶσαι τὰς ἐπιθυμίας καὶ μηδὲν τῶν κτισμάτων μισεῖν; (*Strom.*

4.85.3 [p. 286 l. 2]) [All]

- τοῖς περιτετμημένοις τὰς τῶν παθῶν ἐπιθυμίας (*Strom.* 5.19.4 [p. 339 l. 2f] [All – Col. 2.11])
- νεκρώσας τὰς ἐπιθυμίας (*Strom.* 6.75.3 [p. 469 l. 17] BP1) [All]
- ὁ γενναῖος ἀπόστολος ἔν τι τῶν τῆς κορνείας εἰδῶν τὴν εἰδωλολατρείαν καλεῖ ἀπολούθως τῷ προφήτῃ λέγοντι (*Strom.* 6.147.1 [p. 507 l. 14] BP1) [All – Gal. 5.20]

.1)

1. μελη P46 01* B C* Ψ 33 1739 Cl

Di-Al

Pred-Al

Com-Al

2. add. υμων 01c A D F G K L P 049 104 223 876 2423

Uni-Byz

Uni-W

πορνειαν rel] add. και D*

παθος επιθυμιαν κακην και την πλεονεξιαν rel] 1 2 4-6 P46; 6 1 2 F G

ειδωλολατρια rel] ιδωλατρια F G; ειδωλολατρεία 104

Colossians 3.6

δι' ἧ ἔρχεται ἡ ὀργὴ τοῦ θεοῦ [ἐπὶ τοὺς υἱοὺς τῆς ἀπειθείας.]

- ἀπειθείας υἱόν (*Strom.* 1.173.6 [p. 107 l. 23]) [All – Eph. 2.2, 5.6]^{*300}
- + δι' ἧ ἔρχεται ἡ ὀργή. (*Strom.* 3.43.5 [p. 216 l. 10] BP1) [C]
- + δι' ἧ ἔρχεται ἡ ὀργὴ τοῦ θεοῦ, (*Paed.* 3.71.1 [p. 275 l. 9] BP1) [C]**

.1)

1. δι' α 01 A B I K L P Ψ 049 33 104 223 876 1739 2423 Cl

Pred-Al

Uni-Byz

³⁰⁰ Although *Strom.* 1.173.6 could suggest that Clement knew of the text ἐπὶ τοὺς υἱοὺς τῆς ἀπειθείας, it is likely a reference here to Ephesians. In addition, the *Strom.* 3.43.5 citation continues to the next verse and skips over this particular text, the τοῦ θεοῦ, and Col. 3.7 through the first portion of Col. 3.8. This suggests that it is obviously not the most accurate citation and may instead be an adaptation. However, the τοῦ θεοῦ is found in *Paed.* 3.71.1, which also omits ἐπὶ τοὺς υἱοὺς τῆς ἀπειθείας. There is no way of knowing if Clement's vorlage omitted this text as it would be an argument from silence. It has been included provisionally as a witness.

2. δια ταυτα γαρ P⁴⁶

3. δι' ο D* F G

Di-W

Uni-W

Com-W

4. δια ο C*^{vid}

.2)

1. η οργη 01 A B D I K L P Ψ 049 33 104 223 876 2423 Cl

Pred-Al

Uni-Byz

2. 2 C* F G 1739

.3)

1. επι τους υιους της απειθειας 01 A C D F G I K L P Ψ 049 33 104 223 876 1739 2423

Pred-Al

Uni-Byz

Uni-W

2. om. P⁴⁶ B Cl

Ex-Al

Colossians 3.8

νυνὶ δὲ ἀπόθεσθε καὶ ὑμεῖς τὰ πάντα, ὀργὴν, θυμὸν, κακίαν, βλασφημίαν, αἰσχρολογίαν ἐκ τοῦ στόματος ὑμῶν·

- + ὀργὴν, θυμὸν, κακίαν, βλασφημίαν, αἰσχρολογίαν ἐκ τοῦ στόματος αὐτῶν, (*Strom.* 3.43.5 [p. 216 l. 11] BP1) [C]

TEXT:] οργην θυμον κακιαν βλασφημιαν αισχρολογιαν εκ του στοματος αυτων

υμων rell] *add.* μη εκπορευεσθω F G; αυτων Cl

Colossians 3.9

μὴ ψεύδεσθε εἰς ἀλλήλους, ἀπεκδυσάμενοι τὸν παλαιὸν ἄνθρωπον σὺν ταῖς πράξεσιν αὐτοῦ

- + ἀπεκδυσάμενοι τὸν παλαιὸν ἄνθρωπον σὺν ταῖς ἐπιθυμίαις, (*Strom.* 3.43.5 [p. 216 l. 12] BP1) [Ad]*

TEXT:] απεκδυσσαμενοι τον παλαιον ανθρωπον συν ταις [³⁰¹

Lac.: I

ψευδεσθε rell] ψευδεσθαι 33

απεκδυσσαμενοι rell] αποδυσσαμενοι P

Colossians 3.10

καὶ ἐνδυσάμενοι τὸν νέον τὸν ἀνακαινούμενον εἰς ἐπίγνωσιν κατ' εἰκόνα τοῦ κτίσαντος αὐτόν,

- + καὶ ἐνδυσάμενοι τὸν νέον τὸν ἀνακαινούμενον εἰς ἐπίγνωσιν | κατ' εἰκόνα τοῦ κτίσαντος αὐτόν. (*Strom.* 3.43.5 [p. 216 l. 13] BP1) [C]

Lac.: I

ενδυσσαμενοι rell] επενδυσσαμενοι 01*

εικονα rell] add. αυτου F G

Colossians 3.11

ὅπου οὐκ ἔνι Ἕλλην καὶ Ἰουδαῖος, περιτομή καὶ ἀκροβυστία, βάρβαρος, Σκύθης, δοῦλος, ἐλεύθερος, ἀλλὰ [τὰ] πάντα καὶ ἐν πᾶσιν Χριστός.

- οὔτε βάρβαρός ἐστιν οὔτε ἰουδαῖος οὔτε Ἕλλην, οὐκ ἄρρεν, οὐ θῆλυ· καινὸς δὲ ἄνθρωπος θεοῦ πνεύματι ἀγίῳ μεταπεπλασμένος. (*Protr.* 112.3 [p. 79 l.18]) [All – Gal. 3.28, 6.15; Eph. 4.24]
- ὅπου οὐκ ἔνι Ἕλλην καὶ Ἰουδαῖος, περιτομή καὶ ἀκροβυστία, βάρβαρος, Σκύθης, δοῦλος, ἐλεύθερος, ἀλλὰ πάντα καὶ ἐν πᾶσι Χριστός. (*Strom.* 4.65.4 [p. 278 l. 8] BP1) [C]

Lac.: I

.1)

1. ενι P46 01 A B C K L P Ψ 049 33 104 223 876 1739 2423 Cl

Uni-Al

Uni-Byz

2. add. αρσεν και θηλυ D* F G

Di-W

³⁰¹ Clement changed *πραξεσιν* “its practices” to *ταις επιθυμiais*, “its (sinful) desires.” This appears to be an adaptation for contextual reasons and will not be included in the collation.

Uni-W

Com-W

.2)

1. βαρβαρος $\mathfrak{P}^{46\text{vid}}$ 01 A B C K L P Ψ 049 33 104 223 876 1739 2423 Cl

Uni-Al

Uni-Byz

2. *add.* και D* F G

Di-W

Uni-W

Com-W

.3)

1. δουλος rell \mathfrak{P}^{46} 01 B C K L P Ψ 049 33 104 223 876 1739 2423 Cl

Pred-Al

Uni-Byz

2. *add.* και A D* F G

Pr-W

Uni-W

Com-W

.4)

1. τα 01c B D F G K L P Ψ 049 104 223 876 1739 2423

Uni-Byz

Uni-W

2. *om.* 01* A C 33^{vid} Cl

Ex-Al

Ελλην και Ιουδαιος rell] Ιουδαιος ου δε Ελλην 33
παντα rell] παν P

Colossians 3.12

Ἐνδύσασθε οὖν, ὡς ἐκλεκτοὶ τοῦ θεοῦ ἅγιοι καὶ ἡγαπημένοι, σπλάγχνα οἰκτιρμοῦ χρηστότητα ταπεινοφροσύνην πραΰτητα μακροθυμίαν,

- ἐνδύσασθε οὖν, ὡς ἐκλεκτοὶ τοῦ θεοῦ ἅγιοι καὶ ἡγαπημένοι, σπλάγχνα οἰκτιρμῶν, χρηστότητα, ταπεινοφροσύνην, πραότητα, μακροθυμίαν, (*Strom.* 4.55.3 [p. 273 l. 26] BP1) [C]]
 - ~+ ἐνδυσάμενοι σπλάγχνα οἰκτιρμοῦ, χρηστότητα, ταπεινοφροσύνην, πραότητα, μακροθυμίαν, (*Strom.* 4.66.2 [p. 278 l. 12] BP1) [Ad]*
-

Lac.: I

.1)

1. ως 01 A B C K L P Ψ 049 33 104 223 876 1739 2423 Cl

Uni-Al

Uni-Byz

2. ωσει D* F G

Di-W

Uni-W

Com-W

.2)

2. του θεου 01 B C K L P Ψ 049 33 104 223 1739 2423 Cl

Pred-Al

Pred-Byz

2. 2 A D* F G 876

Uni-W

.3)

2. οικτιρμου 01 A B C F G L P Ψ 049 33 104 876 1739 2423 Cl

Uni-Al

Pred-Byz

2. οικτιρμων K 223

Ex-Byz

3. και οικτιρμον D*

.4)

1. πραυτητα 01 A B C P 33 104

Di-Al

Pred-Al

Com-Al

2. πραοτητα D F G K L Ψ 049 223 876 1739 2423 Cl

Uni-Byz

Uni-W

ουν rell] *om.* L

και rell] *om.* B

Colossians 3.13

ἀνεχόμενοι ἀλλήλων καὶ χαρίζόμενοι ἑαυτοῖς ἕάν τις πρὸς τινα ἔχη μομφήν· καθὼς καὶ ὁ κύριος ἐχαρίσατο ὑμῖν, οὕτως καὶ ὑμεῖς·

- + ἀνεχόμενοι ἀλλήλων καὶ χαριζόμενοι ἑαυτοῖς, ἐάν τις πρὸς τινὰ ἔχη μομφήν· καθὼς καὶ ὁ Χριστὸς ἐχαρίσατο ἡμῖν, οὕτως καὶ ἡμεῖς. (*Strom.* 4.66.2 [p. 278 l. 13 BP1] [C])

Lac.: I

.1)

1. ἐχη 01 A B C D K Ψ 049 104 223 876 1739 2423 Cl

Pred-Al

Pred-Byz

2. ἐχει F G L P 33

.2)

1. ο κυριος P⁴⁶ A B D* G

Pred-W

2. κυριος F

3. ο Χριστος 01c C K L P Ψ 049 104 223 876 1739 2423 Cl

Uni-Byz

4. ο θεος 01*

5. ο θεος εν Χριστω 33

.3)

1. υμιν 01 A B C F G L Ψ 049 104 876 1739 2423

Pred-Al

Pred-Byz

2. ημιν D* K 33 223 Cl

3. ημας P

.4)

1. υμεις P⁴⁶ 01 A B C K L P Ψ 049 104 223 876 1739 2423

Pred-Al

Uni-Byz

2. *add.* ποιειτε D* F G

Di-W

Uni-W

Com_W

3. ημεις 33 Cl

κατ¹ rell] *om.* 33

ανεχομενοι rell] *add.* αλληλων C* (*Dittography*)

εαυτοις rell] εαυτους F
καθως και rell] και γαρ 33
μομφην rell] μεμψιν D*; μομφην 049*; οργην F G

Colossians 3.14

ἐπὶ πᾶσιν δὲ τούτοις τὴν ἀγάπην, ὃ ἐστὶν σύνδεσμος τῆς τελειότητος.

- + ἐπὶ πᾶσι δὲ τούτοις ἡ ἀγάπη, ὃ ἐστὶ σύνδεσμος τῆς τελειότητος. (*Strom.* 4.66.2 [p. 278 l. 15] BP1) [C]³⁰²
- + from 3.12 ἐπὶ πᾶσι δὲ τούτοις τὴν ἀγάπην, ὃ ἐστὶ σύνδεσμος τῆς τελειότητος. (*Strom.* 4.55.3 [p. 273 l. 28] BP1) [C]**

Lac.: I

.1)

1. ο Α Β C F G P 33 1739 Cl

Pr-Al

2. ος 01* D*

3. ητις 01c K L Ψ 049 223 876 2423

Uni-Byz

4. η 104

.2)

1. τελειοτητος ϙ46 01 A B C K L P Ψ 049 33 104 223 876 1739 2423 Cl

Uni-Al

Uni-Byz

2. ενοτητος D* F G

Di-W

Uni-W

Com-W

Colossians 3.15

καὶ ἡ εἰρήνη τοῦ Χριστοῦ βραβεύετω ἐν ταῖς καρδίαις ὑμῶν, εἰς ἣν καὶ ἐκλήθητε ἐν ἐνὶ σώματι καὶ εὐχάριστοι γίνεσθε.

- + καὶ ἡ εἰρήνη τοῦ Χριστοῦ βραβεύετω ἐν ταῖς καρδίαις ὑμῶν, εἰς ἣν καὶ ἐκλήθητε ἐν ἐνὶ σώματι καὶ εὐχάριστοι γίνεσθε. (*Strom.* 4.66.2 [p. 278 l. 16] BP1) [C]
- + καὶ ἡ εἰρήνη τοῦ Χριστοῦ βραβεύετω ἐν ταῖς καρδίαις ὑμῶν, εἰς ἣν καὶ

³⁰² Although it is possible that Clement had a witness to this reading, it is a singular reading and more likely an error in his transcription.

ἐκλήθητε ἐν ἐνὶ σώματι· καὶ εὐχάριστοι γίνεσθε, (*Strom.* 4.55.4 [p. 273 l. 29] BP1) [C]

.1)

1. Χριστου 01* A B C* D* F G P 1739 Cl

Uni-W

2. θεου 01c K L Ψ 049 33 104 223 876 2423

Uni-Byz

.2)

1. ἐνι σώματι 01 A C D F G I K L P 049 33 104 223 876 2423 Cl

Pred-Al

Uni-Byz

Uni-W

2. 2 1 Ψ

3. 2 ϣ46 B 1739

Ex-Al

.3)

1. γίνεσθε ϣ46 (γεινεσθε) 01 A B C F G I K L P Ψ 049 104 223 876 1739 2423 Cl

Pred-Al

Uni-Byz

2. γενεσθαι D* 33

η rell] om. F G

Colossians 3.16

Ὁ λόγος τοῦ Χριστοῦ ἐνοικεῖτω ἐν ὑμῖν πλουσίως, ἐν πάσῃ σοφίᾳ διδάσκοντες καὶ νουθετοῦντες ἑαυτοὺς, ψαλμοῖς ὕμνοις ᾠδαῖς πνευματικαῖς ἐν [τῇ] χάριτι ἄδοντες ἐν ταῖς καρδίαις ὑμῶν τῷ θεῷ·

- ὁ γὰρ λόγος ὁ τοῦ κυρίου ἐνοικεῖτω ἐν ὑμῖν πλουσίως... ἐν πάσῃ σοφίᾳ διδάσκοντες καὶ νουθετοῦντες ἑαυτοὺς ψαλμοῖς, ὕμνοις, ᾠδαῖς πνευματικαῖς ἐν τῇ χάριτι. ἄδοντες ἐν τῇ καρδίᾳ ὑμῶν τῷ θεῷ· (*Paed.* 2.43.1–*Paed.* 2.43.2 [p. 183 l. 20–23f] BP1) [C]
- ᾠδὴν πνευματικὴν (*Paed.* 2.44.1 [p. 184 l. 4] BP1) [All – Col. 3.16]

TEXT: ο [[γαρ]]³⁰³ λογος ο του κυριου ενοικειτω εν υμιν πλουσιως... εν παση σοφια διδασκοντες και νουθετουντες εαυτους ψαλμοις υμνοις ωδαις πνευματικαις εν τη χαριτι αδοντες εν τη καρδια υμων τω θεω

.1)

1. του Χριστου P⁴⁶ 01c B D F G K L P Ψ 049 223 876 1739 2423

Uni-Byz

Uni-W

2. του κυριου 01* I (ο του Χριστου Cl)

Ex-Al

3. του θεου A C* 33 104

Ex-Al

.2)

1. ψαλμοις P⁴⁶ 01 A B C* D* F G 1739 Cl

Uni-W

2. *add.* και K L P Ψ 049 33 104 223 876 2423

Uni-Byz

3. *incert.* I

.3)

1. υμνοις P⁴⁶ 01 B C* D* F G 33 223 876 1739 2423 Cl

Uni-W

2. *add.* και A^{vid} I K L Ψ 049 104

3. *illeg.* P

.4)

1. πνευματικαις 01 A B C D G I K L Ψ 049 33 104 223 876 1739 2423 Cl

Pred-Al

Uni-Byz

Pred-W

2. πνευματικοις P⁴⁶ F

.5)

1. εν τη χαριτι P⁴⁶ 01c B D* F G Ψ 1739 Cl

Uni-W

2. 13 01* A C* (sed: χαρι) K L 33 104 223 876 2423

Uni-Byz

3. *om.* 049

³⁰³ As already noted, Clement tends to add γαρ when introducing citations. It will not be included in the collation.

4. *incert.* I

5. *unleserlich* P

.6)

1. ταις καρδιας \mathfrak{P}^{46} 01 A B C D* F G Ψ 33 104 1739

Pr-Al

Pred-Al

Com-Al

Uni-W

2. τη καρδια I K L 049 223 876 2423 Cl

Pr-Byz

Uni-Byz

Com-Byz

.7)

1. θεω $\mathfrak{P}^{46\text{vid}}$ 01 A B C* D* F G 33 1739 Cl

Pr-Al

Pred-Al

Com-Al

Uni-W

2. κυριω K L Ψ* 049 104 223 876 2423

Pr-Byz

Uni-Byz

Com-Byz

εαυτους *rell*] αυτους 33

ενοικειτω *rell*] οικειτω \mathfrak{P}^{46} ; ενοικιτω 33

Colossians 3.17

καὶ πᾶν ὃ τι ἐὰν ποιῆτε ἐν λόγῳ ἢ ἐν ἔργῳ, πάντα ἐν ὀνόματι κυρίου Ἰησοῦ,
εὐχαριστοῦντες τῷ θεῷ πατρὶ δι' αὐτοῦ.

- + καὶ πᾶν ὃ τι ἄν ποιῆτε ἢ ἐν λόγῳ ἢ ἐν ἔργῳ, πάντα ἐν ὀνόματι κυρίου Ἰησοῦ, εὐχαριστοῦντες τῷ θεῷ καὶ πατρὶ αὐτοῦ. (*Paed.* 2.43.1 [p. 183 l. 25] BP1) [C]

Lac. P

.1)

1. καὶ \mathfrak{P}^{46} 01 A B C I K L Ψ 049 33 104 223 876 1739 2423 Cl

Uni-Al

Uni-Byz

2. *om.* D* F G

Di-W

Uni-W

Com-W

.2)

1. εαν $\mathfrak{P}46$ B F G L 049

2. αν 01 A C D I^{vid} K Ψ 33 104 223 876 1739 2423 Cl

Pred-Al

Pred-Byz&

.3)

1. κυριου Ιησου $\mathfrak{P}46$ B K 049 33 223 876 1739 2423 Cl

Pred-Byz

2. του κυριου Ιησου Ψ 104

Ex-Al

3. κυριου L

4. κυριου Ιησου Χριστου 01*

5. του κυριου Ιησου Χριστου 01c

6. Ιησου Χριστου A C D* F G

Uni-W

.4)

1. θεω $\mathfrak{P}46$ 01 A B C 1739

Di-Al

Pred-Al

Com-Al

2. *add.* και D F G K L Ψ 049 33 104 223 876 2423 Cl

Uni-W

Uni-Byz

ποιητε *rell*] ποιειτε L

εν λογω *rell*] η εν λογω Cl

εν² *rell*] *om.* 876

δι' *rell*] *om.* Cl

Colossians 3.18

Αἱ γυναῖκες, ὑποτάσσεσθε τοῖς ἀνδράσιν ὡς ἀνήκεν ἐν κυρίῳ.

- αἱ γυναῖκες ((φησίν,)) ὑποτάσσεσθε τοῖς ἀνδράσιν, ὡς ἀνήκει ἐν κυρίῳ

(Strom. 4.65.1 [p. 277 l. 26] BP1) [C]

Lac.: I P

.1)

1. ανδρασιν $\mathfrak{P}46$ 01 A B C K Ψ 049 33 104 1739 2423 Cl

Pr-Al

Uni-Al

Com-Al

2. *add.* υμων D* F G

Di-W

Uni-W

Com-W

3. ιδιοις ανδρασιν L 223 876

Ex-Byz

αι rell] *om.* F G

εν κυριω rell] εν τω κυριω F G

Colossians 3.19

Οί ἄνδρες, ἀγαπᾶτε τὰς γυναῖκας καὶ μὴ πικραίνεσθε πρὸς αὐτάς,

- + οἱ ἄνδρες, ἀγαπᾶτε τὰς γυναῖκας καὶ μὴ πικραίνεσθε πρὸς αὐτάς.

(Strom. 4.65.1 [p. 277 l. 27] BP1) [C]

Lac.: I P

.1)

1. γυναικας $\mathfrak{P}46$ 01* A B C K L Ψ 049 33^{vid} 104 223 876 1739 2423 Cl

Pred-Al

Uni-Byz

2. *add.* υμων D* F G

Di-W

Uni-W

Com-W

3. εαυτων γυναικας 01c

οι rell] ω G; ο F

πικραινεσθε rell] παραπικραινεσθε K; πικραινεσθαι 33

αυτας rell] αυταις $\mathfrak{P}46$

Colossians 3.20

Τὰ τέκνα, ὑπακούετε τοῖς γονεῦσιν κατὰ πάντα, τοῦτο γὰρ εὐάρεστόν ἐστιν ἐν κυρίῳ.

- + τὰ τέκνα, ὑπακούετε τοῖς γονεῦσιν κατὰ πάντα· τοῦτο γὰρ εὐάρεστον τῷ κυρίῳ. (*Strom.* 4.65.1 [p. 277 l. 28] BP1) [C]

Lac.: I P

.1)

1. εὐαρεστον εστιν $\mathfrak{P}46$ 01 A B C D 33 104 1739

Pr-Al

Pred-Al

Com-Al

2. 2 1 F G K L 049 223 876 2423

Pr-Byz

Uni-Byz

Com-Byz

3. 1 Cl

4. εὐαρεστου Ψ^*

.2)

1. ἐν $\mathfrak{P}46$ 01 A B C D F G K L Ψ^* 049 33 104 223 1739 2423

Uni-Al

Pred-Byz

Uni-W

2. τω 876 Cl

Colossians 3.21

Οἱ πατέρες, μὴ ἐρεθίζετε τὰ τέκνα ὑμῶν, ἵνα μὴ ἀθυμῶσιν.

- + οἱ πατέρες, μὴ ἐρεθίζετε τὰ τέκνα ὑμῶν, ἵνα μὴ ἀθυμῶσιν. (*Strom.* 4.65.1 [p. 277 l. 29] BP1) [C]

Lac.: I P

.1)

1. ἐρεθίζετε $\mathfrak{P}46^{\text{vid}}$ B K Ψ 049 223 876 1739 2423 Cl

Pred-Byz

2. παροργίζετε 01 A C D* F G L 33 104

Uni-W

Colossians 3.22

Οἱ δοῦλοι, ὑπακούετε κατὰ πάντα τοῖς κατὰ σάρκα κυρίοις, μὴ ἐν ὀφθαλμοδουλίᾳ
ὡς ἀνθρωπάρεσκοι, ἀλλ' ἐν ἀπλότητι καρδίας φοβούμενοι τὸν κύριον.

- + οἱ δοῦλοι, ὑπακούετε κατὰ πάντα τοῖς κατὰ σάρκα κυρίοις, μὴ ἐν
ὀφθαλμοδουλείαις ὡς ἀνθρωπάρεσκοι, ἀλλ' ἐν ἀπλότητι καρδίας
φοβούμενοι τὸν κύριον. (*Strom.* 4.65.1 [p. 277 l. 30] BP1) [C]

Lac.: I P

.1)

1. οφθαλμοδουλια P46 A B D 104 (οφθαλμοδουλεια)
2. οφθαλμονδουλεια F G
3. οφθαλμοδουλιαις 01 C K L Ψ 049 Cl
4. οφθαλμοδουλειας 223 876 1739 2423
5. *unleserlich* 33

.2)

1. κυριον 01* A B C D* F G L Ψ 33 1739 Cl

Pred-Al

Uni-W

2. θεον P46 01c K 049 104 223 876 2423

Pred-Byz

κατα παντα *rell*] *om.* P46

κατα σαρκα κυριοις] 3 1 2 F G

μη *rell*] *add.* ως C*

ανθρωπαρεσκοι *rell*] ανδροπωπαρεσκοι (*sic*) F

αλλ' *rell*] αλλα B

Colossians 3.23

ὃ ἐὰν ποιῇτε, ἐκ ψυχῆς ἐργάζεσθε ὡς τῷ κυρίῳ καὶ οὐκ ἀνθρώποις,

- + καὶ πᾶν ὃ ἐὰν ποιῇτε, ἐκ ψυχῆς ἐργάζεσθε ὡς τῷ κυρίῳ δουλεύοντες
καὶ οὐκ ἀνθρώποις, (*Strom.* 4.65.1 [p. 278 l. 3] BP1) [C]

Lac.: I P

.1)

1. ο P46 01* A B C D*^c F G 33 104 1739

Pr-Al

Pred-Al

Com-Al

Uni-W

2. παν ο 01c

3. και παν ο Cl

4. παν ο τι Ψ

5. και παν ο τι K L 049 223 876 2423

Di-Byz

Uni-Byz

Com-Byz

.2)

1. εαν 01 A B C K L 049 33 104 223 876 2423 Cl

Pred-Al

Uni-Byz

2. αν ϐ46 D F G Ψ 1739

Uni-W

.3)

1. κυριω ϐ46 01 B C D F G K L Ψ 049 33 104 223 876 1739 2423

Pred-Al

Uni-Byz

Uni-W

2. add δουλευοντες A Cl

.4)

1. και 01 A C D F G K L Ψ 049 33 104 223 876 2423 Cl

Pred-Al

Uni-Byz

Uni-W

2. om. ϐ46 B 1739

Ex-Al

ποιητε rell] ποιειτε L

Colossians 3.24

ειδότες οτι από κυρίου απολήψεσθε την ανταπόδοσιν τῆς κληρονομίας. τῷ κυρίῳ Χριστῷ δουλεύετε·

- + ειδότες οτι από κυρίου απολήψεσθε την ανταπόδοσιν τῆς κληρονομίας. τῷ γὰρ κυρίῳ Χριστῷ δουλεύετε· (*Strom.* 4.65.1 [p. 278 l. 4] BP1) [C]
-

Lac.: I P

.1)

1. απολημψεσθε 01* B* C*^{vid} D F G

Uni-W

2. αποληψεσθε 049 876 2423 Cl

*Ex-Byz**

3. λυμψεσθε P46 01c A

Ex-Al

4. ληψεσθε K L Ψ 104 1739

5. αποληψεσθαι 33 223

.2)

1. τω κυριω Χριστω P46 01 A B C D* 33 1739

Pr-Al

Pred-Al

Com-Al

2. τω γαρ κυριω Χριστω K L Ψ 049 104 223 876 2423 Cl

Pr-Byz

Uni-Byz

Com-Byz

3. του κυριου ημων Ιησου Χριστου ω F G

κληρονομιας rell] *add.* υμων 104

δουλευετε rell] δουλευεται 33

Colossians 3.25

ὁ γὰρ ἀδικῶν κομίζεται ὃ ἠδίκησεν, καὶ οὐκ ἔστιν προσωποληψία.

- ὁ γὰρ ἄδικος κομίζεται ὃ ἠδίκησεν, καὶ οὐκ ἔστι προσωποληψία. (*Strom.* 4.65.1 [p. 278 l. 5] BP1) [C]

Lac.: P

.1)

1. γαρ 01 A B C D* F G I 33 104 1739 Cl

Pr-Al

Pred-Al

Com-Al

Uni-W

2. δε K L Ψ 049 223 876 2423

Pr-Byz

Uni-Byz

Com-Byz

.2)

1. κομίζεται 01c B K L Ψ 049 Cl

2. κομίζεται 01* A C D* I^{vid} 33 104 223 876 1739 2423

Pr-Al

Pred-Al

Com-Al

3. κομίζεται F G

.3)

1. προσωποληψία 01 A B* C D*

2. προσωποληψία K L Ψ 049 33 (προσοποληψία) 104 223 876 1739 2423 Cl

Uni-Byz

3. προσωποληψία παρα τω θεω F G I

αδικων rell] αδικος Cl

Colossians 4.1

Οί κύριοι, τὸ δίκαιον καὶ τὴν ἰσότητα τοῖς δούλοις παρέχεσθε, εἰδότες ὅτι καὶ ὑμεῖς ἔχετε κύριον ἐν οὐρανῷ.

- + οἱ κύριοι, τὸ δίκαιον καὶ τὴν ἰσότητα τοῖς δούλοις παρέχετε, εἰδότες ὅτι καὶ ὑμεῖς ἔχετε κύριον ἐν οὐρανῷ, (*Strom.* 4.65.2 [p. 278 l. 6] BP1) [C]

Lac.: P

.1)

1. παρεχεσθε 01 A B D F G I K L Ψ 049 104 876 1739 2423

Pred-Al

Pred-Byz

Uni-W

2. παρεχετε C 223 Cl

3. παρεχεσθαι 33

.2)

1. ουρανῷ 01* A B C I 33 104 1739 Cl

Pr-Al

Pred-Al

Com-Al

2. ουρανοις 01c D F G K L Ψ 049 223 876 2423

Uni-Byz

Uni-W

οι rell] ω F G

το rell] τα 33

ειδοτες rell] *om.* 104

Colossians 4.2

Τῇ προσευχῇ προσκατερεῖτε, γρηγοροῦντες ἐν αὐτῇ ἐν εὐχαριστίᾳ,

- τῇ προσευχῇ προσκατερεῖτε, γρηγοροῦντες ἐν αὐτῇ ἐν εὐχαριστίᾳ.
(*Paed.* 3.95.4 [p. 288 l. 32] BP1) [C]
- τῇ προσευχῇ προσκατερεῖτε, γρηγοροῦντες ἐν αὐτῇ ἐν εὐχαριστίᾳ.
(*Strom.* 5.61.4 [p. 367 l. 29] BP1) [C]

Lac.: P

.1)

1. προσκατερεετε 01 A B C D F G K L Ψ 049 104 223 876 1739 2423 Cl

Pred-Al

Uni-Byz

Uni-W

2. προσκατερουντες I 33

Ex-Al

τη¹ rell] η F G

εν αυτη rell] *om.* 01*

εν ευχαριστια rell] *om.* D*; εν ευχαριστηια 33

Colossians 4.3

προσευχόμενοι ἅμα καὶ περὶ ἡμῶν, ἵνα ὁ θεὸς ἀνοίξῃ ἡμῖν θύραν τοῦ λόγου
λαλῆσαι τὸ μυστήριον τοῦ Χριστοῦ, δι' ὃ καὶ δέδεμαι,

- προσευχόμενοι ἅμα καὶ περὶ ἡμῶν, ἵνα ὁ θεὸς ἀνοίξῃ ἡμῖν θύραν τοῦ
λαλῆσαι τὸ μυστήριον τοῦ Χριστοῦ, δι' ὃ καὶ δέδεμαι, (*Strom.* 5.62.1 [p.
367 l. 33] BP1) [C]
-

Lac.: I P

.1)

1. ανοιξη P⁴⁶ 01 A B D F G K Ψ 049 33 104 223 876 1739 2423 Cl

Pred-Al

Pred-Byz

Uni-W

2. ανοιξει C^{*vid} L

.2)

1. του λογου P⁴⁶ 01 B C K L Ψ 049 33 104 223 876 1739 2423

Pred-Al

Uni-Byz

2. 2 D^{*} F G Cl

Di-W

Uni-W

Com-W

3. *add.* εν παρρησια A

.3)

1. Χριστου P⁴⁶ 01 A C D F G K Ψ 049 33 104 223 876 1739 2423 Cl

Pred-Al

Pred-Byz

Uni-W

2. θεου B^{*} L

.4)

1. δι ο P⁴⁶ 01 A C D K L Ψ 049 33 104 876 1739 2423 Cl

Pred-Al

Pred-Byz

2. δι ον B F G

3. διο 223

αμα *rell*] ινα 01*

δεδεμαι *rell*] δεομαι 876

Colossians 4.4

ινα φανερωσω αυτο ως δεϊ με λαλησαι.

- + ινα φανερωσω αυτο ως δεϊ με λαλησαι. (*Strom.* 5.62.1 [p. 367 l. 33] BP1)
[C]
-

Lac.: I P

ινα rell] add. και D^{*.c}

αυτο rell] αυτω D^{*}

Colossians 4.5

Ἐν σοφίᾳ περιπατεῖτε πρὸς τοὺς ἔξω τὸν καιρὸν ἐξαγοραζόμενοι.

- ἐξαγοραζομένους τὸν καιρὸν (*Paed.* 3.82.3 [p. 281 l. 24]) [All – Eph. 5.16]
- + from Col. 4.2 ἐν σοφίᾳ περιπατεῖτε πρὸς τοὺς ἔξω τὸν καιρὸν ἐξαγοραζόμενοι. (*Paed.* 3.95.4 [p. 288 l. 33] BP1) [C]

Lac.: I P

Colossians 4.6

ὁ λόγος ὑμῶν πάντοτε ἐν χάριτι, ἅλατι ἡρτυμένος, εἰδέναι πῶς δεῖ ὑμᾶς ἐνὶ ἐκάστῳ ἀποκρίνεσθαι.

- + ὁ λόγος ὑμῶν πάντοτε ἐν χάριτι, ἅλατι ἡρτυμένος, εἰδέναι πῶς δεῖ ὑμᾶς ἐνὶ ἐκάστῳ ἀποκρίνεσθαι. (*Paed.* 3.95.4 [p. 288 l. 32] BP1) [C]

Lac.: I P

υμων rell] ημων D^{*}

πως δει υμας rell] 3 1 2 049

1 Thessalonians

1 Thessalonians 1.5

ὅτι τὸ εὐαγγέλιον ἡμῶν οὐκ ἐγενήθη εἰς ὑμᾶς ἐν λόγῳ μόνον ἀλλὰ καὶ ἐν δυνάμει καὶ ἐν πνεύματι ἁγίῳ καὶ [ἐν] πληροφορίᾳ πολλῇ, καθὼς οἴδατε οἱοὶ ἐγενήθημεν [ἐν] ὑμῖν δι' ὑμᾶς.

- δυνάμει ((τὸν περὶ θεοῦ διὰ πίστεως)) (*Strom.* 1.99.1 [p. 63 l. 14] BP1) [All]

Lac.: I

1 Thessalonians 2.4

ἀλλὰ καθὼς δεδοκιμάσαμεθα ὑπὸ τοῦ θεοῦ πιστευθῆναι τὸ εὐαγγέλιον, οὕτως

λαλοῦμεν, οὐχ ὡς ἄνθρωποις ἀρέσκοντες ἀλλὰ θεῷ τῷ δοκιμάζοντι τὰς καρδίας ἡμῶν.

- οὐχ ὡς ἄνθρωπῳ ἀρέσκων, ἀλλὰ θεῷ. (*Strom.* 7.70.2 [p. 50 l. 21]) [Ad – 1 Cor. 13.7]

Lac.: I

1 Thessalonians 2.5

Οὔτε γάρ ποτε ἐν λόγῳ κολακείας ἐγενήθημεν, καθὼς οἴδατε, οὔτε ἐν προφάσει πλεονεξίας, θεὸς μάρτυς,

- οὔτε γάρ ποτε ἐν λόγῳ κολακείας ἐγενήθημεν, καθὼς οἴδατε, ((φησὶν ὁ ἀπόστολος,)) οὔτε προφάσει πλεονεξίας, θεὸς μάρτυς, (*Strom.* 1.6.2 [p. 5 l. 32] BP1) [C]

Lac.: I

.1)

1. εν² 01* A C D F G K L P Ψ 049 33 104 223 876 1739 2423 Cl

Pred-Al

Uni-Byz

Uni-W

2. om. 01c B

Ex-Al

πλεονεξίας rell] πλεονεξίαν F*

θεος rell] ο θεος F G

1 Thessalonians 2.6

οὔτε ζητοῦντες ἐξ ἀνθρώπων δόξαν οὔτε ἀφ' ὑμῶν οὔτε ἀπ' ἄλλων,

- + οὔτε ζητοῦντες ἐξ ἀνθρώπων δόξαν, οὔτε ἀφ' ὑμῶν οὔτε ἀπ' ἄλλων. (*Strom.* 1.6.2 [p. 5 l. 34] BP1) [C]

Lac.: I

.1)

1. απ αλλων 01 A B 33 223 876 2423 Cl

2. απο αλλων D F G K L P Ψ 049 104 1739

Uni-W

3. απ αλλων τινων C*^{vid}

αφ υμων rell] αφ ημων A

1 Thessalonians 2.7

δυνάμενοι ἐν βάρει εἶναι ὡς Χριστοῦ ἀπόστολοι. ἀλλὰ ἐγενήθημεν νήπιοι ἐν μέσῳ ὑμῶν, ὡς ἐὰν τροφὸς θάλπη τὰ ἐαυτῆς τέκνα,

- δυνάμενοι ἐν βάρει εἶναι ὡς Χριστοῦ ἀπόστολοι ἐγενήθημεν ἥπιοι ἐν μέσῳ ὑμῶν, ὡς ἂν τροφὸς θάλπη τὰ ἐαυτῆς τέκνα. (*Paed.* 1.19.2 [p. 101 l. 9] BP1) [C]
- + δυνάμενοι ἐν βάρει εἶναι ὡς Χριστοῦ ἀπόστολοι· ἀλλ’ ἐγενήθημεν ἥπιοι ἐν μέσῳ ὑμῶν, ὡς ἂν τροφὸς θάλπη τὰ ἐαυτῆς τέκνα. (*Strom.* 1.6.2 [p. 6 l. 1] BP1) [C]**³⁰⁴

.1)

1. ἀλλα 01 B

Ex-Al

2. ἀλλ’ A C D F G K L P Ψ 049 104 223 876 1739 2423 Cl

Pred-Al

Uni-Byz

Uni-W

.2)

1. νηπιοι ϙ65 01* B C* D* F G I Ψ* 104*

Pr-Al

Uni-W

2. ηπιοι 01c A K L P 049 33 223 876 1739 2423 Cl

Uni-Byz

.3)

1. εν μεσω 01 B D F G K L P Ψ 049 33^{vid} 104 223 876 1739 2423 Cl

Pred-Al

Uni-Byz

Uni-W

2. εμμεσω A C I

Ex-Al

.4)

1. εαν 01c B C D*^c F G P Ψ 104 1739

³⁰⁴ *Strom.* 1.6.2 is part of a continuous citation and is therefore preferred, though it is nearly identical to *Paed.* 1.19.2 (the difference being the omission of ἀλλ in *Paed.* 1.19.2).

Pr-Al

Pred-Al

Com-Al

Uni-W

2. αν 01* A K L 049 33 223 876 2423 Cl

Uni-Byz

.5)

1. θαλπη 01 A B C D F G I Ψ 049 104 223 876 1739 2423 Cl

Pred-Al

Pred-Byz

Uni-W

2. θαλπει K L P 33

τροφος rell] προφος F G

δυνάμενοι ἐν βάρει εἶναι ὡς Χριστοῦ ἀπόστολοι· ἀλλ' ἐγενήθημεν ἥπιοι ἐν μέσῳ ὑμῶν, ὡς ἂν τροφὸς θάλπη τὰ ἐαυτῆς τέκνα

1 Thessalonians 2.12

παρακαλοῦντες ὑμᾶς καὶ παραμυθούμενοι καὶ μαρτυρόμενοι εἰς τὸ περιπατεῖν ὑμᾶς ἀξίως τοῦ θεοῦ τοῦ καλοῦντος ὑμᾶς εἰς τὴν ἐαυτοῦ βασιλείαν καὶ δόξαν.

- εἰ δὲ καὶ εἰς βασιλείαν θεοῦ κεκλήμεθα, ἀξίως τῆς βασιλείας πολιτευώμεθα θεὸν ἀγαπῶντες καὶ τὸν πλησίον. (Paed. 3.81.2 [p. 281 l. 3]) [All – Also Phil. 1.27]

Lac.: C I

1 Thessalonians 4.3

Τοῦτο γάρ ἐστιν θέλημα τοῦ θεοῦ, ὁ ἁγιασμός ὑμῶν, ἀπέχεσθαι ὑμᾶς ἀπὸ τῆς πορνείας,

- τοῦτο γάρ ἐστι τὸ θέλημα τοῦ θεοῦ ((φησίν,)) ὁ ἁγιασμός ὑμῶν, ἀπέχεσθαι ὑμᾶς ἀπὸ τῆς πορνείας, (Strom. 4.87.3 [p. 286 l. 20] BP1) [C]

Lac.: C I P

.1)

1. θελημα 01 B D L Ψ 049 104 223 1739 2423 Cl

Pred-Al

Pred-Byz

2. το θελημα A F G K 33 876

.2)

1. του θεου 01 A B K L 049 33^{vid} 104 223 876 1739 2423 Cl

Pred-Al

Uni-Byz

2. θεου D* F G Ψ

Pr-W

Uni-W

Com-W

.3)

1. της 01* A B D G K L 049 33 223 876 1739 2423 Cl

Pred-Al

Uni-Byz

Pred-W

2. πασης 01c Ψ 104

Ex-Al

3. πασι της F

πορνειας rell] πορνιας 33

1 Thessalonians 4.4

εἰδέναι ἕκαστον ὑμῶν τὸ ἑαυτοῦ σκεῦος κτᾶσθαι ἐν ἀγιασμῷ καὶ τιμῇ,

- + εἰδέναι ἕκαστον ὑμῶν τὸ ἑαυτοῦ σκεῦος κτᾶσθαι ἐν ἀγιασμῷ καὶ τιμῇ,
(*Strom.* 4.87.3 [p. 286 l. 22] BP1) [C]

Lac.: C I P

.1)

1. ειδεναι 01 A B D F G K L 049 33 104 223 876 2423 Cl

Pred-Al

Uni-Byz

Uni-W

2. add. ενα Ψ 1739

Ex-Al

.2)

1. εκαστον 01 B D K L Ψ 049 33 104 223 876 1739 2423 Cl

Pred-Al

Uni-Byz

2. εκαστος A F G

.3)

1. το εαυτου σκευος κτασθαι 01 A B K L Ψ 049 33 104 223 876 1739 2423 Cl

Uni-Al

Uni-Byz

2. 4 1 2 3 D F G

Di-W

Uni-W

Com-W

τιμη rell] εν τιμη 01*

1 Thessalonians 4.5

μη εν πάθει επιθυμίας καθάπερ και τα ἔθνη τὰ μη εἰδότα τὸν θεόν,

- + μη εν πάθει επιθυμίας καθάπερ και τα ἔθνη τὰ μη εἰδότα τὸν κύριον,
(*Strom.* 4.87.3 [p. 286 l. 23] BP1) [C]

Lac.: C I P 049

παθει rell] *add.* και F G; παθη 223

τον θεον rell] *om.* τον K; τον κυριον Cl

1 Thessalonians 4.6

τὸ μη ὑπερβαίνειν καὶ πλεονεκτεῖν ἐν τῷ πράγματι τὸν ἀδελφὸν αὐτοῦ, διότι ἔκδικος κύριος περὶ πάντων τούτων, καθὼς καὶ προείπαμεν ὑμῖν καὶ διεμαρτυράμεθα.

- + τὸ μη ὑπερβαίνειν καὶ πλεονεκτεῖν ἐν τῷ πράγματι τὸν ἀδελφὸν αὐτοῦ, διότι ἔκδικος ὁ κύριος περὶ πάντων τούτων, καθὼς καὶ προείπομεν ὑμῖν καὶ διεμαρτυράμεθα. (*Strom.* 4.87.3 [p. 286 l. 24] BP1) [C]

Lac.: C I P 049

.1)

1. κυριος 01* A B D* 33 1739

Pr-Al

Pred-Al

Com-Al

2. ο κυριος 01c K L Ψ 104 223 876 2423 Cl

Uni-Byz

Pr-Byz

3. ο θεος F G

καί² rell] om. A

διεμαρτυραμεθα rell] διαμαρτυρομεθα K

1 Thessalonians 4.7

οὐ γὰρ ἐκάλεσεν ἡμᾶς ὁ θεὸς ἐπὶ ἀκαθαρσίᾳ ἀλλ' ἐν ἁγιασμῷ.

- + οὐ γὰρ ἐκάλεσεν ἡμᾶς ὁ θεὸς ἐπὶ ἀκαθαρσίᾳ, ἀλλ' ἐν ἁγιασμῷ. (*Strom.* 4.87.3 [p. 286 l. 26] BP1) [C]

Lac.: C P 049

.1)

1. ημας 01 A B D F G I K L Ψ 104 876 1739 2423 C]

Pred-Al

Pred-Byz

Uni-W

2. υμας 33 223

αλλ' rell] αλλα B

1 Thessalonians 4.8

τοιγαροῦν ὁ ἀθετῶν οὐκ ἄνθρωπον ἀθετεῖ ἀλλὰ τὸν θεὸν τὸν [καὶ] διδόντα τὸ πνεῦμα αὐτοῦ τὸ ἅγιον εἰς ὑμᾶς.

- + τοιγαροῦν ὁ ἀθετῶν οὐκ ἄνθρωπον ἀθετεῖ, ἀλλὰ τὸν θεὸν τὸν καὶ δόντα τὸ πνεῦμα αὐτοῦ τὸ ἅγιον εἰς ὑμᾶς. (*Strom.* 4.87.3 [p. 286 l. 27] BP1) [C]

Lac.: C P 049

.1)

1. τον θεον 01 A B I K L Ψ 33 104 223 876 1739 2423 C]

Uni-Al

Uni-Byz

2. 2 D* F G

Di-W

Uni-W

Com-W

.2)

1. και 01 D^{*c} F G K L Ψ 104 876 2423 Cl

Pred-Byz

Uni-W

2. om. A B I 33 223 1739*

Pr-Al

Pred-Al

Com-Al

.3)

1. το πνευμα αυτου το αγιον 01 B D F G K L Ψ 33 104 876 2423 Cl

Pred-Al

Pred-Byz

Uni-W

2. 3 1 2 4 5 A 223

3. 1 2 4 5 3 I 1739

Ex-Al

.4)

1. διδοντα 01* B D F G I 223 876

Uni-W

2. δοντα 01c A K L Ψ 33 104 1739 2423 Cl

Pred-Al

.5)

1. υμας 01 B D F G I K L Ψ 104 223 876 2423 Cl

Pred-Al

Uni-Byz

Uni-W

2. ημας A 1739

Ex-Al

3. *unleserlich* 33

1 Thessalonians 4.9

Περὶ δὲ τῆς φιλαδελφίας οὐ χρεῖαν ἔχετε γράφειν ὑμῖν, αὐτοὶ γὰρ ὑμεῖς θεοδίδακτοὶ ἐστε εἰς τὸ ἀγαπᾶν ἀλλήλους,

- αὐτοὶ γὰρ ὑμεῖς, ((φησὶν ὁ ἀπόστολος,)) θεοδίδακτοὶ ἐστε. (*Paed.* 1.27.2 [p. 106 l. 12] BP1) [C]
- ((ἡμεῖς δὲ)) θεοδίδακτοι (*Paed.* 1.37.2 [p. 112 l. 15] BP1) [Ad]

- θεοδίδακτοι ((γὰρ ἡμεῖς)) (*Strom.* 1.98.4 [p. 63 l. 4] BP1) [All]
- ((καὶ τῆς)) θεοδιδάκτου ((σοφίας κατὰ τὸν ἀπόστολον)) (*Strom.* 1.48.3 [p. 138 l. 26] BP1) [All]
- γίνεσθε οὖν θεοδίδακτοι, (*Strom.* 2.84.3 [p. 157 l. 12-*) BP1) [All]

TEXT:] αυτοὶ γὰρ υμεῖς θεοδίδακτοι ἐστε [

Lac.: C P 049

θεοδίδακτοι rell] θεω διδακτοι F G

1 Thessalonians 4.17

ἔπειτα ἡμεῖς οἱ ζῶντες οἱ περιλειπόμενοι ἅμα σὺν αὐτοῖς ἀρπαγησόμεθα ἐν νεφέλαις εἰς ἀπάντησιν τοῦ κυρίου εἰς ἄερα· καὶ οὕτως πάντοτε σὺν κυρίῳ ἐσόμεθα.

- ἐν νεφέλαις (*Strom.* 6.107.3 [p. 485 l. 32] BP1) [Ad]

Lac.: C I 049

1 Thessalonians 5.2

αὐτοὶ γὰρ ἀκριβῶς οἶδατε ὅτι ἡμέρα κυρίου ὡς κλέπτῃς ἐν νυκτὶ οὕτως ἔρχεται.

- καὶ κλῶψ τὴν λανθάνουσαν κυρίου γινῶσιν | ἅμα καὶ ἡμέραν δηλοῖ (*Strom.* 5.49.2 [p. 360 l. 8]) [All – Also 1 Cor. 2.7; 2 Pet. 3.10, though for a different citation]

Lac.: C I 049

1 Thessalonians 5.4

ὕμεῖς δέ, ἀδελφοί, οὐκ ἐστὲ ἐν σκότει, ἵνα ἡ ἡμέρα ὑμᾶς ὡς κλέπτῃς καταλάβῃ·

- καὶ κλῶψ τὴν λανθάνουσαν κυρίου γινῶσιν | ἅμα καὶ ἡμέραν δηλοῖ (*Strom.* 5.49.2 [p. 360 l. 8]) [All – Also 1 Cor. 2.7; 2 Pet. 3.10, though for a different citation]

Lac.: C I 049

1 Thessalonians 5.5

πάντες γὰρ ὑμεῖς υἱοὶ φωτός ἐστε καὶ υἱοὶ ἡμέρας. Οὐκ ἐσμὲν νυκτὸς οὐδὲ σκότους·

- + from 1 Thess. 5.8 πάντες γὰρ ὑμεῖς υἱοὶ φωτός ἐστε καὶ υἱοὶ ἡμέρας·

οὐκ ἐσμὲν νυκτὸς οὐδὲ σκότους. (*Paed.* 2.80.1 [p. 206 l. 13] BP1) [C]

- τὸ οὖν φῶς τοῦτο οἱ τοῦ φωτὸς τοῦ ἀληθινοῦ υἱοὶ | μὴ ἀποκλείσωμεν θύραζε, (*Paed.* 2.80.4 [p. 206 l. 24] BP1) [All – Lc. 16.8; Io. 12.36]

Lac.: C I 049

.1)

1. γαρ 01 A B D F G L P Ψ 33 104 1739 Cl

Uni-Al

Uni-W

2. om. K 223 876 2423

Pr-Byz

Pred-Byz

Com-Byz

.2)

1. ημερας 01 A B D K L P 33 104 223 876 1739 2423 Cl

Pred-Al

Uni-Byz

2. add. και F G Ψ

.3)

1. εσμεν ^{vid} 01 A B K L P Ψ 33 104 223 876 1739 2423 Cl

Uni-Al

Uni-Byz

2. εστε D*¹ F G

Di-W

Uni-W

Com-W

1 Thessalonians 5.6

ἄρα οὖν μὴ καθεύδωμεν ὡς οἱ λοιποὶ ἀλλὰ γρηγορῶμεν καὶ νήφωμεν.

- + ἄρ' οὖν μὴ καθεύδωμεν ὡς οἱ λοιποί, ἀλλὰ γρηγορῶμεν, ((φησὶν ἢ γραφή,)) καὶ νήφωμεν. (*Paed.* 2.80.1 [p. 206 l. 9] BP1) [C]
- ἄρ' οὖν μὴ καθεύδωμεν ὡς οἱ λοιποί, ἀλλὰ γρηγορῶμεν καὶ νήφωμεν. (*Strom.* 4.140.3 [p. 310 l. 14] BP1) [C]

Lac.: C I 049

.1)

1. καθευδωμεν $\mathfrak{P}^{46\text{vid}}$ 01 A B D F G Ψ 33 104 223 876 1739 2423 Cl

Pred-Al

Uni-W

2. καθευδομεν K L P

.2)

1. ως 01* A B 33 1739 Cl

Ex-Al

2. *add.* και 01c D F G K L P 104 223 876 2423

Uni-Byz

Uni-W

3. *add.* και υμεις Ψ

αρα rell] ορα Ψ

νηφωμεν rell] νηψωμεν \mathfrak{P}^{46}

1 Thessalonians 5.7

Οἱ γὰρ καθεύδοντες νυκτὸς καθεύδουσιν καὶ οἱ μεθυσκόμενοι νυκτὸς μεθύουσιν·

- + οἱ γὰρ καθεύδοντες νυκτὸς καθεύδουσιν, καὶ οἱ μεθύοντες νυκτὸς μεθύσκονται, ((τουτέστιν ἐν τῷ τῆς ἀγνοίας σκότῳ,)) (*Paed.* 2.80.1 [p. 206 l. 11] BP1) [C]
- + οἱ γὰρ καθεύδοντες νυκτὸς καθεύδουσι καὶ οἱ μεθυσκόμενοι νυκτὸς μεθύουσιν· (*Strom.* 4.140.3 [p. 310 l. 15] BP1) [C]**³⁰⁵

Lac.: C I 049

καθευδουσιν rell] καθευδοντες F G

μεθυσκομενοι rell] μεθυοντες B

1 Thessalonians 5.8

ἡμεῖς δὲ ἡμέρας ὄντες νήφωμεν ἐνδυσάμενοι θώρακα πίστεως καὶ ἀγάπης καὶ περικεφαλαίαν ἐλπίδα σωτηρίας·

- ἐνδυσάμενοι τὸν θώρακα τῆς δικαιοσύνης (*Protr.* 116.3 [p. 82 l. 9]) [All – Also Eph. 6.14-17 and Is. 59.17] [All – Eph. 6.14-17, Is. 59.17]
- + ἡμεῖς δὲ ἡμέρας ὄντες νήφωμεν. + to 1 Thess. 5.5 (*Paed.* 2.80.1 [p. 206 l. 13] BP1) [C]

³⁰⁵ *Strom.* 4.140.3 is part of a stable, continuous citation. However, *Paed.* 2.80.1 does have the variant reading μεθυοντες for μεθυσκομενοι, which is shared with B.

- + ἡμεῖς δὲ ἡμέρας ὄντες νήφωμεν, ἐνδυσάμενοι θώρακα πίστεως καὶ ἀγάπης καὶ περικεφαλαίαν ἐλπίδα σωτηρίου. (*Strom.* 4.140.3 [p. 310 l. 17] BP1) [C]

Lac.: C I 049

.1)

1. οντες 01 A B D F G K L P Ψ 33 104 1739 Cl

Uni-Al

Uni-W

2. υιοι οντες 876 2423^{*vid}

3. οντες υιοι 223

ημεις rell] υμεις Ψ

νηφωμεν rell] νηφομεν F

ενδυσαμενοι rell] ενδεδυμενοι K

και αγαπης rell] *om.* 01*

σωτηριας rell] σωτηριου Cl

1 Thessalonians 5.13

καὶ ἡγεῖσθαι αὐτοὺς ὑπερεκπερισσοῦ ἐν ἀγάπῃ διὰ τὸ ἔργον αὐτῶν. εἰρηνεύετε ἐν ἑαυτοῖς.

- εἰρηνεύετε ἐν ἑαυτοῖς. (*Paed.* 3.95.3 [p. 288 l. 27] BP1) [C]

TEXT:] ειρηνευετε εν εαυτοις

Lac.: C I 049

.1)

1. εαυτοις A B K L 33 223 2423 Cl

Pred-Byz

2. αυτοις P30 01 D* F G P Ψ 104 876 1739

Pred-Al

Uni-W

ειρηνευετε rell] και ειρηνευετε 01*; ιρηνευσатаi F G

1 Thessalonians 5.14

Παρακαλοῦμεν δὲ ὑμᾶς, ἀδελφοί, νουθετεῖτε τοὺς ἀτάκτους, παραμυθεῖσθε τοὺς

ὀλιγοψύχους, ἀντέχεσθε τῶν ἀσθενῶν, μακροθυμεῖτε πρὸς πάντας.

- + παρακαλοῦμεν δὲ ὑμᾶς, ἀδελφοί, νουθετεῖτε τοὺς ἀτάκτους, παραμυθεῖσθε τοὺς ὀλιγοψύχους, ἀντέχεσθε τῶν ἀσθενῶν, μακροθυμεῖτε πρὸς πάντας. (*Paed.* 3.95.3 [p. 288 l. 28] BP1) [C]

Lac.: C I 049

.1)

1. ἀντεχεσθε $\mathfrak{P}30^{\text{vid}}$ 01 A B K L P Ψ 104 223 876 1739 2423 Cl

Pred-Al

Uni-Byz

2. ἀντεχεσθαι D F G 33

Pr-W

Uni-W

Com-W

υμας rell] *om.* D*

νουθετεῖτε rell] νουθετεῖν F G

παραμυθεῖσθε] παραμυθεῖσται G*; παραμυθεῖτε D*; παραμυθεῖται F; παραμυθεῖσθαι 33

παντας rell] απαντας 33

1 Thessalonians 5.15

ὁρᾶτε μή τις κακὸν ἀντὶ κακοῦ τινι ἀποδῶ, ἀλλὰ πάντοτε τὸ ἀγαθὸν διώκετε [καὶ] εἰς ἀλλήλους καὶ εἰς πάντας.

- + ὁρᾶτε μή τις κακὸν ἀντὶ κακοῦ τινι ἀποδῶ. (*Paed.* 3.95.3 [p. 288 l. 30] BP1) [C]

TEXT: ορατε μη τις κακον αντι κακου τινι αποδω [

Lac.: C I 049

.1)

1. αποδω 01c A B K L P Ψ 33 104 223 876 2423 Cl

Pred-Al

Uni-Byz

2. αποδοι 01* F G

3. αποδοιη D* (Ti.)

4. ανταποδω 1739

1 Thessalonians 5.17

ἀδιαλείπτως προσεύχεσθε,

- ἀδιαλείπτοις τε εὐχαῖς (Strom. 5.16.7 [p. 336 l. 18]) [All]

Lac. C I 049

1 Thessalonians 5.19

τὸ πνεῦμα μὴ σβέννυτε

- + from 1 Thess. 5.19 τὸ πνεῦμα μὴ σβέννυτε, (Paed. 3.95.3 [p. 288 l. 30] BP1) [C]

Lac.: C I 049

.1)

1. σβέννυτε 01 A K L P Ψ 104 223 876 1739 2423 Cl

Pred-Al

Uni-Byz

2. ζβέννυτε B* D* F G

Pr-W

Uni-W

Com-W

3. σβέννυται 33

1 Thessalonians 5.20

προφητείας μὴ ἐξουθενεῖτε,

- + προφητείας μὴ ἐξουθε|νεῖτε' (Paed. 3.95.3 [p. 288 l. 31] BP1) [C]

Lac.: C I 049

1 Thessalonians 5.21

πάντα δὲ δοκιμάζετε, τὸ καλὸν κατέχετε,

- + πάντα δὲ | δοκιμάζετε, τὸ καλὸν κατέχετε' (Paed. 3.95.3 [p. 288 l. 31] BP1) [C]**³⁰⁶
- πάντα δὲ δοκιμάζετε, ((ὁ ἀπόστολός φησι,)) καὶ τὸ καλὸν κατέχετε, (Strom. 1.53.3 [p. 34 l. 30] BP1) [C]
- μὲν ἀποδοκιμάζοντες, τὸ δὲ καλὸν κατέχοντες' (Strom. 1.177.2 [p. 109 l.

³⁰⁶ Paed. 3.95.3 is part of a continuous citation and will therefore be used for the collation.

14] BP1) [All]

(1) *Paed.* 3.95.3 is part of a continuous citation and will therefore be used for the collation.

Lac.: C I 049

.1)

1. δε 01c B D F G K L P Ψ 1739 2423 Cl

Uni-W

2. *om.* 01* A 33 104 223 876

.2)

1. δοκιμάζετε 01 A B D F G L P 104 1739 2423 Cl

2. δοκιμάζοντες K Ψ 223 876

3. δοκιμάζεται 33

κατεχετε rell] κατεχεται 33

1 Thessalonians 5.22

ἀπὸ παντὸς εἵδους πονηροῦ ἀπέχεσθε.

- + ἀπὸ παντὸς εἵδους πονηροῦ ἀπέχεσθε. (*Paed.* 3.95.3 [p. 288 l. 32] BP1) [C]

Lac.: C I 049

απεχεσθε rell] απεχεσθαι 33

1 Thessalonians 5.23

Αὐτὸς δὲ ὁ θεὸς τῆς εἰρήνης ἀγιάσαι ὑμᾶς ὁλοτελεῖς, καὶ ὁλόκληρον ὑμῶν τὸ πνεῦμα καὶ ἡ ψυχὴ καὶ τὸ σῶμα ἀμέμπτως ἐν τῇ παρουσίᾳ τοῦ κυρίου ἡμῶν Ἰησοῦ χριστοῦ τηρηθεῖη.

- οἱ κατὰ πίστιν μεταλαμβάνοντες ἀγιάζονται καὶ σῶμα καὶ ψυχὴν, (*Paed.* 2.20.1 [p. 168 l. 7] BP1) [All]
- σὰρξ δὲ καὶ ψυχὴ καὶ πνεῦμα κατ' ἄλλον λόγον, (*Strom.* 3.68.5 [p. 227 l. 10]) [All]
- τῷ θεῷ ψυχῆς τὸ οἰκητήριον τοῦτο καὶ πνεύματος ἁγίου κατὰ τὸν τῆς ψυχῆς τε καὶ σώματος ἁγιασμὸν καταξιοῦται τῷ τοῦ σωτήρος

καταρτισμῶ τελειούμενον. (*Strom.* 4.163.2 [p. 320 l. 26]) [All]

- πάντα ἄνθρωπον λέγει, ὡς εἶπεῖν ὅλον τὸν ἄνθρωπον, οἷον σῶματι καὶ ψυχῇ ἡγνισμένον, (*Strom.* 5.61.3 [p. 367 l. 24]) [All]

Lac.: C 049

1 Thessalonians 5.26

Ἀσπάσασθε τοὺς ἀδελφοὺς πάντας ἐν φιλήματι ἀγίῳ.

- ἅγιον αὐτὸ κέκληκεν ὁ ἀπόστολος (*Paed.* 3.81.3 [p. 281 l. 9]) [All – Rom. 16.16; 1 Cor. 16.20; 2 Cor. 13.12]

Lac.: C 04

2 Thessalonians³⁰⁷

2 Thessalonians 2.3

Μή τις ὑμᾶς ἐξαπατήσῃ κατὰ μηδένα τρόπον. ὅτι ἐὰν μὴ ἔλθῃ ἡ ἀποστασία πρῶτον καὶ ἀποκαλυφθῇ ὁ ἄνθρωπος τῆς ἀνομίας, ὁ υἱὸς τῆς ἀπωλείας,

- ἀργυρίῳ μὲν ὠνήσεται ὁ νόθος, <ὃς> ἀπωλείας ἐστὶ παιδίον, (*Protr.* 94.3 [p. 69 l. 9]) [All – John 17.12]

Lac.: C I 049

2 Thessalonians 2.4

ὁ ἀντικείμενος καὶ υπεραιρόμενος ἐπὶ πάντα λεγόμενον θεὸν ἢ σέβασμα, ὥστε αὐτὸν εἰς τὸν ναὸν τοῦ θεοῦ καθίσαι ἀποδεικνύντα ἑαυτὸν ὅτι ἐστὶν θεός.

- τε καὶ δαιμόνων καὶ τῆς τοῦ ἀντικειμένου στρατιᾶς. (*Strom.* 4.26.5 [p. 260 l. 6]) [All – 1 Tim. 5.14]

Lac.: C I 049

2 Thessalonians 3.1

ὁ λοιπὸν προσεύχεσθε, ἀδελφοί, περὶ ἡμῶν, ἵνα ὁ λόγος τοῦ κυρίου τρέχῃ καὶ

³⁰⁷ Note: There are no viable variation units in this data set. I have included it in order to show the allusions and adaptations.

δοξάζεται καθὼς καὶ πρὸς ὑμᾶς,

- προσύχεσθε δὲ (*Strom.* 5.17.5 [p. 337 l. 13] BP1) [Ad]

You could probably add text here for προσευχεσθε

Lac.: C I 049

2 Thessalonians 3.2

καὶ ἵνα ῥυσθῶμεν ἀπὸ τῶν ἀτόπων καὶ πονηρῶν ἀνθρώπων· οὐ γὰρ πάντων ἡ πίστις.

- + ἵνα ῥυσθῶμεν ἀπὸ τῶν ἀτόπων καὶ πονηρῶν ἀνθρώπων· οὐ γὰρ πάντων ἡ πίστις. (*Strom.* 5.17.5 [p. 337 l. 14] BP1) [C]³⁰⁸

Lac.: C I 049

παντων rell] add. εστιν F G

2 Thessalonians 3.6

Παραγγέλλομεν δὲ ὑμῖν, ἀδελφοί, ἐν ὀνόματι τοῦ κυρίου [ἡμῶν] Ἰησοῦ Χριστοῦ στέλλεσθαι ὑμᾶς ἀπὸ παντὸς ἀδελφοῦ ἀτάκτως περιπατοῦντος καὶ μὴ κατὰ τὴν παράδοσιν ἣν παρελάβοσαν παρ' ἡμῶν.

- καλὸν γὰρ μὴ συναναμίγνυσθαι τοῖς ἀτάκτοις), πᾶν τὸ παρατιθέμενον κελεύει ἡμῖν ἐσθίειν μηδὲν ἀνακρίνουσιν διὰ τὴν συνείδησιν, ὁμοίως δὲ καὶ τὰ ἐκ | μακέλλου ἀπεριέργως ὠνεῖσθαι προσέταξεν. (*Paed.* 2.10.1 [p. 160 l. 17]) [All – Also 1 Cor. 10.27, 25]

Lac.: C I 049

2 Thessalonians 3.11

Ἀκούομεν γὰρ τινὰς περιπατοῦντας ἐν ὑμῖν ἀτάκτως μηδὲν ἐργαζομένους ἀλλὰ περιεργαζομένους·

- καλὸν γὰρ μὴ συναναμίγνυσθαι τοῖς ἀτάκτοις), πᾶν τὸ παρατιθέμενον κελεύει ἡμῖν ἐσθίειν μηδὲν ἀνακρίνουσιν διὰ τὴν συνείδησιν, ὁμοίως δὲ καὶ τὰ ἐκ | μακέλλου ἀπεριέργως ὠνεῖσθαι προσέταξεν. (*Paed.* 2.10.1 [p. 160 l. 17]) [All – Also 1 Cor. 10.27, 25]
-

³⁰⁸ The καὶ would have been omitted due to the δε in the previous verse's adaptation.

Lac.: C I 049

2 Thessalonians 3.14

Εἰ δέ τις οὐχ ὑπακούει τῷ λόγῳ ἡμῶν διὰ τῆς ἐπιστολῆς, τοῦτον σημειοῦσθε μὴ συναναμίγνυσθαι αὐτῷ, ἵνα ἐντραπῇ·

- καλὸν γὰρ μὴ συναναμίγνυσθαι τοῖς ἀτάκτοις), πᾶν τὸ παρατιθέμενον κελεύει ἡμῖν ἐσθίειν μηδὲν ἀνακρίνουσιν διὰ τὴν συνείδησιν, ὁμοίως δὲ καὶ τὰ ἐκ | μακέλλου ἀπεριέργως ὠνεῖσθαι προσέταξεν. (*Paed.* 2.10.1 [p. 160 l. 17]) [All – Also 1 Cor. 10.27, 25]

Lac.: C I 049

1 Timothy

1 Timothy 1.2

Τιμοθέῳ γνησίῳ τέκνῳ ἐν πίστει, χάρις ἔλεος εἰρήνη ἀπὸ θεοῦ πατρὸς καὶ Χριστοῦ Ἰησοῦ τοῦ κυρίου ἡμῶν.

- τέκνον αὐτοῦ γνήσιον καὶ κληρονόμον, (*Quis div.* 36.2 [p. 183 l. 25]) [All – Tit. 1.4]

Lac.: B C 049

1 Timothy 1.5

τὸ δὲ τέλος τῆς παραγγελίας ἐστὶν ἀγάπη ἐκ καθαρᾶς καρδίας καὶ συνειδήσεως ἀγαθῆς καὶ πίστεως ἀνυποκρίτου,

- + from 1.7 τὸ δὲ τέλος τῆς παραγγελίας ἀγάπη ἐκ καθαρᾶς καρδίας καὶ συνειδήσεως ἀγαθῆς καὶ πίστεως ἀνυποκρίτου. (*Strom.* 1.175.2 [p. 108 l. 21] BP1) [C]

Lac.: B C 049

.1)

1. αγαθης 01 A D K L P Ψ 33 104 223 876 2423 Cl

Pred-Al

Uni-Byz

2. om. F G 1739

δε τελος rell] 2 1 104

εστιν rell] om. Cl
 αγαπη rell] αγαπης F G
 συνειδησεως rell] συνδησεως G*

1 Timothy 1.7

θέλοντες εἶναι νομοδιδάσκαλοι, μὴ νοοῦντες μήτε ἅ λέγουσιν μήτε περὶ τίνων διαβεβαιοῦνται.

- + from 1.8 οἱ δὲ θέλοντες εἶναι νομοδιδάσκαλοι οὐ νοοῦσι, ((φησὶν ὁ ἀπόστολος,)) οὔτε ἅ λέγουσιν οὔτε περὶ τίνων διαβεβαιοῦνται, (*Strom.* 1.175.2 [p. 108 l. 20] BP1) [C]

Lac.: B C I 049

θελοντες rell] οι δε θελοντες Cl
 νομοδιδασκαλοι rell] μονοδιδασκαλοι K
 μη νοουντες rell] ου νοουσι Cl
 μητε¹ rell] ουτε Cl
 μητε² rell] ουτε Cl
 τινων rell] τινος P

1 Timothy 1.8

Οἶδαμεν δὲ ὅτι καλὸς ὁ νόμος, ἐάν τις αὐτῷ νομίμως χρήται,

- + (before 1.7, 1.5) οἶδαμεν δὲ ὅτι καλὸς ὁ νόμος, ἐάν τις αὐτῷ νομίμως χρήσηται (*Strom.* 1.175.2 [p. 108 l. 19] BP1) [C]

Lac.: B C I 049

.1)
 1. χρηται 01 D F G K L Ψ 33 104 223 876 1739 2423
Pred-Al
Uni-Byz
Uni-W
 2. χρησιμοποι A P Cl
Ex-Al

αυτω rell] αυτον P

οἶδαμεν δὲ ὅτι καλὸς ὁ νόμος, ἐάν τις αὐτῷ νομίμως χρήσεται

1 Timothy 1.9

εἰδὼς τοῦτο, ὅτι δικαίῳ νόμος οὐ κεῖται, ἀνόμοιοι δὲ καὶ ἀνυποτάκτοις, ἀσεβέσι καὶ ἁμαρτωλοῖς, ἀνοσίοις καὶ βεβήλοις, πατρολώαις καὶ μητρολώαις, ἀνδροφόνους

- δικαίῳ γὰρ οὐ | κεῖται νόμος, ((ἡ γραφή φησιν.)) (*Strom.* 4.10.1 [p. 252 l. 24] BP1) [Ad]*
- δικαίῳ γὰρ νόμος οὐ κεῖται (*Strom.* 7.10.1 [p. 8 l. 30] BP1) [C]

TEXT:] δικαιῶ [[γαρ]]³⁰⁹ νομος ου κειται [

Lac.: B C I 049

1 Timothy 1.10

πόρνοις ἀρσενικοίταις ἀνδραποδισταῖς ψεύσταις ἐπιόρκοις, καὶ εἴ τι ἕτερον τῇ ὑγιαίνουσῃ διδασκαλίᾳ ἀντίκειται

- ἀνδραποδισταί (*Strom.* 1.40.5 [p. 27 l. 2] BP1) [All]

Lac.: B C 049

1 Timothy 1.14

ὑπερπελόνασεν δὲ ἡ χάρις τοῦ κυρίου ἡμῶν μετὰ πίστεως καὶ ἀγάπης τῆς ἐν Χριστῷ Ἰησοῦ.

- μὲν καὶ ὑπακούουσιν ἡ χάρις ὑπερπλεονάσει, (*Protr.* 85.1 [p. 64 l. 8] BP1) [All]

Lac. B C I 049

1 Timothy 1.17

Τῷ δὲ βασιλεῖ τῶν αἰώνων, ἀφθάρτῳ ἀοράτῳ μόνῳ θεῷ, τιμὴ καὶ δόξα εἰς τοὺς αἰῶνας τῶν αἰώνων, ἀμήν.

- ᾧ ἡ δόξα εἰς τοὺς αἰῶνας τῶν αἰώνων, ἀμήν. (*Paed.* 1.74.1 [p. 133 l. 10]) [Ad – Also Gal. 1.5; Phil. 4.20; 2 Tim. 4.18; Hebr. 13.21]
- ἀλλὰ τῆς ἑαυτοῦ ψυχῆς ἕκαστος, οὐκ ἀδελφῷ λαλεῖν, ἀλλὰ τῷ βασιλεῖ τῶν αἰώνων ἐν σοὶ κατοικοῦντι. (*Quis div.* 35.2 [p. 183 l. 14] BP1) [All]
- ᾧ διὰ τοῦ παιδὸς Ἰησοῦ Χριστοῦ, τοῦ κυρίου ζώντων καὶ νεκρῶν, καὶ διὰ

³⁰⁹ The γαρ was added by Clement.

τοῦ ἁγίου πνεύματος εἶη δόξα, τιμή, κράτος, αἰώνιος μεγαλειότης καὶ
 νῦν καὶ εἰς γενεὰς γενεῶν καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. ἀμήν. (*Quis*
div. 42.20 [p. 191 l. 10]) [All – Also Rom. 16.27; Eph. 3.21]

Lac.: B C I 049

1 Timothy 1.18

Ταύτην τὴν παραγγελίαν παρατίθεμαί σοι, τέκνον Τιμόθεε, κατὰ τὰς προαγούσας
 ἐπὶ σὲ προφητείας, ἵνα στρατεύῃ ἐν αὐταῖς τὴν καλὴν στρατείαν

- ταύτην, ((ἔφη,)) παρατίθεμαί σοι τὴν παραγγελίαν, τέκνον Τιμόθεε, κατὰ
 τὰς προαγούσας ἐπὶ σὲ προφητείας, ἵνα | στρατεύσῃ ἐν αὐταῖς τὴν καλὴν
 στρατείαν, (*Strom. 2.29.4 [p. 128 l. 29] BP1*) [C]³¹⁰

Lac.: B C I 049

.1)

1. στρατευη 01c A F G K L P 33 104 223 876 1739 2423

Pred-Al

Uni-Byz

2. στρατευση 01* D* Ψ Cl

.2)

1. στρατειαν 01 A K L Ψ 33 223 876 1739 2423 Cl

Pred-Al

Uni-Byz

2. στρατιαν D* F G P 104

Uni-W

την παραγγελιαν παρατιθεμαι σοι rell] την απαγγελιαν παρατιθεμαι σοι F G; 4 3 1 2
 Cl

εν αυταις την καλην στρατειαν rell] 3 4 5 1 2 L

1 Timothy 1.19

ἔχων πίστιν καὶ ἀγαθὴν συνείδησιν, ἣν τινες ἀπώσάμενοι περὶ τὴν πίστιν
 ἐναυάγησαν,

- + ἔχων πίστιν καὶ ἀγαθὴν συνείδησιν, ἣν τινες ἀπώσάμενοι περὶ τὴν
 πίστιν ἐναυάγησαν, (*Strom. 2.29.4 [p. 128 l. 31] BP1*) [C]

³¹⁰ Although it is possible that the first portion of this verse is an adaptation, it is being treated as a citation due to the similar reading in the Western witnesses.

Lac.: B C 049

πιστιν¹ rell] την πιστιν P
 εναυαγησαν rell] εναυαγησαν A

1 Timothy 1.20

ὧν ἐστὶν Ὑμέναιος καὶ Ἀλέξανδρος, οὓς παρέδωκα τῷ σατανᾷ, ἵνα παιδευθῶσιν μὴ βλασφημεῖν.

- satanae, ut vivat spiritu. (*Adumbrationes Clementis Alexandrini in Epistolas Canonicas* 4.6 [p. 206 l. 2]) [Ad – C 1 Cor. 5.5]

Lac.: B C 049

1 Timothy 2.4

ὃς πάντας ἀνθρώπους θέλει σωθῆναι καὶ εἰς ἐπίγνωσιν ἀληθείας ἐλθεῖν.

- εἰς ἐπίγνωσιν τῆς ἀληθείας (*Protr.* 85.3 [p. 64 l. 16] BP1) [Ad]

Lac.: B C I 049

1 Timothy 2.6

ὁ δὸς ἑαυτὸν ἀντίλυτρον ὑπὲρ πάντων, τὸ μαρτύριον καιροῖς ἰδίους .

- Καιροῖς ἰδίους (*Hypoc.* [p. 200 l. 13] BP1) [L]

Lac.: B C I 049

1 Timothy 2.9

Ὡσαύτως [καὶ] γυναῖκας ἐν καταστολῇ κοσμίῳ μετὰ αἰδοῦς καὶ σωφροσύνης κοσμεῖν ἑαυτάς, μὴ ἐν πλέγμασιν καὶ χρυσίῳ ἢ μαργαρίταις ἢ ἱματισμῷ πολυτελεῖ,

- γυναῖκας, ((φησίν,)) ὡσαύτως μὴ ἐν πλέγμασιν ἢ χρυσῷ ἢ μαργαρίταις ἢ ἱματισμῷ πολυτελεῖ, (*Paed.* 2.127.2 [p. 233 l. 10] BP1) [Ad]*
- ἐν καταστολῇ κοσμίῳ, μετὰ αἰδοῦς καὶ σωφροσύνης κοσμεῖν ἑαυτάς, (*Paed.* 3.66.3 [p. 273 l. 4] BP1) [C]
- ἀλλὰ τὸ ἥθος ἐπιτρέπων ταῖς γυναῖξιν κοσμεῖσθαι (*Strom.* 2.143.1 [p. 192 l. 4] BP1) [All – Also 1 Peter 3.3]

TEXT: ωσαυτως [[...]]³¹¹ γυναικας εν καταστολη κοσμιω μετα αιδους και σωφροσυνης κοσμειν εαυτας μη εν πλεγμασιν η χρυσω η μαργαριταις η ιματισμω πολυτελει

Lac.: B C 049

.1)

1. κοσμιω 01* A L P Ψ 104 223 876 2423 Cl

Pred-Al

Pred-Byz

2. κοσμιως 01c D* F G 33 1739

Uni-W

3. κοσμιων K

.2)

1. και³ 01 A D*^c F G 33 1739

Uni-W

2. η K L Ψ 104 223 876 2423 Cl

Uni-Byz

3. om. P

.3)

1. χρυσιω A F G I P 33 104 223 1739

Pred-Al

2. χρυσω 01 D K L Ψ 876 2423 Cl

Pred-Byz

αιδους και σωφροσυνης rel]] 3 2 1 D

πλεγμασιν rel]] καταπλεγμασιν A; add. αργυριω 223

1 Timothy 2.10

ἀλλ' ὃ πρέπει γυναιξὶν ἐπαγγελλομέναις θεοσέβειαν, δι' ἔργων ἀγαθῶν.

- + ἀλλ' ὃ πρέπει γυναιξὶν ἐπαγγελλομέναις θεοσέβειαν, δι' ἔργων ἀγαθῶν σφᾶς αὐτὰς κοσμουσῶν. (*Paed.* 2.127.2 [p. 233 l. 11] BP1) [C]
- ἀλλὰ τὸ ἥθος ἐπιτρέπων ταῖς γυναιξὶ κοσμεῖσθαι (*Strom.* 2.143.1 [p. 192 l. 4] BP1) [All]

³¹¹ It is impossible to say whether the και was present in Clement's text, so it will not be included in the collation. The word order switch in *Paed.* 2.127.2 is likely do the the adaptation and it has been corrected in the reconstructed text.

Lac.: B C 049

αγαθων rell] *add.* σφας αυτας κοσμουσων Cl

1 Timothy 2.15

σωθήσεται δὲ διὰ τῆς τεκνογονίας, ἐὰν μείνωσιν ἐν πίστει καὶ ἀγάπῃ καὶ ἀγιασμῷ μετὰ σωφροσύνης·

- σωθήσεται δὲ διὰ τῆς τεκνογονίας. (*Strom.* 3.90.2 [p. 237 l. 22] BP1) [C]

TEXT: σωθησεται δε δια της τεκνογονιας [

Lac.: B C 049

δε rell] γαρ D*

1 Timothy 3.2

δεῖ οὖν τὸν ἐπίσκοπον ἀνεπίλημπτον εἶναι, μιᾶς γυναικὸς ἄνδρα, νηφάλιον σώφρονα κόσμιον φιλόξενον διδακτικόν,

- ναὶ μὴν καὶ τὸν τῆς μιᾶς γυναικὸς ἄνδρα πάνυ ἀποδέχεται (*Strom.* 3.90.1 [p. 237 l. 20] BP1) [All – Also 1 Tim. 3.12; Tit. 1.6]
- ἀνεπιλήπτως (*Strom.* 3.90.1 [p. 237 l. 21] BP1) [All]
- τὸν ἐπίσκοπον...μιᾶς γυναικὸς (*Strom.* 3.108.2 [p. 246 l. 18-20]) [Ad]

Lac.: B C I 049

1 Timothy 3.4

τοῦ ἰδίου οἴκου καλῶς προϊστάμενον, τέκνα ἔχοντα ἐν ὑποταγῇ, μετὰ πάσης σεμνότητος

- πρόνοιαν πάντων ἀναδεδεγμένῳ κατὰ τὸν οἶκον τὸν κοινόν· αὐτίκα φησὶν ἐπισκόπους δεῖν καθίστασθαι τοὺς ἐκ τοῦ ἰδίου οἴκου καὶ τῆς ἐκκλησίας (*Strom.* 3.79.6 [p. 231 l. 32] BP1) [All]
- + τοῦ οἴκου καλῶς προϊστάμενον (*Strom.* 3.108.2 [p. 246 l. 18]) [Ad]

Lac.: B C I 049

1 Timothy 3.5

(εἰ δέ τις τοῦ ἰδίου οἴκου προστῆναι οὐκ οἶδεν, πῶς ἐκκλησίας θεοῦ ἐπιμελήσεται;),

- + αὐτίκα φησὶν ἐπισκόπους δεῖν καθίστασθαι τοὺς ἐκ τοῦ ἰδίου οἴκου καὶ τῆς ἐκκλησίας (*Strom.* 3.79.6 [p. 231 l. 32] BP1) [All]

Lac.: B C I 049

1 Timothy 3.12

διάκονοι ἔστωσαν μιᾷς γυναικὸς ἄνδρες, τέκνων καλῶς προϊστάμενοι καὶ τῶν ἰδίων οἴκων.

- ναὶ μὴν καὶ τὸν τῆς μιᾷς γυναικὸς ἄνδρα πάνυ ἀποδέχεται, (*Strom.* 3.90.1 [p. 237 l. 20] BP1) [All – Also 1 Tim. 3.2; Tit. 1.6]

Lac.: B I 049

1 Timothy 3.16

καὶ ὁμολογουμένως μέγα ἐστὶν τὸ τῆς εὐσεβείας μυστήριον· ὃς ἐφανερώθη ἐν σαρκί, ἐδικαιώθη ἐν πνεύματι, ὥφθη ἀγγέλοις, ἐκηρύχθη ἐν ἔθνεσιν, ἐπιστεύθη ἐν κόσμῳ, ἀνελήμφθη ἐν δόξῃ.

- τὸ ἐπιφανέν ἐν σαρκὶ καὶ τὸ ἐνταῦθα ὁφθέν οὐχ ὕστερον τοῦ ἄνω, (*Exc.* 4.2 [p. 106 l. 18] BP1) [All]
- Ὡφθη ἀγγέλοις. (*Hypoc.* [p. 200 l. 17] BP1) [L]

Lac.: B I 049

1 Timothy 4.1

Τὸ δὲ πνεῦμα ῥητῶς λέγει ὅτι ἐν ὑστέροις καιροῖς ἀποστήσονται τινες τῆς πίστεως προσέχοντες πνεύμασιν πλάνοις καὶ διδασκαλίαις δαιμονίων,

- τὸ πνεῦμα ((ἄντικρυς)) λέγει ὅτι ἐν ὑστέροις καιροῖς ἀποστήσονται τινες τῆς πίστεως, προσέχοντες πνεύμασι πλάνοις καὶ διδασκαλίαις δαιμονίων, (*Strom.* 3.85.1 [p. 235 l. 8] BP1) [C]
- ἐν ὑστέροις καιροῖς ἀποστήσονται τινες τῆς πίστεως, προσέχοντες πνεύμασι πλάνοις καὶ διδασκαλίαις δαιμονίων, + to 1 Tim. 4.3 (*Strom.* 3.51.2 [p. 219 l. 29] BP1) [C]

TEXT:] το πνευμα... λεγει οτι εν υστεροις καιροις αποστησονται τινες της πιστεως προσεχοντες πνευμασι πλανοις και διδασκαλαις δαιμονιων

Lac.: B 049

.1)

1. πλανοις 01 A C D F G I K L 33 1739 2423 Cl

Pred-Al

Uni-W

2. πλανης P Ψ 104 223 876

.2)

1. διδασκαλιας 01c A C D F G I K L Ψ 33 104 223 876 1739 2423 Cl

Pred-Al

Uni-Byz

Uni-W

2. διδασκαλιας 01* P

το rell] ο F G

εν rell] *add.* εσχατοις 33

πιστεως rell] *add.* και K

και rell] *om.* D*

δαιμονιων rell] δαιμονων K

1 Timothy 4.2

έν υποκρίσει ψευδολόγων, κεκαυστηριασμένων τήν ιδίαν συνείδησιν

- + έν υποκρίσει ψευδολόγων, κεκαυτηριασμένων τήν συνείδησιν (*Strom.* 3.85.1 [p. 235 l. 10] BP1) [C]

Lac.: B 049

.1)

1. κεκαυστηριασμενων 01 A L 104^{vid} 223

2. κεκαυτηριασμενων C D F G I K P Ψ 33 876 1739 2423 Cl

Pred-Al

Uni-W

ιδιαν συνειδησιν rell] συνιδησιν εαυτων D*; 2 Cl

1 Timothy 4.3

κωλόντων γαμεῖν, ἀπέχεσθαι βρωμάτων, ἃ ὁ θεὸς ἔκτισεν εἰς μετάληψιν μετὰ εὐχαριστίας τοῖς πιστοῖς καὶ ἐπεγνωκόσι τὴν ἀλήθειαν.

- + καὶ κωλόντων γαμεῖν, ἀπέχεσθαι βρωμάτων, ἃ ὁ θεὸς ἔκτισεν εἰς μετάληψιν μετ' εὐχαριστίας τοῖς πιστοῖς καὶ ἐπεγνωκόσι τὴν ἀλήθειαν.

(*Strom.* 3.85.1 [p. 235 l. 11] BP1) [C]**³¹²

- + from 1 Tim. 4.1 κωλυόντων γαμεῖν, ἀπέχεσθαι βρωμάτων. (*Strom.* 3.51.2 [p. 219 l. 30] BP1) [C]

Lac.: B 049

.1)

1. μεταλημψιν 01 A D^{*c} F G

Uni-W

2. μεταληψιν C K L P Ψ 33 104 223 876 1739 2423

Pred-Al

Uni-Byz

.2)

1. ευχαριστίας 01 C D F G I K Ψ 223 876 1739 2423 Cl

Pred-Byz

Uni-W

2. ευχαριστείας A L P 33 104

κωλυοντων rel]] και κωλυοντων Cl

μετα rel]] om. 104

επεγνωκοσι rel]] επιγνωκοσιν F G

αληθειαν rel]] add. αυτου D*

1 Timothy 4.4

ὅτι πᾶν κτίσμα θεοῦ καλὸν καὶ οὐδὲν ἀπόβλητον μετὰ εὐχαριστίας λαμβανόμενον·

- + ὅτι πᾶν κτίσμα θεοῦ καλόν, καὶ οὐδὲν ἀπόβλητον μετ' εὐχαριστίας λαμβανόμενον. (*Strom.* 3.85.1 [p. 235 l. 13] BP1) [C]
- ((καὶ)) καλὸν μένειν ὡς κἀγώ, ((ἀλλ' ὃ τε χρώμενος)) μετ' εὐχαριστίας ((ὃ τε αὖ μὴ χρώμενος καὶ αὐτὸς)) μετ' εὐχαριστίας (*Strom.* 3.85.2 [p. 235 l. 18]) [All – Rom. 14.6]
- μετ' εὐχαριστίας ((δ' ἀπάσης καὶ μεγαλοφρονοῦντες)) (*Strom.* 3.95.3 [p. 240 l. 10] BP1) [Ad]

Lac.: B I 049

θεου rel]] om. P

³¹² Although the καὶ may have been purposefully inserted by Clement as an adaptation of the text, but has been included in this collation as it is part of a continuous text.

ευχαριστίας rell] ευχα[ρι]στειας 33
μετα rell] μετ F G

1 Timothy 4.5

ἀγιάζεται γὰρ διὰ λόγου θεοῦ καὶ ἐντεύξεως.

- τὴν ἔντευξιν. (Strom. 3.81.1 [p. 232 l. 25]) [All]
- + ἀγιάζεται γὰρ διὰ λόγου θεοῦ καὶ ἐντεύξεως. (Strom. 3.85.1 [p. 235 l. 14] BP1) [C]
- ἀγιάζεται γοῦν καὶ γάμος (Strom. 4.126.1 [p. 304 l. 1] BP1) [All]

Lac.: B I 049

ἐντευξεως rell] ἐντευξεσιν D*

1 Timothy 4.6

Ταῦτα ὑποτιθέμενος τοῖς ἀδελφοῖς καλὸς ἔση διάκονος Χριστοῦ Ἰησοῦ,
ἐντρεφόμενος τοῖς λόγοις τῆς πίστεως καὶ τῆς καλῆς διδασκαλίας ἧς
παρηκολούθηκας·

- + ἐντρέφεσθε τοῖς λόγοις τῆς πίστεως (Paed. 3.96.1 [p. 289 l. 2] BP1) [C]

TEXT:] ἐντρέφεσθε τοῖς λόγοις τῆς πίστεως [

Lac.: B I 049

ἐντρεφομενος rell] ἐντρεπομενος D*; ἐντρέφεσθε Cl

1 Timothy 4.7

τοὺς δὲ βεβήλους καὶ γραῶδεις μύθους παραιτοῦ. Γύμναζε δὲ σεαυτὸν πρὸς
εὐσέβειαν·

- + γυμνάζεσθε πρὸς εὐσέβειαν. (Paed. 3.96.1 [p. 289 l. 3] BP1) [Ad]*

TEXT:] πρὸς εὐσεβειαν [

Lac.: B I 049

1 Timothy 4.8

ἢ γὰρ σωματικὴ γυμνασίᾳ πρὸς ὀλίγον ἐστὶν ὠφέλιμος, ἢ δὲ εὐσέβεια πρὸς πάντα ὠφέλιμός ἐστιν ἐπαγγελίαν ἔχουσα ζωῆς τῆς νῦν καὶ τῆς μελλούσης.

- + ἢ γὰρ σωματικὴ γυμνασίᾳ πρὸς ὀλίγον ἐστὶν ὠφέλιμος, ἢ δὲ εὐσέβεια πρὸς πάντα ὠφέλιμός ἐστιν, ἐπαγγελίαν ἔχουσα τῆς ζωῆς τῆς νῦν καὶ τῆς μελλούσης. (*Paed.* 3.96.1 [p. 289 l. 3] BP1) [C]
- θεοσέβεια δὲ πρὸς πάντα ὠφέλιμος ((κατὰ τὸν Παῦλον,)) ἐπαγγελίαν ἔχουσα ζωῆς τῆς νῦν καὶ τῆς μελλούσης. (*Protr.* 85.3 [p. 64 l. 18] BP1) [Ad]

Lac.: B I 049

.1)

1. επαγγελίαν 01 A C D F G L P 33 223 876 1739 2423 Cl

Pred-Al

Pred-Byz

Uni-W

2. επαγγελίας K Ψ 104

προς¹ rell] *om.* 01*

ολιγον rell] *add.* μεν F G

παντα rell] παντας 223

εστιν² rell] *om.* F G

ζωης rell] της ζωης Cl

της νυν rell] *om.* 104

1 Timothy 4.10

εἰς τοῦτο γὰρ κοπιῶμεν καὶ ἀγωνιζόμεθα, ὅτι ἠλπίκαμεν ἐπὶ θεῷ ζῶντι, ὃς ἐστὶν σωτὴρ πάντων ἀνθρώπων μάλιστα πιστῶν.

- ἠλπίκαμεν γὰρ ἐπὶ θεῷ ζῶντι, ὃς ἐστὶ σωτὴρ πάντων ἀνθρώπων, μάλιστα πιστῶν. (*Protr.* 86.1 [p. 64 l. 26] BP1) [C]**
- σωτὴρ πάντων ἀνθρώπων, ((φησὶν ὁ ἀπόστολος,)) μάλιστα δὲ πιστῶν, (*Strom.* 6.161.6 [p. 515 l. 13] BP1) [C]

TEXT:] ηλπικαμεν [[γαρ]]³¹³ επι θεω ζωντι ος εστι σωτηρ παντων ανθρωπων
μαλιστα πιστων

Lac.: B 049

³¹³ The γὰρ is likely an added adaptation and will not be included in the collation.

.1)

1. ηλπικαμεν 01 A C F G I K L P Ψ 104 223 876 1739 2423 Cl

Pred-Al

Uni-Byz

2. ηλπισαμεν D* 33

θεω rell] θεον D*

ζωντι] ζωντα D*

ανθρωπων rell] *om.* 104

μαλιστα rell] μαλλιστα F G; *add.* δε 876

1 Timothy 4.12

Μηδεὶς σου τῆς νεότητος καταφρονεῖτω, ἀλλὰ τύπος γίνου τῶν πιστῶν ἐν λόγῳ, ἐν ἀναστροφῇ, ἐν ἀγάπῃ, ἐν πίστει, ἐν ἀγνείᾳ.

- ἀλλὰ τύπος γίνου τῶν πιστῶν ἐν λόγῳ, ἐν ἀναστροφῇ, ἐν ἀγάπῃ, ἐν πίστει, ἐν ἀγνείᾳ (Strom. 4.100.6 [p. 292 l. 30] BP1) [C]

TEXT:] αλλα τυπος γινου των πιστων εν λογω εν αναστροφη εν αγαπη εν πιστει εν αγνεια

Lac.: B 049

.1)

1. αγαπη 01 A C D F G I Ψ 33 104 1739 Cl

Pr-Al

Uni-Al

Com-Al

Uni-W

2. *add.* εν πνευματι K L P 223 876 2423

Pr-Byz

Uni-Byz

Com-Byz

αλλα rell] *om.* 1739

γινου rell] γενου 223

1 Timothy 5.5

ἡ δὲ ὄντως χήρα καὶ μεμονωμένη ἤλπικεν ἐπὶ θεὸν καὶ προσμένει ταῖς δεήσεσιν καὶ

ταῖς προσευχαῖς νυκτὸς καὶ ἡμέρας,

- εὐχαῖς καὶ δεήσεσι προσανέχουσιν ἐκτενῶς, (*Strom.* 2.146.1 [p. 193 l. 10] BP1) [All – 1 Tim. 5.13]

Lac.: B 049

1 Timothy 5.6

ἡ δὲ σπαταλῶσα ζῶσα τέθνηκεν.

- πάλιν τε αὖ τὸν σφζόμενον καὶ τὸν μή. (*Strom.* 3.64.1 (p. 225 l. 18) [All]

Lac.: B 049

1 Timothy 5.8

εἰ δέ τις τῶν ιδίων καὶ μάλιστα οἰκείων οὐ προνοεῖ, τὴν πίστιν ἥρνηται καὶ ἔστιν ἀπίστου χείρων.

- Καὶ μάλιστα τῶν οἰκείων. (*Hypoc.* [p. 200 l. 21] BP1) [Ad]

TEXT:] και μαλιστα των οικειων [

Lac.: B 049

.1)

1. μαλιστα 01 A D F G Ψ 1739

Uni-W

2. add. των C K L P 104 223 876 2423 Cl

Uni-Byz

3. unleserlich 33

οικειων rell] οικετων 1739

1 Timothy 5.9

Χήρα καταλεγέσθω μὴ ἔλαττον ἐτῶν ἐξήκοντα γεγονυῖα, ἐνὸς ἀνδρὸς γυνή,

- ἴσμεν γὰρ καὶ ὅσα περὶ διακόνων γυναικῶν ἐν τῇ ἐτέρᾳ πρὸς Τιμόθεον ἐπιστολῇ ὁ γενναῖος διατάσσεται Παῦλος. (*Strom.* 3.53.4 [p. 220 l. 24] BP1) [All]

Lac.: B 049

1 Timothy 5.10

ἐν ἔργοις καλοῖς μαρτυρουμένη, εἰ ἐτεκνοτρόφησεν, εἰ ἐξενοδόχησεν, εἰ ἀγίων πόδας ἔνιψεν, εἰ θλιβομένοις ἐπήρκεσεν, εἰ παντὶ ἔργῳ ἀγαθῷ ἐπηκολούθησεν.

- Εἰ ἀγίων πόδας ἔνιψε, (*Hyro.* [p. 201 l. 1] BP1) [L]
- ἴσμεν γὰρ καὶ ὅσα περὶ διακόνων γυναικῶν ἐν τῇ ἐτέρᾳ πρὸς Τιμόθεον ἐπιστολῇ ὁ γενναῖος διατάσσεται Παῦλος. (*Strom.* 3.53.4 [p. 220 l. 24] BP1) [All]

TEXT:] εἰ ἀγίων ποδας ἐνιψε [

Lac.: B I 049

1 Timothy 5.13

ἅμα δὲ καὶ ἀργαὶ μανθάνουσιν περιερχόμεναι τὰς οἰκίας, οὐ μόνον δὲ ἀργαὶ ἀλλὰ καὶ φλύαροι καὶ περίεργοι, λαλοῦσαι τὰ μὴ δέοντα.

- τὰς μὲν ἐξόδους τῆς οἰκίας φυλαττομένην τὰς πολλὰς, (*Strom.* 2.146.1 [p. 193 l. 11] BP1) [All – 1 Tim. 5.5]

Lac.: B I 049

1 Timothy 5.14

Βούλομαι οὖν νεωτέρας γαμεῖν, τεκνογονεῖν, οἰκοδεσποτεῖν, μηδεμίαν ἀφορμὴν διδόναι τῷ ἀντικειμένῳ λοιδορίας χάριν·

- βούλομαι οὖν ((φησί)) νεωτέρας γαμεῖν, τεκνογονεῖν, οἰκοδεσποτεῖν, μηδεμίαν ἀφορμὴν διδόναι τῷ ἀντικειμένῳ λοιδορίας χάριν· (*Strom.* 3.89.3 [p. 237 l. 17] BP1) [C]
- τοῦ ἀντικειμένου (*Strom.* 4.26.5 [p. 260 l. 6]) [All – 2 Thess. 2.4]

Lac.: B I 049

.1)

1. λοιδορίας 01 A C D F G P Ψ 33 104 223 876 1739 2423 Cl

Uni-Al

Uni-W

2. λοιδωρίας K L

Ex-Byz

οὖν νεωτερας rell] δε νεωτερας Ψ; οὖν τας νεωτερας D*; add. χηρας 223 876

1 Timothy 5.15

ἤδη γάρ τινες ἐξετράπησαν ὀπίσω τοῦ σατανᾶ.

- + ἤδη γάρ τινες ἐξετράπησαν ὀπίσω τοῦ σατανᾶ. (*Strom.* 3.89.3 [p. 237 l. 17] BP1) [C]

Lac.: B I 049

.1)

1. τινες εξετραπησαν 01 C D K L P Ψ 33 104 223 876 2423 Cl

Pred-Al

Uni-Byz

2. 2 1 A F G

ηδη...σατανα rell] *om.* 1739

1 Timothy 5.18

λέγει γὰρ ἡ γραφή· βοῦν ἀλοῶντα οὐ φιμώσεις, καί· ἄξιος ὁ ἐργάτης τοῦ μισθοῦ αὐτοῦ.

- βοῦν ἀλοῶντα μὴ φιμοῦν' (*Strom.* 2.94.2 [p. 164 l. 5]) [C of Deut. 25.4; All – Luke 10.7; Matt. 10.10]

Lac.: B 049

1 Timothy 5.21

Διαμαρτύρομαι ἐνώπιον τοῦ θεοῦ καὶ Χριστοῦ Ἰησοῦ καὶ τῶν ἐκλεκτῶν ἀγγέλων, ἵνα ταῦτα φυλάξης χωρὶς προκρίματος, μηδὲν ποιῶν κατὰ πρόσκλισιν.

- διαμαρτύρομαι δέ,³¹⁴ ((τῷ Τιμοθέῳ φησὶν ἐπιστέλλων,)) ἐνώπιον τοῦ θεοῦ καὶ Χριστοῦ Ἰησοῦ καὶ τῶν ἐκλεκτῶν ἀγγέλων, ἵνα ταῦτα φυλάξης χωρὶς προκρίματος, μηδὲν ποιῶν κατὰ πρόσκλισιν. (*Strom.* 1.4.4 [p. 5 l. 12] BP1) [C]**
- αὐτῶν μὴ κατα προσκλίσεις (*Strom.* 4.108.3 [p. 296 l. 3]) [All]
- Χωρὶς προκρίματος. (*Hypoc.* [p. 201 l. 5] BP1) [L]

Lac.: B C I 049

.1)

³¹⁴ The δε was possibly added as an adaptation by Clement.

1. Χριστου Ιησου 01 A D* G 33 104 Cl

Pred-W

2. 2 1 F Ψ 1739

3. κυριου Ιησου Χριστου K L P 223 876 2423

Pr-Byz

Uni-Byz

Com-Byz

.2)

1. προσκλινιν 01 F G K 2423 Cl

2. προσκλησιν A D L P Ψ 33 104 223 876 1739

Pred-Al

διαμαρτυρομαι rell] *add.* δε Cl[?]

ινα ταυτα φυλαξης rell] ινα ταυτα φυλαξεις P; αυτου ινα φυλαξης ταυτα 33

1 Timothy 5.23

Μηκέτι ὑδροπότει, ἀλλὰ οἶνω ὀλίγῳ χρῶ διὰ τὸν στόμαχον καὶ τὰς πυκνάς σου ἀσθενείας.

- Οἶνω δὲ ὀλίγῳ χρῶ, ((τῷ Τιμοθέῳ ὑδροποτοῦντι,)) διὰ τὸν στόμαχόν σου, ((φησὶν ὁ ἀπόστολος,)) (*Paed.* 2.19.1 [p. 167 l. 16] BP1) [C]

TEXT:] οινω [[δε]]³¹⁵ ολιγω χρω δια τον στομαχον σου [

Lac.: B C I 049

.1)

1. στομαχον 01 A D* P Ψ 33 104 1739

Pr-Al

Uni-Al

Com-Al

2. *add.* σου F G K L 223 876 2423 Cl

Pr-Byz

Uni-Byz

Com-Byz

ολιγω rell] ολιγον P

³¹⁵ The δε may have been added by Clement. Since this is not part of a continuous citation, the δε has been supplied in double brackets.

χρω rell] χρωα F G

τον rell] το A

1 Timothy 6.2

οἱ δὲ πιστοὺς ἔχοντες δεσπότης μὴ καταφρονεῖτωσαν, ὅτι ἀδελφοί εἰσιν, ἀλλὰ
μᾶλλον δουλευέτωσαν, ὅτι πιστοὶ εἰσιν καὶ ἀγαπητοὶ οἱ τῆς εὐεργεσίας
ἀντιλαμβανόμενοι.

Ταῦτα δίδασκε καὶ παρακάλει.

- οἱ πιστοὺς ἔχοντες δεσπότης μὴ καταφρονεῖτωσαν, ὅτι ἀδελφοί εἰσιν,
ἀλλὰ μᾶλλον δουλευέτωσαν, ὅτι πιστοὶ εἰσιν. (*Paed.* 3.96.2 [p. 289 l. 5]
BP1) [C]

TEXT: οι πιστους εχοντες δεσποτας μη καταφρονειτωσαν οτι αδελφοι εισιν αλλα
μαλλον δουλευετωσαν οτι πιστοι εισιν [

Lac.: B C 049

.1)

1. εχοντες 01 K L P Ψ 33 223 876 1739 2423 Cl

Uni-Byz

2. εχοντας A D* F G I 104

Uni-W

δε rell] *om.* Cl

καταφρονειτωσαν rell] καταφρονητωσαν L

οτι αδελφοι εισιν rell] *om.* 01*

1 Timothy 6.3

εἴ τις ἑτεροδιδασκαλεῖ καὶ μὴ προσέρχεται ὑγιαίνουσιν λόγοις τοῖς τοῦ κυρίου
ἡμῶν Ἰησοῦ Χριστοῦ καὶ τῇ κατ' εὐσέβειαν διδασκαλίᾳ,

- εἴ τις μὴ προσέρχεται ὑγιαίνουσι λόγοις | ((φησί,)) διδασκαλίᾳ (*Strom.*
1.40.1 [p. 26 l. 15] BP1) [C]
- ὑγιαίνων ((μὲν γὰρ ὁ σωτήριος εἶρηται λόγος αὐτὸς ὢν ἀλήθεια)) (*Strom.*
1.40.4 [p. 26 l. 26] BP1) [Ad]
- ὁ τοίνυν μὴ πειθόμενος τῇ ἀληθείᾳ, διδασκαλίᾳ δὲ ἀνθρωπίνῃ
τετυφωμένος (*Strom.* 5.137.2 [p. 419 l. 5] BP1) [All]

TEXT: ει τις...μη προσερχεται υγιαινουσι λογοις...διδασκαλια

Lac.: B C I 049

προσερχεται rell] προσεχετε 01*

1 Timothy 6.4

τετύφωται, μηδὲν ἐπιστάμενος, ἀλλὰ νοσῶν περὶ ζητήσεις καὶ λογομαχίας, ἐξ ὧν γίνεται φθόνος ἔρις βλασφημίας, ὑπόνοιαι πονηραί,

- ἀποκαλῶν τοὺς τῶν ἐν κόσμῳ σοφῶν ἐπιτηδειοτέρους εἰς σωτηρίαν, οἳ σοφοὺς σφᾶς ἡγούμενοι τετύφωνται. (*Paed.* 1.32.2 [p. 109 l. 9]) [All – Rom. 1.22]
- + δέ τινι τετύφωται μηδὲν ἐπιστάμενος, ἀλλὰ νοσῶν περὶ ζητήσεις καὶ λογομαχίας, ἐξ ὧν γίνεται ἔρις, | φθόνος, βλασφημία, ὑπόνοιαι πονηραί, (*Strom.* 1.40.1 [p. 26 l. 16] BP1) [C]
- ὁ τοίνυν μὴ πειθόμενος τῇ ἀληθείᾳ, διδασκαλίᾳ δὲ ἀνθρωπίνῃ τετυφωμένος, (*Strom.* 5.137.2 [p. 419 l. 5] BP1) [All]

Lac.: B C I 049

.1)

1. φθονος ερις 01 A K P 33 104 223 876 1739 2423

Pred-Al

2. φθονος ερεις F G L Ψ

3. φθονοι ερεις D*

4. φθονος και ερις K

5. 2 1 Cl

τετυφωται rell] τετυφλωται K; δε τινι τετυφωται Cl

γενεται rell] γεννωνται D*.c

βλασφημιαι rell] βλασφημια Cl

1 Timothy 6.5

διαπατριβαὶ διεφθαρμένων ἀνθρώπων τὸν νοῦν καὶ ἀπεστερημένων τῆς ἀληθείας, νομιζόντων πορισμὸν εἶναι τὴν εὐσέβειαν.

- + διαπατριβαὶ διεφθαρμένων ἀνθρώπων τὸν νοῦν καὶ ἀπεστερημένων τῆς ἀληθείας. (*Strom.* 1.40.1 [p. 26 l. 18] BP1) [C]

TEXT: διαπατριβαι διεφθαρμενων ανθρωπων τον νουν και απεστερημενων της αληθειας [

Lac.: B C I 049

διαπαραιτῆσαι rell] διατριβαι K; παραδιατριβαι 2423
 απεστερημενων rell] απεστραμμενων απο D*
 της αληθειας rell] τον νουν Ψ

1 Timothy 6.10

ρίζα γὰρ πάντων τῶν κακῶν ἐστὶν ἡ φιλαργυρία, ἧς τινες ὀρεγόμενοι
 ἀπεπλανήθησαν ἀπὸ τῆς πίστεως καὶ ἑαυτοὺς περιέπειραν ὀδύναις πολλαῖς.

- ἧς τινες ὀρεγόμενοι ἀπεπλανήθησαν τῆς πίστεως καὶ ἑαυτοὺς περιέπειραν ὀδύναις πολλαῖς. (*Paed.* 2.39.3 [p. 181 l. 5] BP1) [C]
- νηστεύει κατὰ τὸν βίον φιλαργυρίας τε ὁμοῦ καὶ φιληδονίας, ἐξ ὧν αἱ πᾶσαι ἐκφύονται κακίαι· (*Strom.* 7.75.3 [p. 54 l. 7] BP1) [All]

TEXT:] ης τινες ορεγόμενοι απεπλανηθησαν της πιστεως και εαυτους περιεπειραν οδυναις πολλαις

Lac.: B C 049

απεπλανηθησαν rell] επλανηθησαν 104
 απο rell] om. Cl
 οδυναις rell] οδιναις 223
 πολλαις rell] ποικιλαις 01*

1 Timothy 6.11

Σὺ δέ, ὡς ἄνθρωπε θεοῦ, ταῦτα φεῦγε· δίδωκε δὲ δικαιοσύνην εὐσέβειαν πίστιν,
 ἀγάπην ὑπομονὴν πραῦπαθίαν.

- ἄνθρωπος ((γίνεται)) θεοῦ. (*Protr.* 1.4.3 [p. 5 l. 20]) [All – 2 Tim. 3.17]
 - ἄνθρωπον θεοῦ ((εἰς θεὸν ἀμαρτάνει)) (*Strom.* 4.77.1 [p. 282 l. 22]) [Ad]
 - τροφή δὲ θεϊκὴ πίστις, ἐλπίς, ἀγάπη, ὑπομονή, γνῶσις, εἰρήνη, σωφροσύνη. (*Ecl.* 14.3 [p. 140 l. 31]) [All – Also 2 Tim. 2.22]
-

Lac.: B C 049

1 Timothy 6.13

παραγγέλλω [σοι] ἐνώπιον τοῦ θεοῦ τοῦ ζωογονοῦντος τὰ πάντα καὶ Χριστοῦ

Ἰησοῦ τοῦ μαρτυρήσαντος ἐπὶ Ποντίου Πιλάτου τὴν καλὴν ὁμολογίαν,

- Τοῦ μαρτυρήσαντος ἐπὶ Ποντίου Πιλάτου. (*Hypo.* [p. 201 l. 9] BP1) [L]

TEXT:] του μαρτυρησαντος επι Ποντιου Πιλατου [

Lac.: B C I 049

.1)

1. Πιλατου 01 F G K L P 33 104 223 876 1739 2423 Cl

Pred-Al

Uni-Byz

2. Πειλατου A D*

3. Πηλατου Ψ

1 Timothy 6.16

ὁ μόνος ἔχων ἀθανασίαν, φῶς οἰκῶν ἀπρόσιτον, ὃν εἶδεν οὐδεὶς ἀνθρώπων οὐδὲ ἰδεῖν δύναται· ᾧ τιμὴ καὶ κράτος αἰώνιον, ἀμήν.

- κηρυττούσης τὸ φῶς τὸ ἀπρόσιτον. τοιαύτη γὰρ ἡ κατὰ τὴν γραφὴν ἀλληγορία. (*Strom.* 6.32.4 [p. 447 l. 11] BP1) [All]
- ἀπροσίτῳ ἀγιότητι καὶ ἀρχαγγέλων αὐτῶν κεχωρισμένον. (*Strom.* 6.57.5 [p. 461 l. 2]) [All]
- ἀπρόσιτον ((ἀπειληφότι)) φῶς, (*Strom.* 6.75.2 [p. 469 l. 8] BP1) [Ad]
- φῶς ἀπρόσιτον ((εἴρηται, ὥς)) (*Exc.* 10.5 [p. 110 l. 1] BP1) [Ad]
- ἀπρόσιτον φῶς (*Exc.* 12.3 [p. 110 l. 30] BP1) [Ad]
- φῶς ἀπρόσιτον, (*Ecl.* 21 [p. 142 l. 22] BP1) [Ad]
- ((sic et Paulus)) lumen ((vocans)) inaccessible. (*Hypo.* [p. 210 l. 24] BP1) [Ad]

Lac.: B C I 049

1 Timothy 6.19

ἀποθησαυρίζοντας ἑαυτοῖς θεμέλιον καλὸν εἰς τὸ μέλλον, ἵνα ἐπιλάβωνται τῆς ὄντως ζωῆς.

- πρὸς τὴν ὄντως ζωὴν, δι' ἣν ζῶμεν τὴν ἀληθῆ ζωὴν, (*Strom.* 7.16.6 [p. 12 l. 24]) [All]
- Τοῦτον οὖν πρῶτον ἐπιγνῶναι τῷ ζησομένῳ τὴν ὄντως ζωὴν παρακελεύεται (*Quis div.* 8.1 [p. 164 l. 24] BP1) [All]

Lac.: B C 049

1 Timothy 6.20

Ὡς Τιμόθεε, τὴν παραθήκην φύλαξον ἐκτρεπόμενος τὰς βεβήλους κενοφωνίας καὶ ἀντιθέσεις τῆς ψευδωνύμου γνώσεως,

- Ὡς Τιμόθεε, ((φησὶν)), τὴν παραθήκην φύλαξον, ἐκτρεπόμενος τὰς βεβήλους κενοφωνίας καὶ ἀντιθέσεις τῆς ψευδωνύμου γνώσεως, (*Strom.* 2.52.5 [p. 141 l. 16] BP1) [C]
- ψευδωνύμου γνώσεως ((προσηγορία)) (*Strom.* 3.109.2 [p. 246 l. 32]) [All]
- κατὰ καιρὸν ἢ τῶν ψευδωνύμων τούτων ἀνόσιος γνώσις, (*Strom.* 7.41.3 [p. 31 l. 8]) [All]

Lac.: B C I 049

ω rell] om. P

κενοφωνίας rell] καινοφωνίας F G

1 Timothy 6.21

ἦν τινες ἐπαγγελλόμενοι περὶ τὴν πίστιν ἡστόχησαν. Ἡ χάρις μεθ' ὑμῶν.

- + ἦν τινες ἐπαγγελλόμενοι περὶ τὴν πίστιν ἡστόχησαν. (*Strom.* 2.52.5 [p. 141 l. 18] BP1) [C]

TEXT: ἦν τινες ἐπαγγελλόμενοι περὶ τὴν πίστιν ἡστόχησαν [

Lac.: B C I 049

2 Timothy

2 Timothy 1.7

οὐ γὰρ ἔδωκεν ἡμῖν ὁ θεὸς πνεῦμα δειλίας ἀλλὰ δυνάμεως καὶ ἀγάπης καὶ σωφρονισμοῦ.

- οὐ γὰρ ἔδωκεν ἡμῖν ὁ θεὸς πνεῦμα δουλείας πάλιν εἰς φόβον, ἀλλὰ δυνάμεως καὶ ἀγάπης καὶ σωφρονισμοῦ. (*Strom.* 4.49.5 [p. 271 l. 5] BP1) [C]

Lac.: B I 049 2423

δειλιας rell] δουλειας παλιν εις φοβον Cl

2 Timothy 1.8

μη ουν επαισχυνθῃς το μαρτύριον του κυριου ημων μηδε εμε τον δεσμιον αυτου, αλλα συγκακοπάθησον τῷ ευαγγελίῳ κατὰ δύναμιν θεου,

- + μη ουν επαισχυνθῃς το μαρτύριον του κυριου ημων μηδε εμε τον δεσμιον αυτου, (*Strom.* 4.49.5 [p. 271 l. 6] BP1) [C]

TEXT: μη ουν επαισχυνθης το μαρτυριον του κυριου ημων μηδε εμε τον δεσμιον αυτου [

Lac.: B I 049 2423

ημων rell] om. 01*; add. Ιησου Χριστου 104

2 Timothy 1.10

φανερωθεισαν δε νυν δια της επιφανειας του σωτηρος ημων Χριστου Ιησου, καταργησαντος μεν τον θάνατον φωτίσαντος δε ζωην και αφθαρσίαν δια του ευαγγελίου

- ουχ ο Χριστος τον θάνατον κατήργησεν, ει μη και αυτος αυτοις ομοούσιος λεχθείη (*Strom.* 4.91.2 [p. 288 l. 13] BP1) [All]

Lac.: B 049 2423

2 Timothy 2.1

Συ ουν, τέκνον μου, ενδυναμοῦ εν τη χάριτι τη εν Χριστῳ Ιησοῦ,

- συ ουν ενδυναμοῦ, ((και Παῦλος λέγει,)) εν χάριτι τη εν Χριστῳ Ιησοῦ, (*Strom.* 1.3.3 [p. 4 l. 19] BP1) [Ad]*

TEXT: συ ουν[...]ενδυναμου[...]εν χαριτι τη εν Χριστω Ιησου³¹⁶

Lac.: B I 049 2423

³¹⁶ It is difficult to reconstruct an adaptation with any certainty, but it is likely that Clement would have omitted the τέκνον μου simply because this was an address to Paul's audience.

τη¹ rell] om. Cl

2 Timothy 2.2

καὶ ἃ ἤκουσας παρ' ἐμοῦ διὰ πολλῶν μαρτύρων, ταῦτα παράθου πιστοῖς ἀνθρώποις, οἵτινες ἱκανοὶ ἔσονται καὶ ἑτέρους διδάξαι.

- Διὰ πολλῶν μαρτύρων (*Hyp.* [p. 201 l. 13] BP1) [C]
- + καὶ ἃ ἤκουσας παρ' ἐμοῦ διὰ πολλῶν μαρτύρων, ταῦτα παράθου πιστοῖς ἀνθρώποις, οἵτινες ἱκανοὶ ἔσονται καὶ ἑτέρους διδάξαι. (*Strom.* 1.33 [p. 4 l. 20] BP1) [C]

Lac.: B 049 2423

α ηκουσας rell] ακουσας F G

ικανοι rell] δυνατοι K

2 Timothy 2.14

Ταῦτα ὑπομίμνησκε διαμαρτυρόμενος ἐνώπιον τοῦ θεοῦ μὴ λογομαχεῖν, ἐπ' οὐδὲν χρήσιμον, ἐπὶ καταστροφῇ τῶν ἀκουόντων.

- μὴ λογομαχεῖν τε δι' οὐδὲν χρήσιμον ἐπὶ καταστροφῇ τῶν ἀκουόντων, + to 2 Tim. 2.16 (*Strom.* 1.49.3 [p. 32 l. 18] BP1) [C]

TEXT:] μη λογομαχειν τε δι' ουδεν χρησιμον επι καταστροφη των ακουοντων

Lac.: B 049 2423

.1)

1. λογομαχειν 01 D F G I K L P Ψ 33 104 223 876 1739 Cl

Pred-Al

Uni-Byz

Uni-W

2. λογομαχει A C

Ex-Al

.2)

1. επ 01* A C F G I P 33

Pr-Al

2. εις 01c D K L Ψ 104 223 876 1739

Uni-Byz

3. τε δι Cl

ουδεν rell] ουδενι γαρ F G

2 Timothy 2.15

σπούδασον σεαυτὸν δόκιμον παραστήσαι τῷ θεῷ, ἐργάτην ἀνεπαίσχυντον, ὀρθοτομοῦντα τὸν λόγον τῆς ἀληθείας.

- ~+ from 2.13 σπούδασον | σεαυτὸν δόκιμον παραστήσαι τῷ θεῷ, ἐργάτην ἀνεπαίσχυντον, ὀρθοτομοῦντα τὸν λόγον τῆς ἀληθείας. (*Strom.* 1.3.3 [p. 4 l. 22] BP1) [C]
- τοῦ λόγου τῆς ἀληθείας (*Strom.* 5.13.2 [p. 334 l. 21]) [All]
- τὴν ἀποστολικὴν καὶ ἐκκλησιαστικὴν σφύζων ὀρθοτομίαν τῶν δογμάτων, (*Strom.* 7. 104.1 [p. 73 l. 16]) [All]

Lac.: B 049 2423

.1)

1. Θεω 01 C D F G K P Ψ 33 104 223 876 1739 Cl

Pred-Al

Pred-Byz

Uni-W

2. Χριστω A L

2 Timothy 2.16

τὰς δὲ βεβήλους κενοφωνίας περιίστασο· ἐπὶ πλεῖον γὰρ προκόψουσιν ἀσεβείας

- + from 2 Tim. 2.14 τὰς δὲ βεβήλους κενοφωνίας περιίστασθαι. ἐπὶ πλεῖον γὰρ προκοπτουσιν ἀσεβείας, (*Strom.* 1.49.3 [p. 32 l. 20] BP1) [C]

Lac.: B 049 2423

.1)

1. ἀσεβειας 01 A C F G L P Ψ 104 223 876 1739 Cl

Pred-Al

Pred-Byz

2. ἀσεβεις D* K

3. *unleserlich* 33

κενοφωνιας rell] καινοφωνιας F G

περιστασο rell] περιστασον F; περιστασθαι Cl

προκοψουσιν rell] προκοπτουσιν Cl

2 Timothy 2.17

καὶ ὁ λόγος αὐτῶν ὡς γάγγραινα νομὴν ἔξει. ὧν ἐστὶν Ὑμέναιος καὶ Φίλητος,

- + καὶ ὁ λόγος αὐτῶν ὡς γάγγραινα νομὴν ἔξει. (*Strom.* 1.49.3 [p. 32 l. 21] BP1) [C]

TEXT: και ο λογος αυτων ως γαγγραινα νομην εξει [

Lac.: B I 049 2423

1.)

1. γάγγραινα 01 A C K L P Ψ 33 876 1739 Cl

Pr-Al

Pred-Al

Com-Al

Pred-Byz

2. γανγραйна D

3. γανγρα ἵνα F G

4. γαγγραινα 104 223

2 Timothy 2.22

Τὰς δὲ νεωτερικὰς ἐπιθυμίαις φεῦγε, δίωκε δὲ δικαιοσύνην πίστιν ἀγάπην εἰρήνην μετὰ τῶν ἐπικαλουμένων τὸν κύριον ἐκ καθαρᾶς καρδίας.

- τὰς νεωτέρας ζητήσεις³¹⁷ φεύγετε' (*Strom.* 1.51.2 [p. 33 l. 16] BP1) [Ad]*
- τροφή δὲ θεϊκὴ πίστις, ἐλπίς, ἀγάπη, ὑπομονή, γνῶσις, εἰρήνη, σωφροσύνη. (*Ecl.* 14.3 [p. 140 l. 31]) [All – 1 Tim. 6.11]

TEXT: τας νεωτερας...φευγετε

Lac.: B 049 2423

2 Timothy 2.23

τὰς δὲ μωρὰς καὶ ἀπαιδεύτους ζητήσεις παραιτοῦ, εἰδὼς ὅτι γεννῶσιν μάχας·

- ζητήσεις' (*Strom.* 1.51.2 [p. 33 l. 16] BP1) [Ad]
- τὰς δὲ μωρὰς καὶ ἀπαιδεύτους ζητήσεις παραιτεῖσθαι ((ὁ θεσπέσιος παρήνεσε Παῦλος.)) ὅτι γεννῶσι μάχας' (*Strom.* 5.5.1 [p. 328 l. 23] BP1) [C]

³¹⁷ ζητήσεις is from 2 Tim. 2.23.

TEXT: τας δε μωρας και απαιδευτους ζητησεις παραιτεισθαι...οτι γεννωσι μαχας

Lac.: B 049 2423

απαιδευτους rel] απεδευτους 01
 παραιτου rel] παραιτεισθαι C1
 γεννωσιν rel] γεννωσει I

2 Timothy 3.2

ἔσονται γὰρ οἱ ἄνθρωποι φίλαυτοι φιλάργυροι ἀλαζόνες ὑπερήφανοι βλάσφημοι,
 γονεῦσιν ἀπειθεῖς, ἀχάριστοι ἀνόσιοι

- φίλαυτοι καὶ ἀλαζόνες. (*Strom.* 1.87.1 [p. 56 l. 15] BP1) [Ad]*

TEXT:] φιλαυτοι...αλαζονες [

Lac.: B I 049 2423

φιλαυτοι rel] φιλαυγοι G
 αλαζονες rel] αλαζοντες F G

2 Timothy 3.14

Σὺ δὲ μένε ἐν οἷς ἔμαθες καὶ ἐπιστώθης, εἰδὼς παρὰ τίνων ἔμαθες,

- σὺ δέ, ὦ Τιμόθεε, ((φησὶν)), (*Protr.* 87.1 [p. 65 l. 2] BP1) [Ad]

Lac.: B I 049

2 Timothy 3.15

καὶ ὅτι ἀπὸ βρέφους [τὰ] ἱερὰ γράμματα οἶδας, τὰ δυνάμενά σε σοφίσαι εἰς
 σωτηρίαν διὰ πίστεως τῆς ἐν Χριστῷ Ἰησοῦ.

- + ἀπὸ βρέφους ἱερὰ γράμματα οἶδας, τὰ δυνάμενά σε σοφίσαι εἰς
 σωτηρίαν διὰ πίστεως ἐν Χριστῷ. (*Protr.* 87.1 [p. 65 l. 3] BP1) [C]³¹⁸

Lac.: B I 049 2423

.1)

³¹⁸ The και οτι was likely omitted for purposes of adapting the text and will not be included as an omission in this collation.

1. τα¹ A C* K L P Ψ 104 223 876 1739

Pred-Al

Uni-Byz

2. *om.* 01 D* F G 33 Cl

Uni-W

οιδας rell] οιδες D

πιστεως rell] της πιστεως 33

της εν Χριστω Ιησου rell] 2 3 Cl

2 Timothy 3.16

πᾶσα γραφή θεόπνευστος καὶ ὠφέλιμος πρὸς διδασκαλίαν, πρὸς ἐλεγμόν, πρὸς ἐπανόρθωσιν, πρὸς παιδείαν τὴν ἐν δικαιοσύνῃ,

- ~+ θεοπνεύστους ((καλεῖ,)) ὠφελίμους οὐσας πρὸς διδασκαλίαν, πρὸς ἔλεγχον, πρὸς ἐπανόρθωσιν, πρὸς παιδείαν τὴν ἐν δικαιοσύνῃ, (*Protr.* 87.2 [p. 65 l. 7] BP1) [C]
- θεοπνεύστους γραφάς. (*Strom.* 7.101.5 [p. 71 l. 23] BP1) [Ad]

TEXT:] θεοπνευστους ωφελιμους ουσας προς διδασκαλιαν προς ελεγχον προς επανορθωσιν προς παιδειαν την εν δικαιοσυνη

Lac.: B 049 2423

.1)

1. ελεγμον 01 A C F G I 33 104 1739

Pr-Al

Pred-Al

Com-Al

2. ελεγχον D K L P Ψ 223 876 Cl

Uni-Byz

.2)

1. παιδειαν C K L P Ψ 33 104 223 1739 Cl

Pred-Byz

2. παιδιαν 01 A D* F G I 876

Uni-W

ωφελιμος rell] ωφελημος 104

προς επανορθωσιν rell] *om.* F G*

2 Timothy 3.17

ἵνα ἄρτιος ᾦ ὁ τοῦ θεοῦ ἄνθρωπος, πρὸς πᾶν ἔργον ἀγαθὸν ἐξηρτισμένος.

- ((ἐπόμενος δὴ τῷ λόγῳ)) ἄνθρωπος ((γίνεται)) θεοῦ. (*Protr.* 1.4.3 [p. 5. l. 20]) [All – 1 Tim. 6.11]
- + ἵνα ἄρτιος ᾦ ὁ τοῦ θεοῦ ἄνθρωπος πρὸς πᾶν ἔργον ἀγαθὸν ἐξηρτημένος. (*Protr.* 87.2 [p. 65 l. 9] BP1) [C]

Lac.: B 049 2423

.1)

1. ἐξηρτισμενος 01 A C D I L P Ψ 33 104 1739 Cl

Pr-Al

Uni-Al

Com-Al

2. ἐξηρτιμενος F G

3. ἐξηρτημενος K 223 876

Di-Byz

αρτιος rell] θελιος D*

η rell] ει 33

2 Timothy 4.6

Ἐγὼ γὰρ ἤδη σπένδομαι, καὶ ὁ καιρὸς τῆς ἀναλύσεώς μου ἐφέστηκεν.

- μέλλων σπένδεσθαι καὶ λύτρον (*Quis div.* 37.4 [p. 184 l. 8]) [All]

Lac.: B I 049

2 Timothy 4.8

λοιπὸν ἀπόκειται μοι ὁ τῆς δικαιοσύνης στέφανος, ὃν ἀποδώσει μοι ὁ κύριος ἐν ἐκείνῃ τῇ ἡμέρᾳ, ὁ δίκαιος κριτής, οὐ μόνον δὲ ἐμοὶ ἀλλὰ καὶ πᾶσι τοῖς ἡγαπηκόσι τὴν ἐπιφάνειαν αὐτοῦ.

- τὸ διάδημα τῆς δικαιοσύνης (*Paed.* 2.74.1 [p. 202 l. 29] BP1) [All]

Lac.: B 049

2 Timothy 4.18

ῥύσεται με ὁ κύριος ἀπὸ παντὸς ἔργου πονηροῦ καὶ σώσει εἰς τὴν βασιλείαν αὐτοῦ

τὴν ἐπουράνιον· ὧς ἡ δόξα εἰς τοὺς αἰῶνας τῶν αἰώνων, ἀμήν.

- υἱὸν ἐν πατρὶ, ὧς ἡ δόξα εἰς τοὺς αἰῶνας τῶν αἰώνων, ἀμήν. (Paed. 1.74.1 [p. 133 l. 10]) [All – Also Gal. 1.5; Phil. 4.2; 1 Tim. 1.17; Hebr. 13.21]

Lac.: B 049

Titus

Titus 1.6

εἴ τις ἐστὶν ἀνέγκλητος, μιᾶς γυναικὸς ἀνὴρ, τέκνα ἔχων πιστά, μὴ ἐν κατηγορίᾳ ἀσωτίας ἢ ἀνυπότακτα.

- ναὶ μὴν καὶ τὸν τῆς μιᾶς γυναικὸς ἄνδρα πάνυ ἀποδέχεται, κἂν πρεσβύτερος ἢ κἂν διάκονος κἂν λαϊκός, (Strom. 3.90.1 [p. 237 l. 20]) [All – Also 1 Tim. 3.2, 12] [All]
- μιᾶς γυναικὸς (Strom. 3.108.2 [p. 246 l. 20] BP1) [Ad]

TEXT:] μιας γυναικος [

Lac.: B I 049 2423

Titus 1.10

Εἰσὶν γὰρ πολλοὶ [καὶ] ἀνυπότακτοι, ματαιολόγοι καὶ φρεναπάται, μάλιστα οἱ ἐκ τῆς περιτομῆς,

- εἰσὶ γάρ, ((φησί)), πολλοὶ ἀνυπότακτοι, ματαιολόγοι, φρεναπατοῦντες. (Strom. 1.41.2 [p. 27 l. 14] BP1) [C]

Lac.: B 049 2423

.1)

1. κατ¹ D F G I K L Ψ 223 1739

Pred-Byz

Uni-W

2. *om.* 01 A C P 33 104 876 Cl

Pr-Al

Pred-Al

Com-Al

.2)

1. ανυποτακτοι 01 A C D I K L Ψ 104 223 1739 Cl

Pred-Al

Pred-Byz

2. *add.* και F G P 876

3. *add.* εργατοι δολιοι 33

.3)

1. και² 01 A C D F G I L P Ψ 33 104 223 876 1739

Uni-Al

Pred-Byz

Uni-W

2. *om.* K Cl

και ανυποτακτοι ματαιολογοι rell] *bis* L (*Dittogr.*)

φρεναπαται rell] φρεναπατούντες Cl

Titus 1.12

εἶπέν τις ἐξ αὐτῶν ἴδιος αὐτῶν προφήτης Κρήτες ἀεὶ ψεῦσται, κακὰ θηρία, γαστέρες ἀργαί.

- εἶπέν τις ἐξ αὐτῶν ἴδιος προφήτης οὕτως Κρήτες ἀεὶ ψεῦσται, κακὰ θηρία, γαστέρες ἀργαί (*Strom.* 1.59.2 [p. 37 l. 25] BP1) [C]

Lac.: B I 049 2423

.1)

1. ειπεν 01c A C D K L P Ψ 33 104 223 876 1739 Cl

Pred-Al

Uni-Byz

2. *add.* δε 01* F G

.2)

1. αυτων² 01 A C D K L P Ψ 33 104 223 876 1739

Uni-Al

Uni-Byz

2. *om.* F G Cl

εξ rell] *om.* 1739

ουτως rell] *om.* Cl

κρητες αιει ψευσαι rell] κρηταις αιει ψευσαις D*; κρηταις αιει ψευσαι 104

Titus 1:12

ἡ μαρτυρία αὕτη ἐστὶν ἀληθής, δι' ἣν αἰτίαν ἔλεγε αὐτοὺς ἀποτόμως, ἵνα
ὕγιαίνωσιν ἐν τῇ πίστει,

- + καὶ ἡ μαρτυρία αὕτη ἐστὶν ἀληθής. (*Strom.* 1.59.2 [p. 37 l. 27] BP1) [C]

TEXT: καὶ ἡ μαρτυρία αὕτη ἐστὶν ἀληθής [

Lac.: B I 049 2423

ἐστὶν ἀληθής rel] 2 1 D

Titus 1.15

πάντα καθαρὰ τοῖς καθαροῖς· τοῖς δὲ μεμιασμένοις καὶ ἀπίστοις οὐδὲν καθαρὸν,
ἀλλὰ μεμιάτῃ αὐτῶν καὶ ὁ νοῦς καὶ ἡ συνείδησις.

- from 1.6: πάντα οὖν καθαρὰ τοῖς καθαροῖς, ((λέγει,)) τοῖς δὲ μεμιασμένοις καὶ
ἀπίστοις οὐδὲν καθαρὸν, ἀλλὰ μεμιάτῃ αὐτῶν καὶ ὁ νοῦς καὶ ἡ συνείδησις.
(*Strom.* 3.109.1 [p. 246 l. 20] BP1) [C]

TEXT: παντα **ουν** καθαρα τοις καθαροις τοις δε **μεμιασμενοις** και απιστοις ουδεν
καθαρον αλλα **μεμιαται** αυτων και ο νους και η συνειδησις

Lac.: B I 049 2423

.1)

1. παντα 01* A C D* F G P 33 1739

Pred-Al

Uni-W

2. *add.* μεν 01c K L Ψ 104 223 876

Uni-Byz

3. *add.* ουν Cl

.2)

1. μεμιασμενοις 01 A C K L Ψ 33 104 1739

Pr-Al

Pred-Al

Com-Al

2. μεμιασμενοις D*

3. μεμιασμενοις F G P Cl

4. μεμιασμενοις 223 876

Ex-Byz

καθαροι rell] καθαριοις C*
 μεμιανται rell] μεμιαται Cl

Titus 1:16

θεὸν ὁμολογοῦσιν εἰδέναι, τοῖς δὲ ἔργοις ἀρνοῦνται, βδελυκτοὶ ὄντες καὶ ἀπειθεῖς καὶ πρὸς πᾶν ἔργον ἀγαθὸν ἀδόκιμοι.

- θεὸν οὖν ὁμολογοῦσιν ((τινες)) εἰδέναι ((κατὰ τὸν ἀπόστολον,)) τοῖς δὲ ἔργοις ἀρνοῦνται, βδελυκτοὶ ὄντες καὶ ἀπειθεῖς καὶ πρὸς πᾶν ἔργον ἀγαθὸν ἀδόκιμοι, (*Strom.* 4.74.3 [p. 281 l. 22] BP1) [C]

Lac.: B I 049 2423

ἀπειθεῖς rell] ἀνθαδεῖς P
 καὶ² rell] *om.* 01*
 ἀγαθὸν rell] *om.* 01*

Titus 2:3

πρεσβύτιδας ὡσαύτως ἐν καταστήματι ἱεροπρεπεῖς, μὴ διαβόλους μὴ οἴνω πολλῷ δεδουλωμένας, καλοδιδασκάλους,

- τὰς πρεσβύτιδας ἐν καταστήματι ἱεροπρεπεῖ, μὴ διαβόλους, μὴ οἴνω πολλῷ δεδουλωμένας, (*Strom.* 4.128.1 [p. 304 l. 27] BP1) [C]

Lac.: B I 049 2423

.1)

1. μη² 01c D F G K L P Ψ 33 104 223 876 Cl

Uni-Byz

Uni-W

2. μηδε 01* A C 1739

Ex-Al

πρεσβυτιδας rell] πρεσβυται 33
 ιεροπρεπεις rell] ιεροπρεπει C
 δεδουλωμενας rell] δεδουλομενας 104
 καλοδιδασκαλους rell] καλαδιδασκα F

Titus 2.4

ἵνα σωφρονίζωσιν τὰς νέας φιλάνδρους εἶναι, φιλοτέκνους

- + ἵνα σωφρονίζωσι τὰς νέας φιλάνδρους εἶναι, φιλοτέκνους, (Strom. 4.128.1 [p. 304 l. 28] BP1) [C]

Lac.: B 049 2423

.1)

1. σωφρονίζωσιν 01c C D K L Ψ 33^{vid} 223 1739 Cl

Uni-Byz

2. σωφρονίζουσιν 01* A F G P 104 876

φιλοτεκνους rel]] om. K

Titus 2.5

σώφρονας ἀγνὰς οἰκουργοὺς ἀγαθὰς, ὑποτασσομένας τοῖς ἰδίοις ἀνδράσιν, ἵνα μὴ ὁ λόγος τοῦ θεοῦ βλασφημῇται.

- + σώφρονας, ἀγνὰς, οἰκουροὺς, ἀγαθὰς, ὑποτασσομένας τοῖς ἰδίοις ἀνδράσιν, ἵνα μὴ ὁ λόγος τοῦ θεοῦ βλασφημῇται. (Strom. 4.128.1 [p. 304 l. 29] BP1) [C]

Lac.: B 049 2423

.1)

1. οἰκουργους 01* A C D* F G I Ψ 33

Uni-W

2. οἰκουρους 01c K L P 104 223 876 1739 Cl

Uni-Byz

.2)

1. βλασφημεται 01 A C D F G I K L Ψ 33 223 876 1739 Cl

Pred-Al

Uni-Byz

Uni-W

2. βλασφημεται P 104

Ex-Al

αγνας rel]] αγας Ψ

υποτασσομενας rel]] υποτασσομεναι 01*

θεου rel]] add. και η διδασκαλια C

Titus 2.11

Ἐπεφάνη γὰρ ἡ χάρις τοῦ θεοῦ σωτήριος πᾶσιν ἀνθρώποις

- ἡ χάρις ἡ τοῦ θεοῦ σωτήριος πᾶσιν ἀνθρώποις ἐπεφάνη, (*Protr.* 7.2 [p. 7 l. 22] BP1) [C]

Lac.: B I 049 2423

.1)

1. σωτηριος 01c A C* D* 33 1739 Cl

Pr-Al

2. σωτηρος 01*

3. η σωτηριος K L P Ψ 104 223 876

Uni-Byz

4. του σωτηρος ημων F G

γὰρ rell] *om.* 104

Επεφανε γαρ η χαρις του θεου rell] η χαρις η του θεου Cl

ανθρωποις rell] *add.* επεφανε Cl

Titus 2.12

παιδεύουσα ἡμᾶς, ἵνα ἀρνησάμενοι τὴν ἀσέβειαν καὶ τὰς κοσμικὰς ἐπιθυμίας
σωφρόνως καὶ δικαίως καὶ εὐσεβῶς ζήσωμεν ἐν τῷ νῦν αἰῶνι,

- + παιδεύουσα ἡμᾶς, ἵνα ἀρνησάμενοι τὴν ἀσέβειαν καὶ τὰς κοσμικὰς ἐπιθυμίας σωφρόνως καὶ δικαίως καὶ εὐσεβῶς ζήσωμεν ἐν τῷ νῦν αἰῶνι, (*Protr.* 7.2 [p. 7 l. 23] BP1) [C]**
- ((καὶ τὰς ἀλλήλων διὰ)) τὰς κοσμικὰς ἐπιθυμίας (ἀποτέμνοντας κεφαλὰς.) (*Strom.* 4.100.3 [p. 292 l. 23] BP1) [Ad]
- τῶν κοσμικῶν ἐπιθυμιῶν ((ἐν αὐτῇ ἔτι τῇ σαρκὶ ὧν, περὶ δὲ ὧν ἔγνω)) (*Strom.* 7.74.9 [p. 53 l. 29] BP1) [Ad]

Lac.: B I 049 2423

τας rell] *om.* D*

ζησομεν rell] *om.* Ψ*

Titus 2.13

προσδεχόμενοι τὴν μακαρίαν ἐλπίδα καὶ ἐπιφάνειαν τῆς δόξης τοῦ μεγάλου θεοῦ καὶ σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ,

- + προσδεχόμενοι τὴν μακαρίαν ἐλπίδα καὶ ἐπιφάνειαν τῆς δόξης τοῦ μεγάλου θεοῦ καὶ σωτήρος ἡμῶν Ἰησοῦ Χριστοῦ. (*Protr.* 7.2 [p. 7 l. 25] BP1) [C]

Lac.: B I 049 2423

.1)

1. Ἰησοῦ Χριστοῦ 01c A C D K L P Ψ 33 104 223 876 Cl

Pred-Al

Uni-Byz

2. 2 1 01* F G

3. 1 1739

Titus 2.14

ὃς ἔδωκεν ἑαυτὸν ὑπὲρ ἡμῶν, ἵνα λυτρώσῃται ἡμᾶς ἀπὸ πάσης ἀνομίας καὶ καθάρσῃ ἑαυτῷ λαὸν περιούσιον, ζηλωτὴν καλῶν ἔργων.

- λαὸς περιούσιος (*Strom.* 1.89.3 [p. 57 l. 26] BP1) [Ad?]
- τοῦ Ἰουδαίου τὸν Ἑλληνα εἰς περιούσιον λαόν. (*Strom.* 6.106.4 [p. 485 l. 22] BP1) [All]
- ἡ κληῖσις ἡ καθολικὴ, εἰς περιούσιον δικαιοσύνης λαὸν κατὰ τὴν ἐκ πίστεως διδασκαλίαν συνάγοντος δι' ἐνὸς τοῦ κυρίου (*Strom.* 6.159.9 [p. 514 l. 7] BP1) [All]

Lac.: B 049

Titus 3.3

Ἦμεν γάρ ποτε καὶ ἡμεῖς ἀνόητοι, ἀπειθεῖς, πλανώμενοι, δουλεύοντες ἐπιθυμίαις καὶ ἡδοναῖς ποικίλαις, ἐν κακίᾳ καὶ φθόνῳ διάγοντες, στυγητοί, μισοῦντες ἀλλήλους.

- ἦμεν γάρ, ἡμέν ποτε καὶ ἡμεῖς ἀνόητοι, ἀπειθεῖς, πλανώμενοι, δουλεύοντες ἡδοναῖς καὶ ἐπιθυμίαις ποικίλαις, ἐν κακίᾳ καὶ φθόνῳ

διάγοντες, στυγητοί, μισοῦντες ἀλλήλους, ((ἢ φησιν ἡ ἀποστολική
 γραφή· |)) (*Protr.* 4.4 [p. 5 l. 24] BP1) [C]

Lac.: B I 049 2423

.1)

1. ποτε και ημεις 01 A C D F G K L 33 104 223 876 1739

Pred-Al

Uni-Byz

Uni-W

2. 2 3 1 P Ψ

Ex-Al

3. ημεν ποτε και ημεις Cl

ανοητοι απειθεις πλανωμενοι rell] ανοητοι και απειθεις πλανωμενοι D; 2 3 Ψ; 1 33;
 ανοητοι απειθεις πλανομενοι 104; 2 1 3 1739
 επιθυμiais και ηδονais rell] 3 2 1 Cl; εν επιθυμiais και ηδονais 01*
 στυγητοι rell] στυγηται 01*; μισητοι D*; οτοιπητοι (sic) F G

Titus 3.4

ὅτε δὲ ἡ χρηστότης καὶ ἡ φιланθρωπία ἐπεφάνη τοῦ σωτῆρος ἡμῶν θεοῦ,

- + ὅτε δὲ ἡ χρηστότης καὶ ἡ φιланθρωπία ἐπεφάνη τοῦ σωτῆρος ἡμῶν
 θεοῦ, (*Protr.* 4.4 [p. 5 l. 27] BP1) [C]

Lac.: B I 049 2423

η¹ rell] *om.* F G

η² rell] *om.* 33

Titus 3.5

οὐκ ἐξ ἔργων τῶν ἐν δικαιοσύνῃ ἃ ἐποιήσαμεν ἡμεῖς ἀλλὰ κατὰ τὸ αὐτοῦ ἔλεος
 ἔσωσεν ἡμᾶς διὰ λουτροῦ παλιγγενεσίας καὶ ἀνακαινώσεως πνεύματος ἁγίου,

- λουτρὸν μὲν δι' οὗ τὰς ἀμαρτίας ἀπορρυπτόμεθα, (*Paed.* 1.26.2 [p. 105 l.
 24] BP1) [All – Also Rom. 6.23; 2 Cor. 4.4; Iac. 1.17]
- + οὐκ ἐξ ἔργων τῶν ἐν δικαιοσύνῃ, ἃ ἐποιήσαμεν ἡμεῖς, ἀλλὰ κατὰ τὸ
 αὐτοῦ ἔλεος ἔσωσεν ἡμᾶς. (*Protr.* 4.4 [p. 5 l. 28] BP1) [C]

TEXT: ουκ εξ εργαων των εν δικαιοσυνη α αποιησαμεν ημεις αλλα κατα το αυτου

ελεος εσωσεν ημας [

Lac.: B I 049 2423

.1)

1. α 01 A C* D* F G 33 1739 Cl

Pred-Al

Uni-W

2. ων K L P Ψ 104 223 876

Uni-Byz

.2)

1. το αυτου ελεος 01 A C P Ψ 33^{vid} 1739 Cl

Di-Al

Pred-Al

Com-Al

2. 1 3 2 D* F G

Di-W

Uni-W

Com-W

3. τον αυτου ελεον K L 223 876

Di-Byz

Uni-Byz

Com-Byz

4. το εαυτου ελεος 104

εν rell] om. F

εσωσεν rell] εωσεν F

Hebrews

Hebrews 1.1

Πολυμερῶς καὶ πολυτρόπως πάσαις τοῖς πατράσιν ἐν τοῖς προφήταις

- πολυτρόπως (*Paed.* 3.43.2 [p. 261 l. 21]) [All]
- εἴ πως οἶόν τε καὶ παρὰ μέρος ἢ μέλος τὸν ἄνθρωπον ὑγιαίνει (*Protr.* 8.3 [p. 8 l. 27] BP1) [All]
- πολυμερῶς καὶ πολυτρόπως, (*Strom.* 1.27.1 [p. 17 l. 16]) [Ad]
- πολυτρόπως καὶ πολυμερῶς (*Strom.* 5.35.1 [p. 349 l. 11] BP1) [Ad]*
- πολυτρόπως καὶ πολυμερῶς (*Strom.* 6.58.2 [p. 461 l. 14] BP1) [Ad]*
- πολυμερῶς γὰρ καὶ πολυτρόπως λαλήσας οὐχ ἀπλῶς νωρίζεται. (*Strom.* 6.81.6 [p. 472 l. 22] BP1) [Ad]*
- ((ένος θεοῦ δι' ἐνὸς κυρίου)) πολυτρόπος ((ὠφελοῦσαν,)) (*Strom.* 6.106.4 [p. 485 l. 20] BP1) [All]
- πολυτρόπως καὶ πολυμερῶς (*Strom.* 7.95.3 [p. 67 l. 18] BP1) [Ad]*
- πρότερον μὲν διὰ τῶν προφητῶν, νῦν δὲ διὰ τῶν ἀποστόλων καὶ τῶν διδασκάλων (*Ecl.* 23.1 [p. 143 l. 5]) [All – Lc. 11.49; Exc. 19.2]
- Multifarie, ((inquit,)) et multimodis deus olim locutus est patribus nostris. (*Hypoc.* [p. 206 l. 4] BP1) [C]

TEXT: πολυμερως και πολυτροπως...λαλησας [³¹⁹

Lac.: C F G 049 223

πατρασιν rell] add. ημων ϣ12^{vid}

Hebrews 1.3

ὃς ὢν ἀπαύγασμα τῆς δόξης καὶ χαρακτήρ τῆς ὑποστάσεως αὐτοῦ, φέρων τε τὰ πάντα τῷ ῥήματι τῆς δυνάμεως αὐτοῦ, καθαρισμὸν τῶν ἁμαρτιῶν ποιησάμενος ἐκάθισεν ἐν δεξιᾷ τῆς μεγαλωσύνης ἐν ὑψηλοῖς,

- ὃς τὰ πάντα ἐποίησεν λόγῳ | δυνάμεως αὐτοῦ, (*Strom.* 4.39.3 [p. 451 l. 11]) [All]
- ὁ τῆς τοῦ παμβασιλέως καὶ παντοκράτορος πατρὸς δόξης χαρακτήρ, ἐναποσφραγιζόμενος τῷ γνωστικῷ τὴν τελείαν θεωρίαν κατ' εἰκόνα τὴν ἑαυτοῦ (*Strom.* 7.16.6 [p. 12 l. 20] BP1) [All]

³¹⁹ Although most adaptations have switch the word order of πολυμερως and πολυτροπως, *Strom.* 6.81.6 preserves a slightly longer adaptation with the usual word order.

- ((διὸ καὶ ὁ ἀποστολος)) χαρακτήρα τῆς δόξης τοῦ πατρὸς ((τὸν υἱὸν προσεῖπεν)) (*Strom.* 7.58.4 [p. 43 l. 1] BP1) [All]

see zuntz 43

Lac.: C F G 049 223

Hebrews 1.5

Τίνι γὰρ εἶπέν ποτε τῶν ἀγγέλων· υἱός μου εἶ σύ, ἐγὼ σήμερον γεγέννηκά σε; καὶ πάλιν· ἐγὼ ἔσομαι αὐτῷ εἰς πατέρα, καὶ αὐτὸς ἔσται μοι εἰς υἱόν;

- υἱός μου εἶ σύ ἀγαπητός, ἐγὼ σήμερον γεγέννηκά σε. (*Paed.* 1.25.2 [p. 105 l. 6]) [Ad – Also Heb. 5.5; C Ps. 2.7]

Lac.: C F G I 049 223

Hebrews 1.6

ὅταν δὲ πάλιν εἰσαγάγῃ τὸν πρωτότοκον εἰς τὴν οἰκουμένην, λέγει· καὶ προσκυνησάτωσαν αὐτῷ πάντες ἄγγελοι θεοῦ.

- πρωτοτόκου (*Protr.* 82.7 [p. 62 l. 29]) [All – Rom. 8.29; Col. 1.15]

Lac.: C F G I 049 223

Hebrews 1.14

οὐχὶ πάντες εἰσὶν λειτουργικὰ πνεύματα εἰς διακονίαν ἀποστελλόμενα διὰ τοὺς μέλλοντας κληρονομεῖν σωτηρίαν;

- πρὸς δὲ καὶ τὴν εἰς ἡμᾶς δι' ἀγγέλων τῶν ἐφεστώτων ἤκουσαν (*Strom.* 5.91.3 [p. 386 l. 15]) [All]
- Τὸν ἄγγελον ὠρίσαντο οἱ ἀπὸ Οὐαλεντίνου λόγον ἀπαγγελίαν ἔχοντα τοῦ ὄντος. Λέγουσι δὲ καὶ τοὺς αἰῶνας ὁμωνύμως τῷ λόγῳ λόγους. (*Exc.* 24.1 [p. 115 l. 10] BP1) [All]
- οἱ μὲν γὰρ στρατιώταις ἐοίκασι, συμμαχοῦντες ἡμῖν, ὥς ἂν ὑπηρετῇ θεοῦ, (*Exc.* 72.2 [p. 130 l. 4]) [All]
- οὗτος ὁ διακονεῖν ἀγγέλους καὶ ἀρχὰς καὶ ἐξουσίας ἡμῖν ἐπιτάξας ἐπὶ μεγάλῳ μισθῷ, (*Quis div.* 29.4 [p. 179 l. 14]) [All – Eph. 3.10]

Lac.: C F G I 049

Hebrews 2.11

ὁ τε γὰρ ἀγιάζων καὶ οἱ ἀγιαζόμενοι ἐξ ἑνὸς πάντες δι' ἣν αἰτίαν οὐκ ἐπαισχύνεται

ἀδελφούς αὐτοὺς καλεῖν

- ἐπεὶ τὸν ἀδελφὸν οὐκ ἐπηρεχύνθη. (*Protr.* 113.5 [p. 80 l. 12]) [All]
- ἐξὸν εἶναι κύριον, ἀδελφὸς εἶναι βεβούληται (*Paed.* 1.85.2 [p. 140 l. 4] BP1) [All]
- ἄνθρωπος τέλειος, ἄξιος ἤδη τοῦ ἀδελφὸς πρὸς τοῦ κυρίου ὀνομάζεσθαι, φίλος ἅμα οὗτος καὶ υἱός [ἐστίν]. (*Strom.* 3.69.4 [p. 227 l. 24] BP1) [All]

Lac.: F G I 049

Hebrews 2.17

ὅθεν ὥφειλεν κατὰ πάντα τοῖς ἀδελφοῖς ὁμοιωθῆναι, ἵνα ἐλεήμων γένηται καὶ πιστὸς ἀρχιερεὺς τὰ πρὸς τὸν θεὸν εἰς τὸ ἰλάσκεσθαι τὰς ἀμαρτίας τοῦ λαοῦ.

- τὸν θεὸν τὸν λόγον τὸν δι' ἡμᾶς ἄνθρωπον γενόμενον, κατὰ πάντα ἡμῖν ἀπεικάζεσθαι βουλόμενον, ἄμνὸν κέκληκεν τοῦ θεοῦ, τὸν υἱὸν τοῦ θεοῦ, τὸν νήπιον τοῦ πατρός. (*Paed.* 1.24.4 [p. 104 l. 20] BP1) [All]
- ἐξὸν εἶναι κύριον, ἀδελφὸς εἶναι βεβούληται (*Paed.* 1.85.2 [p. 140 l. 4] BP1) [All]

Lac.: F G I 049

Hebrews 3.5

καὶ Μωϋσῆς μὲν πιστὸς ἐν ὅλῳ τῷ οἴκῳ αὐτοῦ ὡς θεράπων εἰς μαρτύριον τῶν λαληθησομένων,

- ἔπειτα δὰ πιστὸν γενέσθαι θεράποντα, φοβούμενον κύριον τὸν θεόν (*Strom.* 1.173.6 [p. 107 l. 25] BP1) [All]
- ὁ πιστὸς θεράπων ἐν ὅλῳ τῷ οἴκῳ αὐτοῦ, (*Strom.* 4.106.4 [p. 295 l. 6]) [Ad – C Num 12.7]
- οἱ δὲ ὡς οἰκέται πιστοί, οἱ δὲ ὡς ἀπλῶς οἰκέται. (*Strom.* 7.5.6 [p. 6 l. 7]) [All – Io. 15.14f]
- ὁ θεράπων τοῦ θεοῦ ((ὁ ἐκὼν ταῖς ἐντολαῖς ὑπαγόμενος.)) (*Strom.* 7.19.2 [p. 14 l. 7] BP1) [Ad]
- οὐκ ἴσα τὰ διὰ δούλου πιστοῦ διδόμενα τοῖς ὑπὸ [τοῦ] υἱοῦ γνησίου δωρουμένοις. εἰ γοῦν ἱκανὸς ἦν ὁ Μωσέως νόμος ζωὴν αἰώνιον παρασχεῖν, (*Quis div.* 8.1 [p. 164 l. 29] BP1) [All]

Lac.: F G 049

Hebrews 3.6

Χριστὸς δὲ ὡς υἱὸς ἐπὶ τὸν οἶκον αὐτοῦ· οὗ οἶκός ἐσμεν ἡμεῖς, ἐάν[περ] τὴν
παρρησίαν καὶ τὸ καύχημα τῆς ἐλπίδος κατάσχωμεν.

- τοῖς ὑπὸ [τοῦ] υἱοῦ γνησίου δωρουμένοις. εἰ γοῦν ἱκανὸς ἦν ὁ Μωσέως
νόμος ζῶν αἰώνιον παρασχεῖν, (*Quis div.* 8.1 [p. 164 l. 29] BP1) [All]

see zuntz, 33

Lac.: F G 049

Hebrews 3.7

Διό, καθὼς λέγει τὸ πνεῦμα τὸ ἅγιον· σήμερον ἐὰν τῆς φωνῆς αὐτοῦ ἀκούσητε,

- σήμερον ἐὰν τῆς φωνῆς αὐτοῦ ἀκούσητε, (*Protr.* 84.3 [p. 63 l. 22] BP1) [C]
- ἐὰν σήμερον τῆς φωνῆς αὐτοῦ ἀκούσωμεν· (*Protr.* 84.5 [p. 63 l. 33] BP1)
[Ad]

TEXT:] σημερον εαν της φωνης αυτου ακουσητε

Lac.: F G I 049

αυτου rell] μου P46

ακουσητε rell] ακουσηται 33

Hebrews 3.8

μὴ σκληρύνετε τὰς καρδίας ὑμῶν ὡς ἐν τῷ παραπικρασμῷ κατὰ τὴν ἡμέραν τοῦ
πειρασμοῦ ἐν τῇ ἐρήμῳ,

- + μὴ σκληρύνετε τὰς καρδίας ὑμῶν ὡς ἐν παραπικρασμῷ κατὰ τὴν
ἡμέραν τοῦ πειρασμοῦ ἐν τῇ ἐρήμῳ, (*Protr.* 84.3 [p. 63 l. 22] BP1) [C]

Lac.: F G I 049

σκληρυνητε rell] σκληρυνηται 33

παραπικρασμω rell] πιασμω 01

Hebrews 3.9

οὗ ἐπείρασαν οἱ πατέρες ὑμῶν ἐν δοκιμασίᾳ καὶ εἶδον τὰ ἔργα μου

- + οὗ ἐπείρασαν οἱ πατέρες ὑμῶν ἐν δοκιμασίᾳ. ((ἢ δὲ δοκιμασία τίς ἐστίν
εἰ θέλεις μαθεῖν, τὸ ἅγιόν σοι πνεῦμα ἐξηγήσεται')) καὶ εἶδον τὰ ἔργα
μου, ((φησί,)) (*Protr.* 84.3 [p. 63 l. 24] BP1) [C]

Lac.: F G I 049

.1)

1. επειρασαν \mathfrak{P}^{13} \mathfrak{P}^{46} 01* A B C D* 33 104 Cl

Pr-Al

Pred-Al

Com-Al

2. *add.* με 01c K L P Ψ 223 876 1739 2423

Uni-Byz

.2)

1. εν δοκιμασια \mathfrak{P}^{13} \mathfrak{P}^{46} 01* A B C D* P 33 1739 Cl

Pr-Al

Pred-Al

Com-Al

2. εδοκιμασαν με 01c K L Ψ 104 223 876 2423

Uni-Byz

.3)

1. ειδον \mathfrak{P}^{13} \mathfrak{P}^{46} 01 B D K L 223 876 1739 2423 Cl

Uni-Byz

2. ιδον A C P Ψ 33 104

Ex-Al

ου rell] οπου D*

υμων rell] ημων A

Hebrews 3.10

τεσσεράκοντα ἔτη· διὸ προσώχθισα τῇ γενεᾷ ταύτῃ καὶ εἶπον· ἀεὶ πλανῶνται τῇ καρδίᾳ, αὐτοὶ δὲ οὐκ ἔγνωσαν τὰς ὁδοὺς μου,

- + τεσσαράκοντα ἔτη· δι' ὃ προσώχθισα τῇ γενεᾷ ταύτῃ καὶ εἶπον· ἀεὶ πλανῶνται τῇ καρδίᾳ· αὐτοὶ δὲ οὐκ ἔγνωσαν τὰς ὁδοὺς μου, (*Protr.* 84.3 [p. 63 l. 26] BP1) [C]

Lac.: F G I 049

.1)

1. τεσσαρακοντα \mathfrak{P}^{13} \mathfrak{P}^{46} 01 A B* C

Ex-Al

2. τεσσαρακοντα K L P Ψ 33 104 223 876 1739 2423 Cl

Uni-Byz

3, μ D

.2)

1. ταυτη ϩ13 ϩ46 01 A B D* 33 1739 Cl

Pr-Al

Pred-Al

Com-Al

2. εκεινη C K L P Ψ 104 223 876 2423

Uni-Byz

.3)

1. ειπον ϩ46 01 B C K L P 104 876 1739 2423 Cl

Pr-Al

Pred-Al

Com-Al

Pred-Byz

2. ειπαν A D* Ψ 33 223

διο rell] om. Ψ; δι ο Cl

προσωχθισα rell] προσωχθησα 33

τη καρδια αυτοι δε] εν τη καρδια αυτων διο ϩ13

Hebrews 3.11

ὥς ὥμοσα ἐν τῇ ὀργῇ μου· εἰ εἰσελεύσονται εἰς τὴν κατάπαυσίν μου.

- + ὥς ὥμοσα ἐν τῇ ὀργῇ μου· εἰ εἰσελεύσονται εἰς τὴν κατάπαυσίν μου.
(*Protr.* 84.4 [p. 63 l. 28] BP1) [C]

Lac.: F G I 049

ει rell] η 33

Hebrews 3.13

ἀλλὰ παρακαλεῖτε ἑαυτοὺς καθ' ἑκάστην ἡμέραν, ἄχρις οὗ τὸ σήμερον καλεῖται, ἵνα μὴ σκληρυνθῇ τις ἐξ ὑμῶν ἀπάτη τῆς ἀμαρτίας

- ἐὰν σήμερον τῆς φωνῆς αὐτοῦ ἀκούσωμεν' (*Protr.* 84.5 [p. 63 l. 33] BP1)
[All]

Lac.: F G I 049

Hebrews 4.6

ἐπεὶ οὖν ἀπολείπεται τινὰς εἰσελθεῖν εἰς αὐτήν, καὶ οἱ πρότερον εὐαγγελισθέντες οὐκ εἰσῆλθον δι' ἀπειθείαν,

- ὁ δὲ ἄπαξ εὐαγγελισθεὶς καὶ τὸ σωτήριόν φησιν <ιδών> (*Strom.* 7.93.4 [p. 66 l. 9] BP1) [All – Also Heb. 6.4]

Lac.: F G 049

Hebrews 4.9

ἄρα ἀπολείπεται σαββατισμὸς τῷ λαῷ τοῦ θεοῦ.

- εἰς τὴν ἐλπίδα ἀποκατάστασις, ἣν ἀνάπαυσιν ἀλλαχοῦ λέγει ἀποκεῖσθαι ἡμῖν (*Strom.* 2.134.4 [p. 187 l. 19] BP1) [All]

Lac.: F G I 049

Hebrews 4.12

Ζῶν γὰρ ὁ λόγος τοῦ θεοῦ καὶ ἐνεργὴς καὶ τομώτερος ὑπὲρ πᾶσαν μάχαιραν δίστομον καὶ διϊκνούμενος ἄχρι μερισμοῦ ψυχῆς καὶ πνεύματος, ἁρμῶν τε καὶ μυελῶν, καὶ κριτικὸς ἐνθυμήσεων καὶ ἐννοιῶν καρδίας·

- ζῶν γὰρ ὁ λόγος (*Protr.* 27.2 [p. 20 l. 10]) [Ad]
- ((ἀλλὰ τὸ φρόνιμον λέγοντες, τὸ)) διικνούμενον διὰ ψυχῆς ((τῆς διερχομένος τὸ πῦρ.)) (*Strom.* 7.34.4 [p. 27 l. 7] BP1) [Ad – Also Is. 43.2]
- μόνος γὰρ ἀνακρίνει μυελοὺς καὶ νεφροὺς καρδίας (*Quis div.* 41.7 [p. 187 l. 23]) [All – Also Ier. 17.10; Ps. 7.10; Apc. 2.23]

Lac.: F G 049

Hebrews 4.14

Ἔχοντες οὖν ἀρχιερέα μέγαν διεληλυθότα τοὺς οὐρανοὺς, Ἰησοῦν τὸν υἱὸν τοῦ θεοῦ, κρατῶμεν τῆς ὁμολογίας.

- δοξάζουσιν αἰεὶ τὸν πατέρα διὰ τοῦ μεγάλου ἀρχιερέως (*Strom.* 2.134.2 [p. 187 l. 9]) [All]
- τοῦ μεγάλου ἀρχιερέως, ἐξομοιούμενον εἰς δύναμιν τῷ κυρίῳ διὰ πάσης τῆς εἰς τὸν θεὸν θεραπείας, (*Strom.* 7.13.2 [p. 10 l. 18] BP1) [All]
- ὥς εἰπεῖν τοῦ πατρὸς προσεχεῖς τῷ μεγάλῳ ἀρχιερεὶ γενόμεναι. (*Strom.* 7.45.3 [p. 34 l. 16] [All])

Lac.: F G 049

Hebrews 4.15

οὐ γὰρ ἔχομεν ἀρχιερέα μὴ δυνάμενον συμπαθεῖν ταῖς ἀσθενείαις ἡμῶν,
πεπειρασμένον δὲ κατὰ πάντα καθ' ὁμοιότητα χωρὶς ἁμαρτίας.

- κατὰ πάντα ἡμῖν ἀπεικάζεσθαι βουλόμενον, (*Paed.* 1.24.4 [p. 104 l. 21] [All])
- τουτέστι συμπάθησον ἡμῖν, ὅτι τὴν ἀσθένειαν τῆς σαρκὸς αὐτοπαθῶς ἐπείρασας. (*Paed.* 1.62.2 [p. 126 l. 28] BP1) [All]

Lac.: F G I 049

Hebrews 5.5

Οὕτως καὶ ὁ Χριστὸς οὐχ ἑαυτὸν ἐδόξασεν γεννηθῆναι ἀρχιερέα ἀλλ' ὁ λαλήσας πρὸς αὐτόν·

υἱὸς μου εἶ σύ, ἐγὼ σήμερον γεγέννηκά σε·

- υἱὸς μου εἶ σὺ ἀγαπητός, ἐγὼ σήμερον γεγέννηκά σε. (*Paed.* 1.25.2 [p. 105 l. 6]) [Ad – Also Heb. 1.5; C Ps. 2.7]

Lac.: F G 049

Hebrews 5.12

καὶ γὰρ ὀφείλοντες εἶναι διδάσκαλοι διὰ τὸν χρόνον, πάλιν χρεῖαν ἔχετε τοῦ διδάσκειν ὑμᾶς τινὰ τὰ στοιχεῖα τῆς ἀρχῆς τῶν λογίων τοῦ θεοῦ καὶ γεγονάτε χρεῖαν ἔχοντες γάλακτος [καί] οὐ στερεᾶς τροφῆς.

- καὶ γὰρ ὀφείλοντες εἶναι διδάσκαλοι διὰ τὸν χρόνον ((φησὶν, ὡς ἂν ἐγγηρασάντες τῇ διαθήκῃ τῇ παλαιᾷ,)) πάλιν χρεῖαν ἔχετε τοῦ διδάσκειν ὑμᾶς, τίνα τὰ στοιχεῖα τῆς ἀρχῆς τῶν λογίων τοῦ θεοῦ, καὶ γεγονάτε χρεῖαν ἔχοντες γάλακτος καὶ οὐ στερεᾶς τροφῆς· (*Strom.* 5.62.2 [p. 368 l. 2] BP1) [C]
- [ἢ] πάλιν ((φησὶ)) χρεῖαν ἔχετε τοῦ διδάσκειν ὑμᾶς, τίνα τὰ στοιχεῖα τῆς ἀρχῆς τῶν λογίων τοῦ θεοῦ, καὶ γεγονάτε χρεῖαν ἔχοντες γάλακτος καὶ οὐ στερεᾶς τροφῆς. (*Strom.* 6.62.2 [p. 463 l. 7] BP1) [C]

TEXT: και γαρ οφειλοντες ειναι διδασκαλοι δια τον χρονον παλιν χρειαν εχετε του διδασκειν υμας, τινα τα στοιχεια της αρχης των λογιων του θεου, και γεγονατε χρειαν εχοντες γαλακτος και ου στερεας τροφης·

Lac.: F G I 049

.1)

1. κατ³ 01c A B* D K L P Ψ 104 223 876 2423 Cl

Uni-Byz

2. om. P46 01* C 33 1739

Ex-Al

χρειαν εχετε rell] χριαν εχητε 33

τα rell] om. P46

λογιων rell] λογων D*

Hebrews 5.13

πᾶς γὰρ ὁ μετέχων γάλακτος ἄπειρος λόγου δικαιοσύνης, νήπιος γάρ ἐστιν·

- + from 5.14 πᾶς γὰρ ὁ μετέχων γάλακτος ἄπειρος λόγου δικαιοσύνης, (Strom. 1.53.3 [p. 34 l. 25] BP1) [C]
- + πᾶς γὰρ ὁ μετέχων γάλακτος ἄπειρος λόγου δικαιοσύνης, νήπιος γάρ ἐστι, (Strom. 5.62.2 [p. 368 l. 6] BP1) [C]**
- εἰ τοίνυν τὸ μὲν γάλα τῶν νηπίων, (Strom. 5.66.2 [p. 370 l. 13f]) [All]

Lac.: F G I 049

δικαιοσυνης rell] add. εστιν D*

νηπιος rell] ηπιος 33

γαρ² rell] add. ακμην D

Hebrews 5.14

τελείων δέ ἐστιν ἡ στερεὰ τροφή, τῶν διὰ τὴν ἔξιν τὰ αἰσθητήρια γεγυμνασμένα ἐχόντων πρὸς διάκρισιν καλοῦ τε καὶ κακοῦ.

- τὰ αἰσθητήρια συγγεγυμνασμένοις. (Strom. 1.35.4 [p. 23 l. 15] BP1) [Ad]
- τελείων δέ ἐστιν ἡ στερεὰ τροφή, τῶν διὰ τὴν ἔξιν τὰ αἰσθητήρια γεγυμνασμένα ἐχόντων πρὸς διάκρισιν καλοῦ τε καὶ κακοῦ. + to Heb. 5.13 (Strom. 1.53.3 [p. 34 l. 25] BP1) [C]
- ~+ τελείων δέ ἐστιν ἡ στερεὰ τροφή, τῶν διὰ τὴν ἔξιν τὰ αἰσθητήρια γεγυμνασμένα ἐχόντων πρὸς διάκρισιν καλοῦ τε καὶ κακοῦ. (Strom. 5.62.2 [p. 368 l. 8] BP1) [C]
- τὸ βρῶμα δὲ τῶν τελείων τροφή πρὸς τοῦ ἀποστόλου εἴρηται, (Strom. 5.66.2 [p. 370 l. 13] BP1) [All]

- τῶν τὰ αἰσθητήρια ((φησὶν ὁ ἀπόστολος)) συγγεγυμνασμένων (*Strom.* 7.2.3 [p. 4 l. 12] BP1) [Ad]
- διὰ τὸ μὴ ἔχειν ἀληθῶν καὶ ψευδῶν κριτήριον συγγεγυμνασμένον ἀκριβῶς τὰ δέοντα αἰρεῖσθαι. (*Strom.* 7.94.6 [p. 67 l. 7-9] BP1) [All]

Lac.: F G I 049

δε rell] γαρ 33

Hebrews 6.1

Διὸ ἀφέντες τὸν τῆς ἀρχῆς τοῦ Χριστοῦ λόγον ἐπὶ τὴν τελειότητα φερώμεθα, μὴ πάλιν θεμέλιον καταβαλλόμενοι μετανοίας ἀπὸ νεκρῶν ἔργων καὶ πίστεως ἐπὶ θεόν,

- + διὸ ἀφέντες τὸν τῆς ἀρχῆς τοῦ Χριστοῦ λόγον ἐπὶ τὴν τελειότητα φερώμεθα. (*Strom.* 5.62.2 [p. 368 l. 10] BP1) [C]

TEXT: διο αφεντες τον της αρχης του Χριστου λογον επι την τελειοτητα φερωμεθα [

Lac.: F G 049

.1)

1. φερωμεθα P46 01 A B C I L Ψ 33 104 223 876 1739 2423 Cl

Pred-Al

Pred-Byz

2. φερωμεθα D* K P

λογον rell] add. λοιπον L

Hebrews 6.4

Ἀδύνατον γὰρ τοὺς ἅπαξ φωτισθέντας, γευσασμένους τε τῆς δωρεᾶς τῆς ἐπουρανίου καὶ μετόχους γεννηθέντας πνεύματος ἁγίου

- ὁ δὲ ἅπαξ εὐαγγελισθεὶς καὶ τὸ σωτήριόν φησιν <ιδών> (*Strom.* 7.93.4 [p. 66 l. 9] BP1) [All – Also Heb. 4:6]

Lac.: F G I 049

Hebrews 6.8

ἐκφέρουσα δὲ ἀκάνθας καὶ τριβόλους, ἀδόκιμος καὶ κατάρας ἐγγύς, ἥς τὸ τέλος εἰς

καῦσιν.

- τρίβολοι καὶ σκόλοπες (*Strom.* 7.74.1 [p. 53 l. 6] BP1) [Ad]

Lac.: F G I 049

Hebrews 6.11

ἐπιθυμοῦμεν δὲ ἕκαστον ὑμῶν τὴν αὐτὴν ἐνδείκνυσθαι σπουδὴν πρὸς τὴν πληροφορίαν τῆς ἐλπίδος ἄχρι τέλους,

- ἐπιθυμοῦμεν δὲ ἕκαστον ὑμῶν τὴν αὐτὴν ἐνδείκνυσθαι σπουδὴν πρὸς τὴν πληροφορίαν τῆς ἐλπίδος (*Strom.* 2.136.2 [p. 188 l. 8] BP1) [C]

TEXT: επιθυμουμεν δε εκαστον υμων την αυτην ενδεικνυσθαι σπουδην προς την πληροφοριαν της ελπιδος [³²⁰

Lac.: F G 049

.1)

1. αχρι τελους P46 01 A B C D I K L P Ψ 33 223 876 1739 2423

Pred-Al

Uni-Byz

2. om. 104 C^{vid}

δε rell] om. P46

ενδεικνυσθαι rell] δεικνυσθαι P46; ενδειξασθαι Ψ

της ελπιδος rell] της πιστεως I; της πιστεως της ελπιδος 33

Hebrews 6.12

ἵνα μὴ νωθοὶ γένησθε, μιμηταὶ δὲ τῶν διὰ πίστεως καὶ μακροθυμίας κληρονομούντων τὰς ἐπαγγελίας.

- δικαιώσασα κληρονόμους κατέστησε τῆς θείας ἐπαγγελίας. τί οὖν ἔτι τὰ τῆς πίστεως ἐκ τῆς παρ' ἡμῖν ἱστορίας (*Strom.* 2.12.2 [p. 119 l. 16] BP1) [All – Also Heb. 6.17]

Lac.: F G 049

Hebrews 6.17

ἐν ᾧ περισσότερον βουλόμενος ὁ θεὸς ἐπιδειῖξαι τοῖς κληρονόμοις τῆς ἐπαγγελίας

³²⁰ Clement could easily have omitted the αρχι τελους, so it will not be included in the collation as an omission as it is impossible to know whether or not his manuscript included this text.

τὸ ἀμετάθετον τῆς βουλῆς αὐτοῦ ἐμεσίτευσεν ὄρκῳ,

- δικαιώσασα κληρονόμους κατέστησε τῆς θείας ἐπαγγελίας. (*Strom.* 2.12.2 [p. 119 l. 16] BP1) [All– Also Heb. 6.12]

Lac.: F G I 049

Hebrews 6.20

ὅπου πρόδρομος ὑπὲρ ἡμῶν εἰσῆλθεν Ἰησοῦς, κατὰ τὴν τάξιν Μελχισέδεκ ἀρχιερεὺς γενόμενος εἰς τὸν αἰῶνα.

- κατὰ τὴν τάξιν Μελχισέδεκ ἀρχιερεὺς γενόμενος εἰς τὸν αἰῶνα. (*Strom.* 2.136.2 [p. 188 l. 10] BP1) [C]

TEXT:] κατα την ταξιν Μελχισεδεκ αρχιερευς γενομενος εις τον αιωνα

Lac.: F G 049

γενομενος rell] γεναμενος Ψ

Hebrews 7.1

Οὗτος γὰρ ὁ Μελχισέδεκ, βασιλεὺς Σαλήμ, ἱερεὺς τοῦ θεοῦ τοῦ ὑψίστου, ὁ συναντήσας Ἀβραάμ ὑποστρέφοντι ἀπὸ τῆς κοπῆς τῶν βασιλέων καὶ εὐλογήσας αὐτόν,

- Μελχισέδεκ βασιλεὺς Σαλήμ ὁ ἱερεὺς τοῦ θεοῦ τοῦ ὑψίστου, (*Strom.* 4.161.3 [p. 319 l. 24] BP1) [C of Gen 14.18]

TEXT:] Μελχισεδεκ βασιλευς Σαλημ ο ιερεις του θεου του υψιστου [

Lac.: F G 049

Μελχισεδεκ rell] Μελχισεδεχ A

Σαλημ rell] Σαμουηλ P46*

του θεου rell] om. Ψ

Hebrews 7.2

ὧ καὶ δεκάτην ἀπὸ πάντων ἐμέρισεν Ἀβραάμ, πρῶτον μὲν ἐρμηνευόμενος βασιλεὺς δικαιοσύνης ἔπειτα δὲ καὶ βασιλεὺς Σαλήμ, ὃ ἐστὶν βασιλεὺς εἰρήνης,

- Βασιλεὺς εἰρήνης Μελχισεδέκ, (*Strom.* 2.21.4 [p. 123 l. 26] BP1) [Ad]

- ((ὁ κύριος ἀπέλυε λέγων')) ἄπελθε εἰς εἰρήνην' ((Σαλήμ γὰρ ἐρμηνεύεται εἰρήνη, ἧς ὁ σωτὴρ ἡμῶν ἀναγράφεται βασιλεὺς, ὃν φησι Μωυσῆς,)) (*Strom.* 4.161.3 [p. 319 l. 22] BP1) [Ad]
- καὶ δὴ ἐρμηνεύεται ὁ Μελχισεδέκ βασιλεὺς δίκαιος, συνωνυμία δέ ἐστι δικαιοσύνης καὶ εἰρήνης. Βασιλείδης δὲ ὑποστατὰς Δικαιοσύνην τε καὶ τὴν θυγατέρα αὐτῆς τὴν Εἰρήνην ὑπολαμβάνει ἐν ὀγδοάδι μένειν ἐνδιατεταγμένας. (*Strom.* 4.161.3 [p. 320 l. 1] BP1) [Ad]

Lac.: F G 049

Hebrews 8.10

ὅτι αὕτη ἡ διαθήκη, ἣν διαθήσομαι τῷ οἴκῳ Ἰσραὴλ μετὰ τὰς ἡμέρας ἐκείνας, λέγει κύριος·

διδούς νόμους μου εἰς τὴν διάνοιαν αὐτῶν καὶ ἐπὶ καρδίας αὐτῶν ἐπιγράψω αὐτούς, καὶ ἔσομαι αὐτοῖς εἰς θεόν, καὶ αὐτοὶ ἔσονται μοι εἰς λαόν·

- διδούς νόμους εἰς τὴν διάνοιαν αὐτῶν καὶ ἐπὶ καρδίαν γραφῶν αὐτούς. ((τίνας ὑπογράφει νόμους;)) (*Protr.* 114.4 [p. 81 l. 1] BP1) [C]

TEXT:] διδους νομους εις την διανοιαν αυτων και επι καρδιαν γραφων αυτους [

Lac.: C F G I 049

.1)

1. καρδιας P⁴⁶ 01c A D L Ψ 33 104 223 876 1739 2423

Pred-Al

Pred-Byz

2. καρδιαν 01* K Cl

3. καρδιας P

4. καρδια B

.2)

1. επιγραψω 01 A D K L P 33 104 223 876 1739 2423

Pred-Al

Uni-Byz

2. γραψω P⁴⁶ B Ψ

Ex-Al

3. γραφων Cl³²¹

³²¹ This is suspect since it falls at the end of a citation.

εις την διανοιαν αυτων και επι καρδιας] επι καρδιας αυτων και επι των διανοιων Ψ
 αυτων rell] εαυτων B
 αυτων rell] αυτους Cl* *Suspect, since it is at the end of a citation break.

Hebrews 8.11

καὶ οὐ μὴ διδάξωσιν ἕκαστος τὸν πολίτην αὐτοῦ καὶ ἕκαστος τὸν ἀδελφὸν αὐτοῦ
 λέγων· γινῶθι τὸν κύριον, ὅτι πάντες εἰδήσουσίν με ἀπὸ μικροῦ ἕως μεγάλου αὐτῶν,
 • + ὅτι πάντες εἴσονται τὸν θεὸν ἀπὸ μικροῦ ἕως μεγάλου, καὶ ἴλεως,
 ((φησὶν ὁ θεός,)) (Protr. 114.4 [p. 81 l. 3] BP1) [Ad]
 TEXT:] ...οτι παντες...απο μικρου εως μεγαλου... [

Lac.: C F G I 049

.1)

1. μικρου P46 01 A B D K P Ψ 33 104 876 1739 Cl

Pr-Al

Uni-Al

Com-Al

2. add. αυτων L 223 2423

Ex-Byz

Hebrews 8.12

ὅτι ἴλεως ἔσομαι ταῖς ἀδικίαις αὐτῶν καὶ τῶν ἁμαρτιῶν αὐτῶν οὐ μὴ μνησθῶ ἔτι.
 • ~+ ἔσομαι αὐτοῖς καὶ τῶν ἁμαρτιῶν αὐτῶν οὐ μὴ μνησθῶ. (Protr. 114.4
 [p. 183 l. 5] BP1) [C]
 TEXT:] εσομαι...και των αμαρτιων αυτων ου μη μνησθω [

Lac.: C F G I Ψ 049

.1)

1. αμαρτιων αυτων P46 01* B 33 104 1739 Cl

Ex-Al

Pred-Al

Com-Al

2. add. και των ανομιων αυτων 01c A D K L P 223 876 2423

Uni-Byz

μνησθω rell] μνησθομαι 33

Hebrews 9.7

εἰς δὲ τὴν δευτέραν ἅπαξ τοῦ ἐνιαυτοῦ μόνος ὁ ἀρχιερεὺς, οὐ χωρὶς αἵματος ὁ προσφέρει ὑπὲρ ἑαυτοῦ καὶ τῶν τοῦ λαοῦ ἀγνοημάτων,

- ἔνθα μόνῳ τῷ ἀρχιερεῖ ἐπετέτραπτο ῥηταῖς εἰσιέναι ἡμέραις, καὶ τῆς ἔξωθεν περικειμένης αὐλαίας τῆς πᾶσιν ἀνειμένης Ἑβραίοις (*Strom.* 5.33.2 [p. 347 l. 15] BP1) [All]
- Ὁ ἱερεὺς εἰσιὼν ἐντὸς τοῦ καταπετάσματος τοῦ δευτέρου τό τε πέταλον ἀπετίθει παρὰ τῷ | θυσιαστηρίῳ τοῦ θυμιάματος, (*Exc.* 27.1 [p. 115 l. 229] BP1) [All – Also Lev. 16.3]
- οὗ κατ' εἰκόνα καὶ ὁ ἀρχιερεὺς ἅπαξ τοῦ ἐνιαυτοῦ εἰς τὰ ἅγια τῶν ἁγίων εἰσῆει. (*Exc.* 38.2 [p. 119 l. 2] BP1) [All]

Lac.: C F G I Ψ 049

Hebrews 9.11

Χριστὸς δὲ παραγενόμενος ἀρχιερεὺς τῶν γενομένων ἀγαθῶν διὰ τῆς μείζονος καὶ τελειοτέρας σκηνῆς οὐ χειροποιήτου, τοῦτ' ἔστιν οὐ ταύτης τῆς κτίσεως,

- εἰς δὲ τὸν νοητὸν κόσμον μόνος ὁ κύριος <ἀρχιερεὺς> γενόμενος εἴσεισι (*Strom.* 5.34.7 [p. 348 l. 20] BP1) [All]

Lac.: C F G Ψ 049

Hebrews 9.14

πόσω μᾶλλον τὸ αἷμα τοῦ Χριστοῦ, ὃς διὰ πνεύματος αἰωνίου ἑαυτὸν προσήνεγκεν ἁμῶμον τῷ θεῷ, καθαριεῖ τὴν συνείδησιν ἡμῶν ἀπὸ νεκρῶν ἔργων εἰς τὸ λατρεύειν θεῷ ζῶντι.

- καθαρίζειν τὴν συνείδησιν ἀπὸ νεκρῶν ἔργων εἰς τὸ λατρεύειν θεῷ ζῶντι. (*Strom.* 3.60.1 [p. 223 l. 20] BP1) [C]

TEXT:]³²² τὴν συνείδησιν³²³ ...ἀπο νεκρῶν ἐργῶν εἰς τὸ λατρεύειν θεῷ ζῶντι

Lac.: C F G I Ψ 049

ἀπο νεκρῶν rell] ἀπο τῶν νεκρῶν K

³²² καθαρίζειν is a stylistic change and will not be included in the collation.

³²³ The ἡμῶν/ὡμῶν would have been omitted because of the context and the infinitive. It will not be included in the collation.

Hebrews 9.25

οὐδ' ἵνα πολλάκις προσφέρῃ ἑαυτόν, ὥσπερ ὁ ἀρχιερεὺς εἰσέρχεται εἰς τὰ ἅγια κατ' ἐνιαυτὸν ἐν αἵματι ἄλλοτρίῳ,

- ((ἐπὶ)) τὰ ἅγια ((χωρεῖν βιζόμεθα,)) (*Strom.* 7.40.1 [p. 30 l. 24]) [All]

Lac.: B F G 049

Hebrews 10.1

Σκιὰν γὰρ ἔχων ὁ νόμος τῶν μελλόντων ἀγαθῶν, οὐκ αὐτὴν τὴν εἰκόνα τῶν πραγμάτων, κατ' ἐνιαυτὸν ταῖς αὐταῖς θυσίαις ἃς προσφέρουσιν εἰς τὸ διηνεκὲς οὐδέποτε δύναται τοὺς προσερχομένους τελειῶσαι·

- καὶ ὁ νόμος εἰκὼν καὶ σκιά τῆς ἀληθείας τυγχάνη, (*Strom.* 6.58.3 [p. 461 l. 16] BP1) [All]

Lac.: B F G I 049

Hebrews 10.22

προσερχώμεθα μετὰ ἀληθινῆς καρδίας ἐν πληροφορίᾳ πίστεως ῥεραντισμένοι τὰς καρδίας ἀπὸ συνειδήσεως πονηρᾶς καὶ λελουσμένοι τὸ σῶμα ὕδατι καθαρῷ·

- μετὰ ἀληθινῆς καρδίας ἐν πληροφορίᾳ πίστεως, ἡγνισμένων τὰς καρδίας ἀπὸ συνειδήσεως πονηρᾶς καὶ λελουμένων τὸ σῶμα ὕδατι καθαρῷ (*Strom.* 4.126.1 [p. 304 l. 2] BP1) [C]

TEXT:]³²⁴ μετὰ ἀληθινῆς καρδίας ἐν πληροφορίᾳ πίστεως, ἡγνισμένων τὰς καρδίας ἀπὸ συνειδήσεως πονηρᾶς καὶ λελουμένων τὸ σῶμα ὕδατι καθαρῷ

Lac.: B F G I 049

.1)

1. ῥεραντισμενοι P46 01* A C D* P 33 104

Pr-Al

Pred-Al

Com-Al

2. ἡγνισμενοι 01c K L Ψ 223 876 1739 2423

Uni-Byz

³²⁴ Given the context, Clement would have easily been able to omit προσερχώμεθα.

3. ηγνισμενων Cl

.2)

1. λελουσμενοι 01 D* P 104

2. λελουμενοι P46 A C^{*vid} K L Ψ 33 223 876 1739 2423

Pred-Al

Uni-Byz

3. λελουμενων Cl

αληθινης rell] αληθειας P46*; αληθεινης 33; αληθινης 876

το σωμα rell] τω σωματι P; τω σωμα 876

Hebrews 10.23

κατέχωμεν τὴν ὁμολογίαν τῆς ἐλπίδος ἀκλινῇ, πιστὸς γὰρ ὁ ἐπαγγειλάμενος,

- + καὶ ἐχόντων τὴν ὁμολογίαν τῆς ἐλπίδος· πιστὸς γὰρ ὁ ἐπαγγειλάμενος.
(*Strom.* 4.126.1 [p. 304 l. 4] BP1) [C]

TEXT:]³²⁵ τὴν ὁμολογίαν τῆς ἐλπίδος πιστος γαρ ο ἐπαγγειλαμενος

Lac.: B F G I 049

τῆς ὁμολογίαν τῆς ἐλπίδος rell] 3 4 1 2 D; τὴν ὁμολογίαν τῆς πιστεως Ψ; *add.* ἡμῶν 01*

ἀκλινῇ rell] ἀκλινῇ 876; *om.* Cl

Hebrews 10.26

Ἐκουσίως γὰρ ἀμαρτανόντων ἡμῶν μετὰ τὸ λαβεῖν τὴν ἐπίγνωσιν τῆς ἀληθείας, οὐκέτι περὶ ἀμαρτιῶν ἀπολείπεται θυσία,

- ἐκουσίως γὰρ ἀμαρτανόντων ἡμῶν μετὰ τὸ λαβεῖν τὴν ἐπίγνωσιν τῆς ἀληθείας, οὐκέτι περὶ ἀμαρτιῶν ἀπολείπεται θυσία, (*Strom.* 2.57.2 [p. 143 l. 29] BP1) [C]

Lac.: B C F G 049

γαρ rell] *om.* P46

τὴν ἐπίγνωσιν rell] τῆς ἐπίγνωσιν 01^{*vid}

³²⁵ Although this is part of a continuous citation, it is unlikely that καὶ ἐχόντων was part of Clement's original manuscript. This is likely a stylistic variation.

περι αμαρτιων απολειπεται θυσια rel]] περι αμαρτιας καταλειπεται θυσια P46;
 περιλιπεται θυσιαν περι αμαρτιας προσενενκιν D*

Hebrews 10.27

φοβερὰ δέ τις ἐκδοχὴ κρίσεως καὶ πυρὸς ζῆλος ἐσθίειν μέλλοντος τοὺς
 ὑπεναντίους.

- + φοβερὰ δέ τις ἐκδοχὴ κρίσεως καὶ πυρὸς ζῆλος ἐσθίειν μέλλοντος τοὺς
 ὑπεναντίους. (Strom. 2.57.2 [p. 143 l. 31] BP1) [C]

Lac.: B C F G 049

ζηλος rel]] om. I

μέλλοντος rel]] μελλων 1739

Hebrews 10.32

Ἀναμιμνήσκεσθε δὲ τὰς πρότερον ἡμέρας, ἐν αἷς φωτισθέντες πολλὴν ἄθλησιν
 ὑπεμείνατε παθημάτων,

- ἀναμιμνήσκεσθε δὲ τὰς πρότερον ἡμέρας, ἐν αἷς φωτισθέντες πολλὴν
 ἄθλησιν ὑπεμείνατε παθημάτων. (Strom. 4.101.2 [p. 293 l. 8] BP1) [C]

Lac.: B C F G I 049

.1)

1. δε P46 01 A D K P Ψ 33 104 223 1739 2423 Cl

Uni-Al

2. om. L 876

Ex-Byz

.2)

1. τας προτερον ημερας P46 A K L P Ψ 104 223 876 1739 2423 Cl

Pred-Al

Uni-Byz

2. add. υμων 01c (01¹. 01² = txt) 33

Ex-Al

3. τας προτερον αμαρτιας υμων 01*

4. ταις προτεραις ημεραις D*

αναμιμνησκεσθε rel]] ναμιμνησκεσθε 876

Hebrews 10.33

τοῦτο μὲν ὀνειδισμοῖς τε καὶ θλίψεσιν θεατριζόμενοι, τοῦτο δὲ κοινωνοὶ τῶν οὕτως ἀναστρεφόμενων γεννηθέντες.

- + τοῦτο μὲν ὀνειδισμοῖς τε καὶ θλίψει θεατριζόμενοι, τοῦτο δὲ κοινωνοὶ τῶν οὕτως ἀναστρεφόμενων γεννηθέντες. (*Strom.* 4.101.2 [p. 293 l. 10] BP1) [C]

Lac.: B C F G I 049

τουτο¹ rell] ουτο D*; τοτε Ψ

τε rell] om. Ψ

θλιψεσιν rell] θλιψει Cl

θεατριζομενοι rell] ονιδιζομενοι D*

Hebrews 10.34

καὶ γὰρ τοῖς δεσμίοις συνεπαθήσατε καὶ τὴν ἀρπαγὴν τῶν ὑπαρχόντων ὑμῶν μετὰ χαρᾶς προσεδέξασθε γινώσκοντες ἔχειν ἑαυτοὺς κρείττονα ὑπαρξιν καὶ μένουσαν.

- + καὶ γὰρ τοῖς δεσμοῖς μου συνεπαθήσατε, καὶ τὴν ἀρπαγὴν τῶν ὑπαρχόντων ὑμῶν μετὰ χαρᾶς προσεδέξασθε γινώσκοντες ἔχειν ἑαυτοὺς κρείττονα ὑπαρξιν καὶ μένουσαν. (*Strom.* 4.101.2 [p. 293 l. 11] BP1) [C]

Lac.: B C F G I 049

.1)

1. δεσμοις A D* 33 1739

2. δεσμοις P46 Ψ 104 Cl

Ex-Al

3. δεσμοις μου 01 K L P 223 876 2423

Pr-Byz

Uni-Byz

Com-Byz

.2)

1. εαυτους P13 P46 01 A Ψ 33 104 1739 Cl

Pr-Al

Pred-Al

Com-Al

2. εαυτοις D K L 223 876 2423

Pr-Byz

Pred-Byz

Com-Byz

3. *om.* P

.3)

1. κρειττονα $\mathfrak{P}46$ D K L P 33^{vid} 104 223 876 1739 2423 Cl

Uni-Byz

2. κρεισσονα $\mathfrak{P}13$ 01 A Ψ

Ex-Al

.4)

1. υπαρξιν και μενουσαν $\mathfrak{P}13$ $\mathfrak{P}46$ 01* A D* 33^{vid} Cl

2. υπαρξιν εν ουρανοις και μενουσαν 01c K L P Ψ 223 876 1739 2423

Uni-Byz

3. υπαρξιν και μενουσαν εν ουρανοις 104

υμων *rell*] ημων $\mathfrak{P}46^*$

προσεδεξασθε *rell*] προσδεξασθε $\mathfrak{P}46^*$; παρεδεξασθε K; προσεδεξασθαι 33; εδεξασθε 104

Hebrews 10.35

Μὴ ἀποβάλητε οὖν τὴν παρρησίαν ὑμῶν, ἥτις ἔχει μεγάλην μισθαποδοσίαν.

- + μὴ ἀποβάλητε οὖν τὴν παρρησίαν ὑμῶν, ἥτις ἔχει μεγάλην μισθαποδοσίαν. (*Strom.* 4.101.2 [p. 293 l. 14] BP1) [C]

Lac.: B C F G 049

.1)

1. μεγαλην μισθαποδοσιαν $\mathfrak{P}13$ $\mathfrak{P}46$ 01 A D I P 33 1739 Cl

Pr-Al

Pred-Al

Com-Al

2. 2 1 K L Ψ 104 223 876 2423

Pr-Byz

Uni-Byz

Com-Byz

αποβαλητε *rell*] απολυητε D*; αποβαλλητε 876

υμων *rell*] ημων $\mathfrak{P}46$

ητις *rell*] ει τις 876

Hebrews 10.36

ὑπομονῆς γὰρ ἔχετε χρεῖαν ἵνα τὸ θέλημα τοῦ θεοῦ ποιήσαντες κομίσησθε τὴν ἐπαγγελίαν.

- + ὑπομονῆς γὰρ ἔχετε χρεῖαν, ἵνα τὸ θέλημα τοῦ θεοῦ ποιήσαντες κομίσησθε τὴν ἐπαγγελίαν' (*Strom.* 4.101.2 [p. 293 l. 15] BP1) [C]

Lac.: B C F G 049

υπομονης rell] υπομονην P46*
 εχετε χρειαν rell] 2 1 01*; εχετε χριαν 33
 κομισησθε rell] κομισασθαι 01
 την επαγγελιαν rell] τας επαγγελιας 876

Hebrews 10.37

ἔτι γὰρ μικρὸν ὅσον ὅσον, ὁ ἐρχόμενος ἥξει καὶ οὐ χρονίσει·

- + ἔτι γὰρ μικρὸν ὅσον ὅσον, ὁ ἐρχόμενος ἥξει καὶ οὐ χρονιεῖ. (*Strom.* 4.101.2 [p. 293 l. 16] BP1) [C]

Lac.: B C F G 049

.1)

1. γαρ P46 01 A D I K L P Ψ 33 223 876 1739 2423 Cl

Pred-Al

Uni-Byz

2. om. P13 104

Ex-Al

.2)

1. χρονισει P13 P46 01* D*

2. χρονιει 01c A I K L P Ψ 33 104 223 876 1739 2423 Cl

Pred-Al

Uni-Byz

οσον οσον rell] 1 P46*; οθεν D*

ο rell] om. D*

Hebrews 10.38

ὁ δὲ δίκαιός μου ἐκ πίστεως ζήσεται, καὶ ἐὰν ὑποστείληται, οὐκ εὐδοκεῖ ἡ ψυχὴ μου

ἐν αὐτῷ.

- + ὁ δὲ δίκαιός μου ἐκ πίστεως ζήσεται. καὶ ἐὰν ὑπο στείληται, οὐκ εὐδοκεῖ ἡ ψυχὴ μου ἐν αὐτῷ. (*Strom.* 4.101.2 [p. 293 l. 17] BP1) [C]

Lac.: B C F G 049

.1)

1. μου ἐκ πίστεως P46 01 A 1739 Cl

Ex-Al

2. 2 3 1 D*

3. 2 3 P13^{vid} I K L P Ψ 104 223 876 2423

Uni-Byz

4. *unleserlich* 33

.2)

1. καὶ ἐὰν υποστείληται P13 01 A I K L P Ψ 223 1739 2423 Cl

Pred-Al

Pred-Byz

2. καν υποστείληται P46*

3. *om.* D*

4. καὶ ἐὰν υποστείλητε 33 104

Ex-Al

5. αὶ ἐὰν υποστείληται 876

.3)

1. ἡ ψυχὴ μου 01 A I K L P Ψ 33 104 223 876 1739 2423 Cl

Pred-Al

Uni-Byz

2. 3 1 2 P13 P46 D^{*.2}

εὐδοκεῖ rell] εὐδοκίει K; εὐδοκῇ Ψ

Hebrews 10.39

ἡμεῖς δὲ οὐκ ἐσμέν υποστολῆς εἰς ἀπώλειαν ἀλλὰ πίστεως εἰς περιποίησιν ψυχῆς.

- + ἡμεῖς δὲ οὐκ ἐσμεν υποστολῆς εἰς ἀπώλειαν, ἀλλὰ πίστεως εἰς περιποίησιν ψυχῆς. (*Strom.* 4.101.2 [p. 293 l. 19] BP1) [C]

Lac.: B C F G I 049

υποστολῆς rell] *om.* P46

εἰς ἀπώλειαν rell] εἰς ἀπωλίας 01*

Hebrews 11.1

Ἦστιν δὲ πίστις ἐλπιζομένων υπόστασις, πραγμάτων ἔλεγχος οὐ βλεπομένων.

- ἐλπιζομένων υπόστασις, πραγμάτων | ἔλεγχος οὐ βλεπομένων, (*Strom.* 2.8.4 [p. 117 l. 9] BP1) [C]

TEXT:] ἐλπιζομενων υποστασις πραγματων ελεγχος ου βλεπομενων

Lac.: B C F G I 049

εστιν rell] στι 876

υποστασις πραγματων rell] υποστασιν πραγματων D*; πραγματων αποστασις P13
βλεπομενων rell] βουλομενων A

Hebrews 11.2

ἐν ταύτῃ γὰρ ἐμαρτυρήθησαν οἱ πρεσβύτεροι.

- ~+ ταύτῃ γὰρ ((μάλιστα)) ἐμαρτυρήθησαν οἱ πρεσβύτεροι (*Strom.* 2.8.4 [p. 117 l. 11] BP1) [C]

TEXT:]³²⁶ ταυτη γαρ εμαρτυρηθησαν οι πρεσβυτεροι

Lac.: B C F G I 049

ταυτη rell] αυτη P13

Hebrews 11.3

Πίστει νοοῦμεν κατηρτίσθαι τοὺς αἰῶνας ῥήματι θεοῦ, εἰς τὸ μὴ ἐκ φαινομένων τὸ βλεπόμενον γεγονέναι.

- πίστει νοοῦμεν κατηρτίσθαι τοὺς αἰῶνας ῥήματι θεοῦ εἰς τὸ μὴ ἐκ φαινομένων τὸ βλεπόμενον γεγονέναι, (*Strom.* 2.12.2 [p. 119 l. 10] BP1) [C]

Lac.: B C F G I 049

.1)

1. το βλεπομενον P13 01 A D* P 33 1739 Cl

Pr-Al

Pred-Al

³²⁶ The εν was likely omitted due to the adaptation in the immediate context.

Com-Al

2. τα βλεπομενα K L Ψ 104 223 876 2423

Pr-Byz

Uni-Byz

Com-Byz

πιστει *rell*] πιστιν 104

θεου *rell*] *om.* 104; του θεου 876

φαινομενων *rell*] φαιν 01*

Hebrews 11.4

Πίστει πλείονα θυσίαν Ἄβελ παρὰ Κάϊν προσήνεγκεν τῷ θεῷ, δι' ἧς ἐμαρτυρήθη εἶναι δίκαιος, μαρτυροῦντος ἐπὶ τοῖς δώροις αὐτοῦ τοῦ θεοῦ, καὶ δι' αὐτῆς ἀποθανὼν ἔτι λαλεῖ.

- ~+ πίστει πλείονα θυσίαν Ἄβελ παρὰ Κάϊν προσήνεγκε, δι' ἧς ἐμαρτυρήθη εἶναι δίκαιος, μαρτυροῦντος ἐπὶ τοῖς δώροις αὐτῷ τοῦ θεοῦ καὶ δι' αὐτῆς ἀποθανὼν ἔτι λαλεῖ (*Strom.* 2.12.2 [p. 119 l. 12] BP1) [C]³²⁷

Lac.: B C F G I 049

.1)

1. Καὶν 01 A K L P Ψ 33 104 223 876 1739 2423 Cl

Pred-Al

Uni-Byz

2. Καεὶν P¹³ D*

.2)

1. τῷ θεῷ 01 A D K L P Ψ 33 104 223 876 1739 2423

Pred-Al

Uni-Byz

2. *om.* P¹³ Cl

.3)

1. αὐτοῦ τοῦ θεοῦ P¹³* P⁴⁶ 01c K L P Ψ 104 223 876 1739 2423 Cl

Pred-Al

Uni-Byz

2. αὐτοῦ τῷ θεῷ 01* A D* 33

³²⁷ See Zuntz, p. 33. Clement preserves the original reading (omitting τῷ θεῷ) in agreement with P¹³, P⁶⁸ and Armenian Ephrem.

.4)

1. λαλει ϩ13 ϩ46 01 A P 33 104 1739 Cl

Di-Al

Pred-Al

Com-Byz

2. λαλειται D K L Ψ 223 2423

Pred-Byz

3. λαλειν 876

ειναι rell] *om.* 1739

δι αυτης rell] δια ταυτης D*

αποθανων rell] αποθανειν 876

Hebrews 11.6

χωρις δε πιστεως αδύνατον ευαρεστησαι· πιστεῦσαι γὰρ δεῖ τὸν προσερχόμενον τῷ θεῷ ὅτι ἔστιν καὶ τοῖς ἐκζητοῦσιν αὐτὸν μισθαποδότης γίνεται.

- + from Heb. 11.1-2 χωρις δε πιστεως αδύνατόν ἐστιν ευαρεστησαι θεῷ
(*Strom.* 2.8.4 [p. 117 l. 11] BP1) [Ad]

TEXT: χωρις δε πιστεως αδυνατον [[εστιν]] ευαρεστησαι [³²⁸

Lac: B C F G 049

Hebrews 11.13

Κατὰ πίστιν ἀπέθανον οὗτοι πάντες, μὴ λαβόντες τὰς ἐπαγγελίας ἀλλὰ πόρρωθεν αὐτὰς ἰδόντες καὶ ἀσπασάμενοι καὶ ὁμολογήσαντες ὅτι ξένοι καὶ παρεπίδημοί εἰσιν ἐπὶ τῆς γῆς.

- ξένοι καὶ παρεπιδημοῦντες (*Strom.* 3.95.3 [p. 240 l. 6] BP1) [Ad]
- ξένος γὰρ καὶ παρεπίδημος (*Strom.* 7.77.3 [p. 55 l. 4] BP1) [Ad]
- παρεπίδημος καὶ ξένος (*Strom.* 7.78.3 [p. 55 l. 29] BP1) [Ad]

Lac.: B C F G 049

Hebrews 11.25

μαλλον ἐλόμενος συγκακουχεῖσθαι τῷ λαῷ τοῦ θεοῦ ἢ πρόσκαιρον ἔχειν ἀμαρτίας

³²⁸ It is impossible to know whether the *εστιν* was part of Clement's manuscript, but it seems that it is likely an adaptation. This is even more likely given that he stops the citation of the verse and ends it with *θεω*.

ἀπόλαυσιν,

- ἢ πρόσκαιρον ἔχειν ἀμαρτίας ἀπόλαυσιν. (*Strom.* 2.12.2 [p. 119 l. 14] BP1) [C]

TEXT:] η προσκαιρον εχειν αμαρτιας απολαυσιν

Lac.: B C F G I 049

Hebrews 11.26

μείζονα πλοῦτον ἡγησάμενος τῶν Αἰγύπτου θησαυρῶν τὸν ὀνειδισμόν τοῦ Χριστοῦ· ἀπέβλεπεν γὰρ εἰς τὴν μισθαποδοσίαν.

- μείζονα πλοῦτον ἡγησάμενος τῶν Αἰγύπτου θησουρῶν τὸν ὀνειδισμόν τοῦ Χριστοῦ· ἀπέβλεπε γὰρ εἰς τὴν μισθαποδοσίαν· (*Strom.* 4.103.2 [p. 294 l. 2] BP1) [C]

Lac.: B C F G I 049

.1)

1. Αιγυπτου 01 D K L P Ψ 1739 2423 Cl

2. εν Αιγυπτου A 33 104 223

3. εν Αιγυπτω 876

Hebrews 11.27

Πίστει κατέλιπεν Αἴγυπτον μὴ φοβηθεὶς τὸν θυμὸν τοῦ βασιλέως· τὸν γὰρ ἄορατον ὡς ὁρῶν ἐκαρτέρησεν.

- + πίστει κατέλιπεν Αἴγυπτον, μὴ φοβηθεὶς τὸν θυμὸν τοῦ βασιλέως· τὸν γὰρ ἄορατον ὡς ὁρῶν ἐκαρτέρησεν· (*Strom.* 4.103.2 [p. 294 l. 3] BP1) [C]

Lac.: B C F G I 049

.1)

1. κατελιπεν 01 D K L P Ψ 223 876 1739 2423 Cl

Uni-Byz

2. κατελειπεν P46 A 33 104

Ex-Al

.2)

1. φοβηθεις P46 01 A D K L P Ψ 33 104 1739 2423 Cl

Pr-Al

Pred-Al

Com-Al

2. φοβηθης 223 876

Ex-Byz

μη rell] *om.* 1739

Hebrews 11.32

Καὶ τί ἔτι λέγω; ἐπιλείψει με γὰρ διηγούμενον ὁ χρόνος περὶ Γεδεών, Βαράκ, Σαμψών, Ἰεφθάε, Δαυίδ τε καὶ Σαμουὴλ καὶ τῶν προφητῶν,

- ἐπιλείψει γὰρ με διηγούμενον ὁ χρόνος περὶ Γεδεών, Βαράκ, Σαμψών, Ἰεφθάε Δαβίδ τε καὶ Σαμουὴλ καὶ τῶν προφητῶν (*Strom.* 2.13.1 [p. 119 l. 18] BP1) [C]

TEXT:] επιλειψει γαρ με διηγουμενον ο χρονος περι Γεδεων, Βαρακ, Σαμψων, Ιεφθαε Δαβιδ τε και Σαμουηλ και των προφητων

Lac.: B C F G 049

.1)

1. με γαρ 01 A D* 33

2. 2 1 P13 P46 I K L P 104 223 876 1739 2423 Cl

Uni-Byz

3. 1 Ψ

.2)

1. Σαμψων 01 A I 33 1739 Cl

Di-Al

2. Σαμψω P13 P46

Ex-Al

3. τε και Σαμψων και K L P Ψ 223 876 2423

Pr-Byz

Uni-Byz

Com-Byz

4. και Σαμψω και D*

5. τε και Σαμψων 104

.3)

1. Δαυιδ P13 (δαυειδ) P46 (δαυειδ) 01 (δαυειδ) A D I K L P Ψ 33 104 1739

Pr-Al

Uni-Al

Com-Al

2. Δαβιδ 223 876 2423 Cl

Di-Byz

επιλειψει rell] επιληνψι D*; επιληψει 223

διηγουμενον ο χρονος rell] 23 1 1739

περι rell] *add.* δε D*

Γεδεων rell] *add.* και D*

ιεφθαε rell] ιεθαε (sic) P46*

τε rell] *om.* P46

Hebrews 11.36

ἕτεροι δὲ ἐμπαιγμῶν καὶ μαστίγων πείραν ἔλαβον, ἔτι δὲ δεσμῶν καὶ φυλακῆς·

- ἐμπαιγμῶν καὶ μαστίγων πείραν ((λαβόντες,)) ἔτι δὲ δεσμῶν καὶ φυλακῆς; (*Strom.* 4.102.1 [p. 293 l. 21] BP1) [C]

TEXT:] εμπαιγμων και μαστιγων πειραν... ετι δε δεσμων και φυλακης;

Lac.: B C F G I 049

.1)

1. εμπαιγμων P13 A K L P Ψ 33 104 223 876 1739 2423 Cl

Pred-Al

Uni-Byz

2. ενπαιγμων P46 01 (ενπεγμων)

Ex-Al

3. ενπεγματων D*.c

Hebrews 11.37

ἐλιθάσθησαν, ἐπρίσθησαν, ἐν φόνῳ μαχαίρης ἀπέθανον, περιῆλθον ἐν μηλωταῖς, ἐν αἰγείοις δέρμασιν, ὑστερούμενοι, θλιβόμενοι, κακουχούμενοι,

- + ἐλιθάσθησαν, ἐπειράσθησαν, ἐν φόνῳ μαχαίρας ἀπέθανον, περιῆλθον ἐν μηλωταῖς, ἐν αἰγείοις δέρμασιν, ὑστερούμενοι, θλιβόμενοι, κακουχούμενοι, (*Strom.* 4.102.1 [p. 293 l. 23] BP1) [C]
- δι' ὑπομονὴν καὶ πίστιν ἐν δέρμασιν αἰγείοις καὶ μηλωταῖς καὶ τριχῶν καμηλείων πλέγμασιν περιεπάτησαν κηρύσσοντες τὴν βασιλείαν τοῦ Χριστοῦ, (*Strom.* 4.105.4 [p. 294 l. 31-*] BP1) [All]

Lac.: B C F G I 049

.1)

1. επιρυσθησαν P46 2423* Cl
2. επιρυσθησαν επ(ε)ιρασθησαν P13^{vid} A K Ψ 104 223 876 1739
3. επ(ε)ιρασθησαν επιρυσθησαν 01 L P 33
4. επιρασθησαν επιρασθησαν D*

.2)

1. μαχαιρης P46 01 A D* 33
2. μαχαιρας P13 K L P Ψ 104 223 876 1739 2423 Cl

Uni-Byz

.3)

1. κακουχουμενοι P13 P46 01 D* Ψ 223 876 1739 2423 Cl
2. κακοχουμενοι L 104
3. κακωχουμενοι K 33
4. κακοχομενοι P
5. *incert.* A

αιγειοις rell] αιγιοις 104

Hebrews 11.38

ὧν οὐκ ἦν ἄξιος ὁ κόσμος, ἐπὶ ἐρημίαις πλανώμενοι καὶ ὄρεσιν καὶ σπηλαίοις καὶ ταῖς ὁπαῖς τῆς γῆς.

- + ὧν οὐκ ἦν ἄξιος ὁ κόσμος, ἐν ἐρημίαις πλανώμενοι καὶ ὄρεσι καὶ σπηλαίοις καὶ ταῖς ὁπαῖς τῆς γῆς. (*Strom.* 4.102.1 [p. 293 l. 25] BP1) [C]

Lac.: B C F G 049

.1)

1. επι P13 P46 01 A

Ex-Al

2. επ P 1739

Ex-Al

3. εν D K L Ψ 104 223 876 2423 Cl

Uni-Byz

4. *unleserlich* 33

και rell] αι 876

Hebrews 11.39

Καὶ οὗτοι πάντες μαρτυρηθέντες διὰ τῆς πίστεως οὐκ ἐκομίσαντο τὴν ἐπαγγελίαν,

- + καὶ³²⁹ πάντες μαρτυρηθέντες διὰ τῆς πίστεως οὐκ ἐκομίσαντο τὴν ἐπαγγελίαν τοῦ θεοῦ (*Strom.* 4.102.1 [p. 293 l. 26] BP1) [C]

Lac.: B C F G 049

.1)

1. ουτοι 01 A I K L P Ψ 104 223 876 2423

Uni-Byz

2. om. P¹³^{vid} P⁴⁶ 1739 Cl

Ex-Al

3. ρον. ρ. μαρτυρηθεντες D

4. unleserlich 33

.2)

1. την επαγγελιαν P¹³^{vid} P⁴⁶ 01 D K L P Ψ 33 104 223 876 1739 2423

Pred-Al

Uni-Byz

2. τας επαγγελιας A I

Ex-Al

3. add. του θεου Cl

εκομισαντο rell] εμισαντο D*

Hebrews 11.40

τοῦ θεοῦ περὶ ἡμῶν κρεῖττον τι προβλεψαμένου, ἵνα μὴ χωρὶς ἡμῶν τελειωθῶσιν.

- περὶ ἡμῶν | κρεῖττον τι προειδομένου τοῦ θεοῦ, ((ἀγαθὸς γὰρ ἦν,)) ἵνα μὴ χωρὶς ἡμῶν τελειωθῶσι. (*Strom.* 4.103.1 [p. 293 l. 29] BP1) [C]

TEXT: περι ημων κρειττον τι προειδομενου του θεου³³⁰ ινα μη χωρις ημων τελειωθωσι

Lac.: B C F G 049

του θεου περι ημων κρειττον τι προβλεψαμενου rell] του θεου περι ημων κρειττον

³²⁹ See Zuntz, p. 33. οὗτοι also absent from Augustine.

³³⁰ It seems likely that του θεου follows προειδομενου due to an adapation by Clement. However, given that there is no other evidence to suggest otherwise, it will be collated as presented by Clement.

τι προσβλεψαμενοι P46; του θεου κρειττον τι περι ημων προβλεψαμενου D*; περι ημων κρειττον

Hebrews 12.1

Τοιγαροῦν καὶ ἡμεῖς τοσοῦτον ἔχοντες περικείμενον ἡμῖν νέφος μαρτύρων, ὅγκον ἀποθέμενοι πάντα καὶ τὴν εὐπερίστατον ἀμαρτίαν, δι' ὑπομονῆς τρέχωμεν τὸν προκείμενον ἡμῖν ἀγῶνα

- + τοιγαροῦν καὶ ἡμεῖς, τοσοῦτον ἔχοντες περικείμενον ἡμῖν νέφος ((ἄγιον καὶ διειδές)) μαρτύρων, ὅγκον ἀποθέμενοι πάντα καὶ τὴν εὐπερίστατον ἀμαρτίαν, δι' ὑπομονῆς τρέχωμεν τὸν προκείμενον ἡμῖν ἀγῶνα, (*Strom.* 4.103.1 [p. 293 l. 30] BP1) [C]³³¹

Lac.: B C F G 049

.1)

1. τοσοῦτον P13 P46 01c A D K L P Ψ 104 223 876 1739 2423 Cl

Pred-Al

Uni-Byz

2. τηλικουτον 01* I

Ex-Al

3. *unleserlich* 33

.2)

1. εὐπερίστατον P13^{vid} 01 A D I K L P Ψ 33 104 223 876 2423 Cl

Pred-Al

Uni-Byz

2. εὐπερίσπαστον P46 1739

Ex-Al

.3)

1. τρέχωμεν P13 P46 01 A D I L 33 223 876 1739 2423 Cl

Pred-Al

Pred-Byz

2. τρέχομεν K P Ψ 104

τοιγαρουν rell] τοιγαρ P46

περικειμενον rell] επικειμενον 104

ογκον rell] ονκον D*.c

αποθεμενοι rell] αποθομενοι 33

³³¹ Zuntz, p. 25.

υπομονης rell] υπονης 223

Hebrews 12.2

ἀφορῶντες εἰς τὸν τῆς πίστεως ἀρχηγὸν καὶ τελειωτὴν Ἰησοῦν, ὃς ἀντὶ τῆς προκειμένης αὐτῷ χαρᾶς ὑπέμεινεν σταυρὸν αἰσχύνης καταφρονήσας ἐν δεξιᾷ τε τοῦ θρόνου τοῦ θεοῦ κεκάθικεν.

- + ἀφορῶντες εἰς τὸν τῆς πίστεως ἀρχηγὸν καὶ τελειωτὴν Ἰησοῦν. (*Strom.* 4.103.1 [p. 293 l. 33] BP1) [C]

TEXT: αφορωντες εις τον της πιστεως αρχηγον και τελειωτην Ιησουν [

Lac.: B C F G I 049

Hebrews 12.13

καὶ τροχιάς ὁρθὰς ποιεῖτε τοῖς ποσὶν ὑμῶν, ἵνα μὴ τὸ χωλὸν ἐκτραπῇ, ἰαθῇ δὲ μᾶλλον.

- μᾶλλον δέ, ((φησίν,)) (*Strom.* 4.128.2 [p. 305 l. 1] BP1) [Ad]

Lac.: B C F G I 049

Hebrews 12.14

Εἰρήνην διώκετε μετὰ πάντων καὶ τὸν ἁγιασμόν, οὗ χωρὶς οὐδεὶς ὄψεται τὸν κύριον,

- + εἰρήνην διώκετε μετὰ πάντων καὶ τὸν ἁγιασμόν, οὗ χωρὶς οὐδεὶς ὄψεται τὸν κύριον, (*Strom.* 4.128.2 [p. 305 l. 1] BP1) [C]

Lac.: B C F G I 049

ουδεις rell] ουδει P46*

τον κυριον rell] κυριος P46

Hebrews 12.15

ἐπισκοποῦντες μή τις ὑστερῶν ἀπὸ τῆς χάριτος τοῦ θεοῦ, μή τις ρίζα πικρίας ἄνω φύουσα ἐνοχλῇ καὶ δι' αὐτῆς μιανθῶσιν πολλοί,

- + ἐπισκοποῦντες (*Strom.* 4.128.2 [p. 305 l. 3] BP1) [C]
- + from Heb. 12.16 καὶ μή τις ρίζα πικρίας ἄνω φύουσα ἐνοχλῇ καὶ δι'

αὐτῆς μιανθῶσιν οἱ πολλοί. (*Strom.* 4.128.2 [p. 305 l. 4] BP1) [C]³³²

TEXT: επισκοπουντες... [[και]]³³³ μη τις ριζα πικριας ανω φυουσα ενοχλη και δι' αυτης μιανθωσιν οι πολλοι

Lac.: B F G I 049

.1)

1. ενοχλη 01 A D* L Ψ 33 104 223 876 1739 2423 Cl

Pred-Al

Pred-Byz

2. ενοχλει K P

3. ενχολη P46^{vid}

.2)

1. δι' αυτης P46 A K P 33 104 1739 Cl

Pr-Al

Pred-Al

Com-Al

2. δια ταυτης 01 D L Ψ 223 876 2423

Pred-Byz

.3)

1. πολλοι P46 C^{vid} D K L P Ψ 33 223 876 1739 2423

Pred-Al

Uni-Byz

2. οι πολλοι 01 A 104 Cl

Ex-Al

επισκοπουντες tell] επισκοπουντας P46

Hebrews 12.16

μή τις πόρνος ἢ βέβηλος ὡς Ἡσαῦ, ὃς ἀντὶ βρώσεως μιᾶς ἀπέδετο τὰ πρωτοτόκια ἑαυτοῦ.

- + μή τις πόρνος ἢ βέβηλος ὡς Ἡσαῦ, (*Strom.* 4.128.2 [p. 305 l. 3] BP1) [C]
- + from Heb. 12.15 ὃς ἀντὶ βρώσεως μιᾶς ἀπέδοτο τὰ πρωτοτόκια, + to

³³² Zuntz, p. 53.

³³³ Citations of verses 15 and 16 are combined to create an extended adaptation of the text of Hebrews 12:15-16. Thus, the και was likely added by Clement and has been supplied in the reconstructed text in double brackets.

Heb. 12.15 (*Strom.* 4.128.2 [p. 305 l. 3] BP1) [C]

TEXT: μη τις πορνός η βεβηλός ως Ησαυός αντι βρωσεως μιας απεδότο τα πρωτοτοκία

Lac.: B F G 049

.1)

1. απεδέτο P46 A C

Ex-Al

2. απεδότο 01 D I K L P Ψ 33 104 223 876 1739 2423 Cl

Pred-Al

Uni-Byz

.2)

1. εαυτου 01* A C

Ex-Al

2. αυτου 01c D* K L P Ψ 33 104 223 876 1739 2423

Uni-Byz

3. om. P46 Cl

ος rell] om. D*

βρωσεως μιας rell] 2 1 Ψ

τα πρωτοτοκεια rell] τας πρωτοτοκειας P46

Hebrews 12.21

καί, οὕτω φοβερὸν ἦν τὸ φανταζόμενον, Μωϋσῆς εἶπεν· ἔκφοβός εἰμι καὶ ἔντρομος.

- ἔκφοβος εἶναι καὶ ἔντρομος, (*Protr.* 82.3 [p. 62 l. 14] BP1) [Ad – Also Deut. 9.19]

Lac.: B F G I 049

Hebrews 12.22

ἀλλὰ προσεληλύθατε Σιών ὅρει καὶ πόλει θεοῦ ζώντος, Ἱερουσαλήμ ἐπουρανίῳ, καὶ μυριάσιν ἀγγέλων, πανηγύρει

- + from 12.23 μυριάσιν ἀγγέλων (*Protr.* 82.6 [p. 62 l. 27] BP1) [Ad – Also Rom. 8.29; Col. 1.15]

Lac.: B F G I 049

Hebrews 12.23

καὶ ἐκκλησίᾳ πρωτοτόκων ἀπογεγραμμένων ἐν οὐρανοῖς καὶ κριτῇ θεῷ πάντων καὶ πνεύμασι δικαίων τετελειωμένων

- πρωτότοκα τὰ ἀπογεγραμμένα ἐν οὐρανοῖς (*Protr.* 82.6 [p. 62 l. 26] BP1) + to 12.22 [Ad – Also Rom. 8.29; Col. 1.15]
- ἤδη τοῖς ἐν οὐρανοῖς ἐγγραφησομένοις (*Quis div.* 21.6 [p. 174 l. 7]) [All – Also Lc. 10.20]

Lac.: B F G 049

Hebrews 13.4

Τίμιος ὁ γάμος ἐν πᾶσιν καὶ ἡ κοίτη ἀμίαντος, πόρνους γὰρ καὶ μοιχοὺς κρινεῖ ὁ θεός.

- τίμιος ὁ γάμος ἐν πᾶσι καὶ ἡ κοίτη ἀμίαντος· πόρνους δὲ καὶ μοιχοὺς κρινεῖ ὁ θεός. (*Strom.* 4.129.1 [p. 305 l. 6] BP1) [C]

Lac.: B F G I 049

.1)

1. γαρ P46 01 A D* P 1739

Pr-Al

2. δε C K L Ψ 33 104 223 876 2423 Cl

Uni-Byz

κοιτη rell] κοιτοι 104

Hebrews 13.5

Ἀφιλάργυρος ὁ τρόπος, ἀρκούμενοι τοῖς παροῦσιν. αὐτὸς γὰρ εἴρηκεν· οὐ μή σε ἀνῶ οὐδ' οὐ μή σε ἐγκαταλίπω,

- αὐτὸς γὰρ εἴρηκεν, οὐ μή σε ἀνῶ οὐδ' οὐ μή σε ἐγκαταλείπω, (*Strom.* 2.126.2 [p. 181 l. 20] BP1) [C]

TEXT:] αὐτος γαρ ειρηκεν ου μη σε ανω ουδ' ου μη σε εγκαταλειπω

Lac.: B F G I 049

.1)

1. εγκαταλιπω 223 876

Ex-Byz

2. ενκαταλιπω D*

3. εγκαταλειπω 01 A C K L P Ψ 33 104 1739 2423 Cl

Pred-Al

4. ενκαταλειπω P46

γὰρ rell] *om.* P46

οὐδ' rell] οὐδε P46

οὐ² rell] *om* P46

Hebrews 13.14

οὐ γὰρ ἔχομεν ὧδε μένουσαν πόλιν ἀλλὰ τὴν μέλλουσαν ἐπιζητοῦμεν.

- διὰ τοῦτό τοι πατρίδα ἐπὶ γῆς οὐκ ἔχομεν, ὡς ἂν καταφρονοῖμεν τῶν ἐπιγείων κτημάτων. (*Paed.* 3.41.1 [p. 260 l. 15] BP1) [All]

Lac.: B F G I L 049

Hebrew 13.17

Πείθεσθε τοῖς ἡγουμένοις ὑμῶν καὶ ὑπέικετε, αὐτοὶ γὰρ ἀγρυπνοῦσιν ὑπὲρ τῶν ψυχῶν ὑμῶν ὡς λόγον ἀποδώσοντες, ἵνα μετὰ χαρᾶς τοῦτο ποιῶσιν καὶ μὴ στενάζοντες ἀλυσιτελεῖς γὰρ ὑμῖν τοῦτο.

- καὶ στενάξαντα λυπήθητι... ὑπὲρ σοῦ πολλὰς νύκτας ἀγρυπνησάτω (*Quis div.* 41.4 [p. 187 l. 16, 18]) [All]

Lac.: B F G L 049

Hebrews 13.21

καταρτίσαι ὑμᾶς ἐν παντὶ ἀγαθῷ εἰς τὸ ποιῆσαι τὸ θέλημα αὐτοῦ, ποιῶν ἐν ἡμῖν τὸ εὐάρεστον ἐνώπιον αὐτοῦ διὰ Ἰησοῦ Χριστοῦ, ᾧ ἡ δόξα εἰς τοὺς αἰῶνας [τῶν αἰώνων], ἀμήν.

- υἱὸν ἐν πατρί, ᾧ ἡ δόξα εἰς τοὺς αἰῶνας τῶν αἰώνων, ἀμήν. (*Paed.* 1.74.1 [p. 133 l. 10]) [All – Also Gal. 1.5; Phil. 4.2; 1 Tim. 1.17; 2 Tim. 4.18]

Lac.: B F G I L 049

CHAPTER 4 - QUANTITATIVE ANALYSIS

When carrying out quantitative analysis, one hopes for the following outcomes:

(1) that the analysis will reveal patterns of agreement between individual witnesses, (2) that it will reveal patterns of agreement between a single witness and a larger “text-type” (group), (3) and that these results would be consistent across an entire text (e.g., all of the epistles would display similar textual affinities).

Unfortunately, this rarely happens. It is because of this that our quantitative analysis *cannot* be the final step in our quest to discover the roots of Clement’s sources. Instead, it is our first step. In this chapter I will analyze each epistle separately in order to detect any shifts in textual affinity. Each section will include the following: an ordinal list of the quantitative analysis results for individual witnesses, quantitative analysis results for text-types, and results of the Mann-Whitney U (Wilcoxon) test. The final section contains the results of all variation units combined.

Romans

Paul’s Epistle to the Romans has one of the largest data pools in our analysis of Clement of Alexandria’s text: up to 130 variation units. Because the accuracy of quantitative analysis results increases proportionally to the number of variation units analyzed, the results for Romans are of particular importance. The first step in the analysis is to compare each witness individually to Clement of Alexandria. Below is a chart that lists the percent agreement between each witness and Clement of Alexandria. Also included in the chart are the number of occurrences (variation units) analyzed for each witness, the number of agreements between that witness and Clement of Alexandria, and the margin of error.

Table 1: Agreement of Manuscripts with Clement of Alexandria in Romans: Ordinal List

Witness	No. Agreements	No. Occurrences	% Agreement	±% Error
1739	85	130	65	8
104	84	130	65	8
Ψ	82	130	63	8
A	82	130	63	8
2423	80	130	62	8
P	71	117	61	9

L	77	130	59	8
223	77	130	59	8
C	60	102	59	10
K	45	78	58	11
876	75	130	58	9
B	74	130	57	9
49	72	130	55	9
01	72	130	55	9
D	58	130	45	9
ⲡ46	28	64	44	12
G	48	127	38	8
F	43	119	36	9
01c	6	21	29	19

The quantitative analysis results for Romans reveals that it is a mixed text. The secondary Alexandrian witnesses display slightly more agreement with Clement than the primary Alexandrian witnesses. The manuscript that displays the highest amount of agreement with Clement is 1739 (65%). The Byzantine witnesses also show a significant amount of agreement with Clement: 2423 has a 62% agreement with Clement. Given that the margin of error is 8%, these small differences render the 3% split between 1739 and 2423 inconsequential. This is when it is helpful to group the manuscripts into their textual families in the hope that it further elucidates the situation (Table 2).

Table 2: Agreement of Manuscript Groups with Clement of Alexandria in Romans

Primary Alexandrian

Witness	Agreements	Comparisons
ⲡ46	28	64
01	72	130
B	74	130
1739	85	130
Total	259	454
	Agreement =	57% (± 4.55%)

Secondary Alexandrian

Witness	Agreements	Comparisons
01c	6	21
A	82	130
C	60	102
P	71	117
Ψ	82	130
104	84	130
Total	385	630
	Agreement =	61.11% (±3.80%)

Byzantine

Witness	Agreements	Comparisons
K	45	78
L	77	130
049	72	130
223	77	130
876	75	130
2423	80	130
Total	426	728
	Agreement =	58.52% (±3.6%)

Western

Witness	Agreements	Comparisons
D	58	130
F	43	119
G	48	127
Total	149	376
	Agreement =	39.63% (±5%)

The group results reveal that Clement equally agrees with the primary/secondary Alexandrian and Byzantine groups. Even though the secondary Alexandrian witnesses have a 61% agreement, the margin of error is nearly 4%. Of note, however, are the results for the Western witnesses: they only agree with Clement 39.63%. The 20% gap between the Western witnesses and the Byzantine and Alexandrian witnesses makes it very clear that Clement's text shared very little in common with the Western tradition.

The Mann-Whitney U (Wilcoxon) test allows us to measure the significance of the agreement between Clement and the various text groups. If the result is below 5%, it is likely a significant result. As the percent probability increases beyond 5%, the less likely it is that there is any statistically significant agreement between Clement of Alexandria's text and the sample group (Table 3).

Table 3: Mann-Whitney U (Wilcoxon) Results for Romans

Text Type	P value (to 3 significant digits)	% Probability (<5% = significant)
Text: Romans		
All Alexandrian	0.125	12.5
Primary	0.606	60.6
Secondary	0.073	7.3
Byzantine	0.327	32.7
Western	0.992	99.2

The Mann-Whitney U test reveals that there is no group that shows any significant agreement with Clement. Therefore, the quantitative analysis of Romans shows us that Clement does not appear to be using a text that aligns with any of the text groups that scholars have separated into text-types. It does show, however, that Clement's text had very little in common with the Western tradition. With this in mind, we turn to the analysis of 1 Corinthians.

1 Corinthians

Just as Romans was important for its high number of variation units, 1 Corinthians is important for the same reason. 1 Corinthians provides us with the highest amount of variation units in our study—up to 206.³³⁴ The first chart shows the quantitative analysis results for the individual witnesses (Table 4).

Table 4: Agreement of Manuscripts with Clement of Alexandria in 1 Corinthians: Ordinal List

Witness	No. Agreements	No. Occurrences	% Agreement	±% Error
01	118	205	58	7
B	116	205	57	7
1739	116	206	57	7

³³⁴ The variation units differ a great deal in 1 Corinthians due to scribal errors and damage to the witnesses.

ℙ46	106	190	56	7
A	112	206	55	7
C	80	149	54	8
P	103	196	53	7
ℙ11	12	23	52	20
ℙ68	2	4	50	49
ℙ15	10	21	48	21
33	98	204	48	7
104	96	205	47	7
876	92	205	45	7
223	90	206	44	7
2423	90	206	44	7
Ψ	85	203	42	7
D	84	206	41	7
F	76	185	41	7
G	75	185	41	7
L	83	205	41	7
49	34	83	41	11
K	48	130	37	8
I	1	4	25	42
01c	7	36	19	13

The quantitative analysis for 1 Corinthians, unlike Romans, reveals a strong agreement between Clement and the Alexandrian texts. There is a 13% difference, for instance, between 01 and the Byzantine minuscule 876. What could account for the difference between Romans and 1 Corinthians? It could be that the text that Clement used for 1 Corinthians was from a different manuscript. Although it is virtually impossible to know what might have led to this situation, the results are clear: the text of 1 Corinthians is radically different from that of Romans.

Table 5: Agreement of Manuscript Groups with Clement of Alexandria in 1 Corinthians

Primary Alexandrian

Witness	Agreements	Comparisons
ℙ46	118	205
01	118	205
B	116	205

I	1	4
1739	116	206
Total	469	825
	Agreement =	57% ($\pm 3.39\%$)

Secondary Alexandrian

Witness	Agreements	Comparisons
01c	7	36
A	112	206
C	80	149
P	103	196
Ψ	85	203
33	98	204
104	96	205
Total	581	1199
	Agreement =	48.5% ($\pm 3.12\%$)

Byzantine

Witness	Agreements	Comparisons
K	48	130
L	83	205
049	34	83
223	90	206
876	92	205
2423	90	206
Total	437	1035
	Agreement =	42% ($\pm 3.01\%$)

Western

Witness	Agreements	Comparisons
D	84	206
F	76	185
G	75	185
Total	235	576
	Agreement =	40.8% ($\pm 4.01\%$)

In Table 5, we see that the primary Alexandrian manuscripts have a nearly 10% lead on the next group (secondary Alexandrian). Even more importantly, there is a 15% gap between the primary Alexandrian and Byzantine witnesses and a 17% gap between the primary Alexandrian and Western witnesses. The next question that must be addressed, then, is the significance of such an agreement (Table 6).

Table 6: Mann-Whitney U (Wilcoxon) Results for 1 Corinthians

Text Type	P value (to 3 significant digits)	% Probability (<5% = significant)
1 Corinthians		
All Alexandrian	0.002	0.2
Primary	.018	1.8
Secondary	0.327	32.7
Byzantine	0.976	97.6
Western	0.937	93.7

The Alexandrian (all witnesses) and primary Alexandrian witnesses have a significant agreement with Clement in 1 Corinthians. In order to establish any textual affinity for Clement beyond this one book, however, will require the following: (1) a clear connection between Clement and the Alexandrian texts in other books and (2) a significant relationship between Clement and the *primary* Alexandrian witnesses in other books.

2 Corinthians

1 Corinthians and 2 Corinthians are difficult to compare given the disparity in the number of variation units. In 2 Corinthians, we are able to analyze less than half of the number of variation units that were available in 1 Corinthians. This is due to Clement's own habit of citing 1 Corinthians more often than 2 Corinthians. Still, 68 variation units should allow us to uncover general affinities. First, we begin with an analysis of individual manuscripts (Table 7).

Table 7: Agreement of Manuscripts with Clement of Alexandria in 2 Corinthians: Ordinal List

Witness	No. Agreements	No. Occurrences	% Agreement	±% Error
A	10	11	91	17
P	48	67	72	11
C	40	56	71	12

B	46	68	68	11
I	8	12	67	27
01	45	68	66	11
1739	44	68	65	11
2423	42	68	62	12
L	40	67	60	12
49	40	67	60	12
33	41	68	60	12
104	40	68	59	12
223	40	68	59	12
Ψ	39	68	57	12
876	39	68	57	12
ⲡ46	33	59	56	13
K	37	68	54	12
D	32	68	47	12
01c	6	14	43	26
F	26	68	38	12
G	25	68	37	11

Interestingly, the secondary Alexandrian manuscripts P and C have the highest agreement with Clement (72%).³³⁵ This is in sharp contrast with 1 Corinthians, where the primary Alexandrian manuscripts were predominant. (Though C and P still had fairly high percentage agreements with Clement in 1 Corinthians.) The question remains: Does 2 Corinthians share the same high percentage agreement for the Alexandrian manuscripts? Table 8 contains the analysis.

Table 8: Agreement of Manuscript Groups with Clement of Alexandria in 2 Corinthians

Primary Alexandrian

Witness	Agreements	Comparisons
ⲡ46	33	59
01	45	68
B	46	68
I	8	12
1739	44	68

³³⁵ Manuscript A only has 11 variation units in 2 Corinthians and is therefore not useful for the individual witness analysis.

Total	176	275
	Agreement =	64% ($\pm 5.8\%$)

Secondary Alexandrian

Witness	Agreements	Comparisons
01c	6	14
A	10	11
C	40	56
P	48	67
Ψ	39	68
104	40	68
Total	183	284
	Agreement =	64% ($\pm 5.58\%$)

Byzantine

Witness	Agreements	Comparisons
K	37	68
L	40	67
049	40	67
223	40	68
876	39	68
2423	42	68
Total	283	406
	Agreement =	69.7% ($\pm 4.47\%$)

Western

Witness	Agreements	Comparisons
D	32	68
F	26	68
G	25	68
Total	74	204
	Agreement =	36.3% ($\pm 6.6\%$)

Rather than reveal a strong relationship with the Alexandrian manuscripts, this data tells a very different story: Clement agrees *more* with the Byzantine manuscripts in 2 Corinthians by nearly 5%. Given that the margin of error is also near $\pm 5\%$, it is also important to remember that it is far from demonstrating any

actual correlation. It *does* demonstrate, however, that Clement's text of 2 Corinthians is as mixed as Romans.

The Mann-Whitney U (Wilcoxon) test on 2 Corinthians further complicates matters—it seems that the equal agreements are not necessarily equal from a statistically significant standpoint. Below, Table 9 reveals that only the Alexandrian manuscripts have a statistically significant relationship with Clement:

Table 9: Mann-Whitney U (Wilcoxon) Results for 2 Corinthians

Text Type	P value (to 3 significant digits)	% Probability (<5% = significant)
2 Corinthians		
All Alexandrian	0.01	1
Primary	0.086	8.6
Secondary	0.131	13.1
Byzantine	0.696	69.6
Western	0.999	99.9

This means that the agreement between the Alexandrian manuscripts and Clement of Alexandria is *less likely* to be an agreement based upon chance. This is based on the distribution of agreement between the individual witnesses and Clement as well as the number of variation units available.

Galatians

Galatians has an even lower number of possible variation units: 61. Just as with 2 Corinthians, this will skew the data somewhat and cause very high margins of error. Below, in Table 10, the agreements between Clement and the various witnesses provide us with a surprise: the top three agreements are Byzantine witnesses. The first, 2423, has an 80% agreement due to a much lower number of possible variation units (40).

Yet the text is not Byzantine. A closer look at the chart below reveals that the majority of the manuscripts have ~60% agreement with Clement. Table 11, which displays the group analysis results, should therefore once again reflect a mixed text.

Table 10: Agreement of Manuscripts with Clement of Alexandria in Galatians: Ordinal List

Witness	No. Agreements	No. Occurrences	% Agreement	±% Error
2423	32	40	80	12
P	39	61	64	12
49	39	61	64	12
C	37	60	62	12
K	38	61	62	12
33	38	61	62	12
223	38	61	62	12
1739	38	61	62	12
876	37	61	61	12
I	3	5	60	43
Ψ	36	61	59	12
01	35	61	57	12
B	35	61	57	12
104	35	61	57	12
A	34	61	56	12
L	34	61	56	12
01c	4	8	50	35
D	27	61	44	12
ⲡ46	15	41	37	14
F	21	61	34	12
G	19	61	31	12

We therefore can expect to see a similar agreement between the various text-type groups below.

Table 11: Agreement of Manuscript Groups with Clement of Alexandria in Galatians

Primary Alexandrian

Witness	Agreements	Comparisons
ⲡ46	15	41
01	35	61
B	35	61

I	3	5
1739	38	61
Total	126	229
	Agreement =	55% ($\pm 6.52\%$)

Secondary Alexandrian

Witness	Agreements	Comparisons
01c	4	8
A	34	61
C	37	60
P	39	61
Ψ	36	61
104	35	61
Total	185	312
	Agreement =	59.3% ($\pm 5.45\%$)

Byzantine

Witness	Agreements	Comparisons
K	37	68
L	40	67
049	40	67
223	40	68
876	39	68
2423	42	68
Total	238	406
	Agreement =	58.6% ($\pm 4.79\%$)

Western

Witness	Agreements	Comparisons
D	27	61
F	21	61
G	19	61
Total	67	183
	Agreement =	36.6% ($\pm 6.6\%$)

Notice that the Western text has been consistent thus far in its agreement with Clement: 39.63% (Romans), 40.8% (1 Corinthians), 36.3% (2 Corinthians), and 36.6% (Galatians). Here, we see that the secondary Alexandrian and Byzantine manuscripts have a nearly identical percentage agreement with Clement. We must now turn to the Mann-Whitney U (Wilcoxon) test in order to discover if one of these percentage agreements is more significant than the other. (See Table 12.)

Table 12: Mann-Whitney U (Wilcoxon) Results for Galatians

Text Type	P value (to 3 significant digits)	% Probability (<5% = significant)
Galatians		
All Alexandrian	0.535	53.5
Primary	0.678	67.8
Secondary	0.378	37.8
Byzantine	0.994	99.4
Western	1.0	100

Galatians is therefore a decidedly mixed Alexandrian-Byzantine text with very little influence from the so-called Western tradition.

Ephesians

Ephesians has a total number of 80 possible variation units for the majority of the witnesses.

Table 13: Agreement of Manuscripts with Clement of Alexandria in Ephesians: Ordinal List

Witness	No. Agreements	No. Occurrences	% Agreement	±% Error
A	51	80	64	11
P	50	80	63	11
1739	50	80	62	11
33	48	80	60	11
49	43	74	58	11
ⲡ49	10	18	56	23
01	45	80	56	11
104	45	80	56	11
876	45	80	56	11
B	44	80	55	11

2423	43	80	54	11
ⲡ46	38	72	53	12
Ψ	42	80	53	11
K	42	80	52	11
223	41	80	51	11
L	40	80	50	11
C	8	17	47	24
D	37	80	46	11
G	37	80	46	11
F	36	80	45	11
I	10	23	43	20
01c	3	13	23	23

In Ephesians we see a return of dominance from the Alexandrian texts. However, to see how those numbers break down by group, we must compare the witnesses in Table 14 below.

Table 14: Agreement of Manuscript Groups with Clement of Alexandria in Ephesians

Primary Alexandrian

Witness	Agreements	Comparisons
ⲡ46	38	72
01	45	80
B	35	61
I	10	23
1739	50	80
Total	187	335
	Agreement =	55.8% (± 5.32%)

Secondary Alexandrian

Witness	Agreements	Comparisons
01c	3	13
A	51	80
C	8	17
P	50	80
Ψ	42	80
104	45	80
Total	199	350

	Agreement =	56.8% (±5.18%)
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Byzantine

Witness	Agreements	Comparisons
K	42	80
L	40	80
049	43	74
223	41	80
876	45	80
2423	43	80
Total	254	474
	Agreement =	53.5% (±4.49%)

Western

Witness	Agreements	Comparisons
D	37	80
F	37	80
G	36	80
Total	110	240
	Agreement =	45.8% (±6.30%)

The Alexandrian manuscripts have a slightly higher agreement with Clement of Alexandria's text, but the margin of error (~5%) is high enough that the Alexandrian and Byzantine groups are not significantly separated. Still, the Mann-Whitney U (Wilcoxon) test reveals that the Alexandrian texts are far less likely than the Byzantine texts to share the agreements based only on coincidence:

Table 15: Mann-Whitney U (Wilcoxon) Results for Ephesians

Text Type	P value (to 3 significant digits)	% Probability (<5% = significant)
Ephesians		
All Alexandrian	0.057	5.7
Primary	0.188	18.8
Secondary	0.218	21.8
Byzantine	0.634	63.4
Western	0.971	97.1

Here, the result for the Alexandrian manuscripts is just over 5%—but this is so close to the threshold that it is likely significant. It is interesting to note that if one removes the fragmentary witnesses $\mathfrak{P}49$, 01c, and C from the Mann-Whitney U (Wilcoxon) test, the % probability for all Alexandrian texts equals .6, which certainly would be significant. The same occurs for the secondary Alexandrian calculations: instead of 21.8, the number becomes .9. It is one of the rare cases in this study where removing fragmentary manuscripts is statistically significant. We will return to this issue in the group profile analyses.

Philippians

Philippians has an extremely low data pool—at most, only 36 variation units are available from the various witnesses. The percent error is as high as 42% ($\mathfrak{P}61$, $\mathfrak{P}46$, and $\mathfrak{P}16$).

Table 16: Agreement of Manuscripts with Clement of Alexandria in Philippians: Ordinal List

Witness	No. Agreements	No. Occurrences	% Agreement	±% Error
33	29	36	81	13
I	10	13	77	23
01c	6	8	75	30
$\mathfrak{P}16$	3	4	75	42
$\mathfrak{P}61$	3	4	75	42
A	26	36	72	14
P	26	36	72	15
223	25	36	70	15
1739	25	36	70	15
2423	25	36	70	15
L	24	35	69	16
01	24	36	67	15
C	11	17	65	23
B	23	36	64	16
Ψ	23	36	64	16
104	23	36	64	16
K	22	36	61	16
876	22	36	61	16
49	14	24	58	20

Ɑ46	18	34	53	42
D	14	36	39	16
F	13	36	36	16
G	13	36	36	16

The manuscripts dominating the top of the ordinal list display the high agreements due to the low number of variation units. When grouped, the numbers tell a different story.

Table 17: Agreement of Manuscript Groups with Clement of Alexandria in Philippians

Primary Alexandrian

Witness	Agreements	Comparisons
Ɑ46	18	34
01	24	36
B	23	36
I	10	13
1739	25	36
Total	100	155
	Agreement =	64.5% (± 7.53%)

Secondary Alexandrian

Witness	Agreements	Comparisons
01c	6	8
A	26	36
C	11	17
P	26	36
Ψ	23	36
104	23	36
Total	115	169
	Agreement =	68% (±7.03%)

Byzantine

Witness	Agreements	Comparisons
K	22	36
L	24	35
049	14	24

223	25	36
876	22	36
2423	25	36
Total	132	203
	Agreement =	65% (±6.56%)

Western

Witness	Agreements	Comparisons
D	14	36
F	13	36
G	13	36
Total	40	108
	Agreement =	37% (±9.11%)

The secondary Alexandrian group has the highest percentage agreement with Clement of Alexandria (68%) when compared to the primary Alexandrian (64.5%) and the Byzantine (65%). The Western text shares a very low 37% in common with the variation units in Clement of Alexandria. The question remains, then: is the 68% agreement between Clement and the secondary Alexandrian texts significant? The Mann-Whitney U (Wilcoxon) test for Galatians reveals some interesting significances in agreement (Table 18).

Table 18: Mann-Whitney U (Wilcoxon) Results for Philippians

Text Type	P value (to 3 significant digits)	% Probability (<5% = significant)
Philippians		
All Alexandrian	0.004	.4
Primary	0.45	45
Secondary	0.065	6.5
Byzantine	0.78	78
Western	1	100

In the calculations above, when fragmentary manuscripts $\mathfrak{P}16$, $\mathfrak{P}61$, and 01c are left out of the calculations, the secondary Alexandrian group has a 4.2% probability of being significant. This significant agreement disappears when the manuscripts are reintroduced and it displays a 6.5% significance, which is still fairly close to 5%.

Overall, the Alexandrian group shows a significant agreement with Clement of Alexandria's Philippians text.

Colossians

The number of possible variation units for most of the witnesses in Colossians is 78. In Table 19, the margin of error listed for most manuscripts is around 11%. While still lower than some of the other letters analyzed thus far, it will still be difficult to determine significant agreements based on individual witnesses alone.

Table 19: Agreement of Manuscripts with Clement of Alexandria in Colossians: Ordinal List

Witness	No. Agreements	No. Occurrences	% Agreement	±% Error
1739	53	78	68	10
B	48	78	62	11
2423	48	78	62	10
K	46	78	59	11
P	30	51	59	14
49	46	78	59	11
33	46	78	59	11
01	45	78	58	11
A	45	78	58	11
I	14	24	58	20
876	45	78	58	11
Ψ	44	78	56	11
223	44	78	56	11
C	43	78	55	11
104	43	78	55	11
L	42	78	54	11
ⲡ46	30	58	52	13
D	32	78	41	11
F	27	67	40	12
G	27	67	40	12
01c	9	27	33	18

1739 has an extremely high agreement with Clement and is separated from the closest witness by a full 6%. Granted, the margin of error is ±10%, so it is still

inconclusive. Once again, we turn to the group results for further clarification.
(Table 20.)

Table 20: Agreement of Manuscript Groups with Clement of Alexandria in Colossians

Primary Alexandrian

Witness	Agreements	Comparisons
ⱼ46	30	58
01	45	78
B	48	78
I	14	24
1739	53	78
Total	190	316
	Agreement =	60% (± 5.4%)

Secondary Alexandrian

Witness	Agreements	Comparisons
01c	9	27
A	45	78
C	43	78
P	30	51
Ψ	44	78
104	43	78
Total	214	390
	Agreement =	54.87% (±4.94%)

Byzantine

Witness	Agreements	Comparisons
K	46	78
L	42	78
049	46	78
223	44	78
876	45	78
2423	48	78
Total	271	468
	Agreement =	57.9% (±4.47%)

Western

Witness	Agreements	Comparisons
D	32	78
F	27	67
G	27	67
Total	86	212
	Agreement =	40.6% ($\pm 6.61\%$)

The primary Alexandrian witnesses have the highest level of agreement (60%), but a 5% margin of error makes it virtually indistinguishable from the 57.9% agreement between Clement and the Alexandrian witnesses. Once again, the Western text shares very little in common—only 40.6%.

Table 21: Mann-Whitney U (Wilcoxon) Results for Colossians

Text Type	P value (to 3 significant digits)	% Probability (<5% = significant)
Colossians		
All Alexandrian	0.271	27.1
Primary	0.08	8
Secondary	0.738	73.8
Byzantine	0.129	12.9
Western	1	100

The primary Alexandrian group, which contains the witness 1739, has an 8% probability of a significant agreement. This is not below the 5% threshold, though still far more significant than the secondary Alexandrian texts (73.8%). It would appear, then, that there is a possible connection between the primary Alexandrian witnesses and Clement's text.

1 Thessalonians

As we begin to analyze the shorter letters in the Pauline corpus, we must necessarily expect to see very small data sets. This is certainly the case with 1 Thessalonians, which at most has only 32 variation units.

Table 22: Agreement of Manuscripts with Clement of Alexandria in 1 Thessalonians: Ordinal List

Witness	No.	No.	% Agreement	$\pm\%$ Error
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	Agreements	Occurrences		
49	12	13	92	15
2423	29	32	91	11
L	28	32	88	12
01	26	32	81	14
K	25	32	79	14
104	25	32	78	14
A	24	32	75	15
B	24	32	75	15
876	24	32	75	15
223	23	32	72	16
1739	23	32	72	16
P	13	19	69	21
Ψ	24	32	69	16
33	21	31	68	17
01c	5	9	56	32
D	18	32	56	17
G	15	32	47	17
F	14	32	44	17
I	4	5	44	44
C	3	7	43	37

The agreement between 2423 and Clement stands at an astounding 91% with an 11% margin of error. A glance at the individual manuscripts reveals a strong association between Clement's text of 1 Thessalonians with the Byzantine manuscripts. Another Byzantine manuscript, L, shares an 88% agreement.

Table 23: Agreement of Manuscript Groups with Clement of Alexandria in 1 Thessalonians

Primary Alexandrian

Witness	Agreements	Comparisons
01	26	32
B	24	32
I	4	5
1739	23	32
Total	77	101
	Agreement =	76.2% (± 8.31%)

Secondary Alexandrian

Witness	Agreements	Comparisons
01c	5	9
A	24	32
C	3	7
P	13	19
Ψ	24	32
104	25	32
Total	94	131
	Agreement =	71.8% (±7.71%)

Byzantine

Witness	Agreements	Comparisons
K	25	32
L	28	32
049	12	13
223	23	32
876	24	32
2423	29	32
Total	141	173
	Agreement =	81.5% (±5.79)

Western

Witness	Agreements	Comparisons
D	18	32
F	14	32
G	15	32
Total	47	96
	Agreement =	49% (±10%)

Even with the margin of error, the Byzantine group has a clearly significant agreement: 81.5%. One must keep in mind, of course, that the Alexandrian group might have exhibited a higher agreement had it not been for the numerous lacuna in $\mathfrak{P}46$, 01c, C, I, and P. Still, 1 Thessalonians exhibits a text that is strongly aligned with the Byzantine tradition.

Table 24: Mann-Whitney U (Wilcoxon) Results for 1 Thessalonians

Text Type	P value (to 3 significant digits)	% Probability (<5% = significant)
1 Thessalonians		
All Alexandrian	0.849	84.9
Primary	0.455	45.5
Secondary	0.884	88.4
Byzantine	0.002	0.2
Western	0.986	98.6

The Byzantine group has a significant agreement with Clement in 1 Thessalonians (0.2%). The other textual groups, however, show no significance whatsoever. 1 Thessalonians is the first letter in our analysis thus far that can be identified as strongly Byzantine.

1 Timothy

Because there are no variation units to analyze in 2 Thessalonians, we now turn to 1 Timothy.

Table 25: Agreement of Manuscripts with Clement of Alexandria in 1 Timothy: Ordinal List

Witness	No. Agreements	No. Occurrences	% Agreement	±% Error
C	11	11	100	NA
2423	19	24	79	16
I	6	8	75	30
876	17	24	71	18
01	16	24	67	19
K	16	24	67	19
L	15	24	63	20
223	15	24	63	19
Ψ	14	24	58	20
33	13	24	54	20
1739	13	24	54	20
D	12	24	50	20
G	12	24	50	20
P	12	24	50	20

104	12	24	50	20
A	11	24	46	20
F	11	24	46	20
01c	1	3	33	53

The 100% agreement between Clement and C can obviously be discounted based upon the low number of variation units available to analyze (11). Sorting through the data, it appears that the text once again favors the Byzantine manuscript tradition. Although 2423 has a 79% agreement with Clement, we must also remember that the margin of error is $\pm 16\%$.

Table 26: Agreement of Manuscript Groups with Clement of Alexandria in 1 Timothy

Primary Alexandrian

Witness	Agreements	Comparisons
01	16	24
I	6	8
1739	13	24
Total	35	56
	Agreement =	62.5% ($\pm 12.68\%$)

Secondary Alexandrian

Witness	Agreements	Comparisons
01c	1	3
A	11	24
C	11	11
P	12	24
Ψ	14	24
104	12	24
Total	61	110
	Agreement =	55.45% ($\pm 9.29\%$)

Byzantine

Witness	Agreements	Comparisons
K	16	24
L	15	24
223	15	24

876	17	24
2423	19	24
Total	82	120
	Agreement =	68.33% ($\pm 8.32\%$)

Western

Witness	Agreements	Comparisons
D	12	24
F	11	24
G	12	24
Total	35	72
	Agreement =	48.61% ($\pm 11.54\%$)

The gap between the primary Alexandrian and Byzantine manuscripts is slightly less than in 1 Thessalonians (here it is a 5.83% difference). But the margin of error is $\pm 12.68\%$ and $\pm 8.32\%$, which means that this 5.83% lead is not a conclusive one by any means.

Table 27: Mann-Whitney U (Wilcoxon) Results for 1 Timothy

Text Type	P value (to 3 significant digits)	% Probability (<5% = significant)
1 Timothy		
All Alexandrian	0.708	70.8
Primary	0.353	35.3
Secondary	0.792	79.2
Byzantine	0.972	97.2
Western	.018	1.8

The Western text has a surprisingly significant agreement with Clement according to the Mann-Whitney test: 1.8%. However, the manuscripts 01c, C, and I skew the data set. The Mann-Whitney U test shows significance for a group based upon the *non-group* manuscript agreements. When these manuscripts are included, the Alexandrian manuscripts exhibit agreements ranging from 100% to 33%. This wide range of differences makes the Western text look artificially stable. Removing these manuscripts reveals that it is really the *Byzantine* manuscripts that significantly agree with Clement (Table 28).

Table 28: Modified Mann-Whitney U (Wilcoxon) Results for 1 Timothy

Text Type	P value (to 3 significant digits)	% Probability (<5% = significant)
1 Timothy		
All Alexandrian	0.862	86.2
Primary	0.257	25.7
Secondary	0.955	95.5
Byzantine	0.002	0.2
Western	0.959	95.9

The reason these manuscripts skew the data is because it creates an artificially wide level of distribution between the groups *not* in the Western text group. The Western text, however, has a fairly normal distribution. When this discrepancy is removed from the Alexandrian and Byzantine texts, we see the texts with the likeliest agreement with Clement are the Byzantine texts. Once again, Clement and the Byzantine texts share the highest level of agreement.

2 Timothy

In 2 Timothy we are dealing with an extremely limited data set: only nine variation units. This must be kept in mind when looking at the following data. Also note that although both 01c and 2423 were part of the original collation, they only occur in one variation unit and were removed before the process of quantitative analysis.

Table 29: Agreement of Manuscripts with Clement of Alexandria in 2 Timothy: Ordinal List

Witness	No. Agreements	No. Occurrences	% Agreement	±% Error
01	7	9	78	27
33	7	9	78	27
1739	7	9	78	27
C	6	9	67	30
P	6	9	67	30
Ψ	6	9	67	30
104	6	9	67	30
I	3	5	60	43
F	5	9	56	32
G	5	9	56	32
L	5	9	56	32

A	4	9	44	32
D	4	9	44	32
K	4	9	44	32
223	4	9	44	32
876	4	9	44	32

The effects of a smaller data set can clearly be seen in the margin of error column: nearly every single variation unit has a $\pm\%$ error over 30%. This creates an unreliable data set. Combining the variation units into groups helps alleviate some of these issues.

Table 30: Agreement of Manuscript Groups with Clement of Alexandria in 2 Timothy

Primary Alexandrian

Witness	Agreements	Comparisons
01	7	9
I	3	5
1739	7	9
Total	17	23
	Agreement =	73.9% ($\pm 17.95\%$)

Secondary Alexandrian

Witness	Agreements	Comparisons
A	4	9
C	6	9
P	6	9
Ψ	6	9
104	6	9
Total	28	45
	Agreement =	62.22% ($\pm 14.17\%$)

Byzantine

Witness	Agreements	Comparisons
K	4	9
L	5	9
223	4	9
876	4	9

Total	17	36
	Agreement =	47.22% (±16.31%)

Western

Witness	Agreements	Comparisons
D	4	9
F	5	9
G	5	9
Total	14	27
	Agreement =	51.9% (±18.85%)

The primary Alexandrian is separated from the next highest group (secondary Alexandrian) by over 10%. Unfortunately, given that the margin of error is over 10%, this agreement is not reliable. Interestingly, this is the first time that the Western text has had a slightly higher agreement with Clement when compared to the Byzantine text (4.68%). But again, the margin of error nullifies this.

Table 31: Mann-Whitney U (Wilcoxon) Results for 2 Timothy

Text Type	P value (to 3 significant digits)	% Probability (<5% = significant)
2 Timothy		
All Alexandrian	0.001	.1
Primary	0.029	2.9
Secondary	0.055	5.5
Byzantine	1	100
Western	1	100

With the small amount of data available, there seems to be a strong association between the Alexandrian text (and in particular, the primary Alexandrian text) and Clement. If such an association exists, the Group Profile results will further support these results.

Titus

Once again we are presented with a small data pool. At most, Titus and Clement only share 16 variation units in common.

Table 32: Agreement of Manuscripts with Clement of Alexandria in Titus: Ordinal List

Witness	No. Agreements	No. Occurrences	% Agreement	±% Error
01c	6	7	86	26
C	9	16	56	24
33	9	16	56	25
A	8	16	50	25
D	8	16	50	25
K	8	16	50	25
1739	8	16	50	25
L	7	16	44	25
P	7	16	44	25
Ψ	7	16	44	25
223	7	16	44	24
I	2	5	40	48
104	6	16	38	24
876	6	16	38	24
01	5	16	31	23
F	5	16	31	23
G	5	16	31	23

The high agreement between 01c and Clement can easily be explained by the even smaller data set (7 variation units). How do we account for the rest of the data? The group analyses might offer some clarification.

Table 33: Agreement of Manuscript Groups with Clement of Alexandria in Titus

Primary Alexandrian

Witness	Agreements	Comparisons
01	5	16
I	2	5
1739	8	16
Total	15	37
	Agreement =	40.54% (±15.82%)

Secondary Alexandrian

Witness	Agreements	Comparisons
01 c	6	7
A	8	16
C	9	16
P	7	16
Ψ	7	16
104	6	16
Total	43	87
	Agreement =	49.42% (±10.51%)

Byzantine

Witness	Agreements	Comparisons
K	8	16
L	7	16
223	7	16
876	6	16
Total	28	64
	Agreement =	43.75% (±12.15%)

Western

Witness	Agreements	Comparisons
D	8	16
F	5	16
G	5	16
Total	18	48
	Agreement =	37.5% (±13.7%)

The margin of error once again prevents the formation of any conclusions about Clement's text. If any group is likely to be significantly related to Clement, it would be the secondary Alexandrian group.

Table 34: Mann-Whitney U (Wilcoxon) Results for Titus

Text Type	P value (to 3 significant digits)	% Probability (<5% = significant)
Titus		
All Alexandrian	0.095	9.5
Primary	0.594	59.4

Secondary	0.019	1.9
Byzantine	0.626	62.6
Western	0.916	91.6

The Mann-Whitney U (Wilcoxon) test reveals just this: the secondary Alexandrian manuscripts and Clement's text has a percent probability that falls at 1.9%, which is well below the <5% required. Again, the Group Profile results will hopefully shed light on the situation.

Hebrews

While the data pool for Hebrews is not incredibly expansive (up to 55 variation units), it is still a vast improvement upon the recent data sets. Table 35 lists the individual witness results.

Table 35: Agreement of Manuscripts with Clement of Alexandria in Hebrews: Ordinal List

Witness	No. Agreements	No. Occurrences	% Agreement	±% Error
B	9	13	69	25
I	6	17	65	23
1739	36	55	65	13
ⲡ13	20	32	63	17
104	32	55	58	13
223	26	55	58	13
ⲡ46	29	51	57	14
2423	31	55	56	13
01	30	55	55	13
A	30	55	55	13
K	23	55	51	13
P	28	55	51	13
33	28	55	51	13
Ψ	27	54	50	13
L	11	55	49	13
876	26	55	47	13
D	9	55	42	13
C	30	15	40	25
01c	4	12	33	27

The results for manuscripts B and I can easily be explained by the limited number of variation units. The 65% agreement between 1739 and Clement is separated by 7% from the nearest Byzantine manuscript. However, with a margin of error of 13%, we can already conclude that this is likely a mixture of Alexandrian and Byzantine readings.

Table 36: Agreement of Manuscript Groups with Clement of Alexandria in Hebrews

Primary Alexandrian

Witness	Agreements	Comparisons
ⲡ13	20	32
ⲡ46	29	51
01	30	55
B	9	13
I	6	17
1739	36	55
Total	130	223
	Agreement =	58.3% (± 6.47%)

Secondary Alexandrian

Witness	Agreements	Comparisons
01c	4	12
A	30	55
C	30	15
P	28	55
Ψ	27	54
33	11	55
104	32	55
Total	162	301
	Agreement =	53.8% (±5.63%)

Byzantine

Witness	Agreements	Comparisons
K	23	55
L	11	55
223	26	55
876	26	55

2423	31	55
Total	117	275
	Agreement =	42.55% (±5.84%)

The Western group cannot be calculated since it has only one witness for Hebrews (D). It is clear from this data that the primary Alexandrian group is dominant. When compared to the Byzantine group, it is separated by a statistically significant 15.75%. The Mann-Whitney U (Wilcoxon) test on Hebrews supports this conclusion.

Table 37: Mann-Whitney U (Wilcoxon) Results for Hebrews

Text Type	P value (to 3 significant digits)	% Probability (<5% = significant)
Titus		
All Alexandrian	0.041	4.1
Primary	0.002	.2
Secondary	.907	90.7
Byzantine	.886	88.6

Note: Even if the manuscripts 01c, B, and I are removed, they do not make any statistically significant change to the Mann-Whitney U Test. Also, the Western text was again removed due to the lack of witnesses.

We can see from above that the primary Alexandrian group and the Alexandrian Group as a whole are significantly related in Hebrews.

Pauline Corpus and Hebrews

We now will combine the results of the tests above to see if the corpus (including Hebrews) displays an affinity to a particular text-type. The primary Alexandrian, secondary Alexandrian, Byzantine, and Western texts will be analyzed as groups.

Table 38: Agreement of Manuscript Groups with Clement of Alexandria in The Pauline Corpus and Hebrews

Primary Alexandrian

Witness	Agreements	Comparisons
ⱼ46	309	584
01	468	795
B	410	684

I	74	121
1739	527	795
Total	1788	2979
	Agreement =	60.02% ($\pm 1.76\%$)

Secondary Alexandrian

Witness	Agreements	Comparisons
01c	57	158
A	437	738
C	348	537
P	433	731
Ψ	429	791
33	109	259
104	447	794
Total	2260	4008
	Agreement =	56.39% ($\pm 1.54\%$)
Witness	Agreements	Comparisons

Byzantine

Witness	Agreements	Comparisons
K	353	674
L	412	798
049	301	536
223	432	802
876	430	792
2423	453	786
Total	2381	4388
	Agreement =	54.26% ($\pm 1.47\%$)

Western

Witness	Agreements	Comparisons
D	326	740
F	278	697
G	281	705

Total	885	2142
	Agreement =	41.32% (\pm 2.09%)

The primary Alexandrian manuscripts are separated from the Byzantine manuscripts by approximately 6%, with a margin of error between \pm 1.47-1.76%. As one would expect, the Western manuscripts display a percentage agreement 18% below the primary Alexandrian. Therefore while we know that Clement did *not* show significant agreement with Western readings, it is less clear with the Byzantine manuscripts. The question is whether or not the approx. 6% difference between the Byzantine and primary Alexandrian texts are significant. If so, one would expect to see this in the group profile results.

When viewed as a whole, the quantitative analysis carried out in this chapter hints at a possible correlation between Clement's text of the Pauline Epistles and Hebrews—but it is not a definitive match. Only 1 Corinthians demonstrated a statistically significant agreement with the Alexandrian witnesses among individual witnesses, groups, and in the Mann-Whitney U (Wilcoxon) test. Hebrews, with a significant number of variation units, also showed a strong association with the Alexandrian witnesses. Conversely, 1 Thessalonians and 1 Timothy were strongly and significantly aligned with the Byzantine witnesses, while some, such as 2 Corinthians, hinted at a significant agreement with Byzantine witnesses—but it is not yet clear if those agreements are significant. From these results alone, one could conclude that Clement's text primarily includes significant Alexandrian readings with some Byzantine agreements. The text does not, however, exhibit Western readings. A Group Profile analysis will allow for a focused investigation of the significance of the Alexandrian and Byzantine agreements discovered thus far.

CHAPTER 5 - GROUP PROFILE ANALYSIS

A Group Profile analysis is the next step in the process of discovering Clement's affinity to our three manuscript groups. The quantitative analysis in the previous chapter suggested that Clement had the highest level of agreement with the Alexandrian witnesses. There were areas, however, where Clement's Pauline witness (or witnesses) agreed with the Byzantine tradition (e.g., 1 Thessalonians and the Pastorals). Therefore, the quantitative analysis results were inconclusive. The Group Profile analysis makes distinctions between three major types of readings: inter-group, intra-group, and combined (see *Methodology* chapter). By doing this, we will be able to see if Clement's text aligns more closely with readings that are purely (or primarily) Alexandrian or Byzantine. This chapter will analyze these readings on an individual book-by-book basis. At the end of the chapter, the data will be combined for the entire corpus.

Romans

The quantitative analysis and the Mann-Whitney U tests for Romans indicated that Clement's text was a mixture of both Alexandrian and Byzantine readings. As noted in the *Methodology* chapter, the Inter-Group profile looks only at Clement's agreements with readings that are found within the defined textual groups (Alexandrian, Byzantine, and Western). These results are listed below in Table 39. The Distinctive Readings, Exclusive Readings, and Primary Readings have two columns: the first column records the number of agreements between that type of reading and Clement, while the second column lists the total number of that type of reading. For example, Clement agrees with four out of six Distinctive Alexandrian readings.

Table 39: Inter-Group Profile for Romans

	Distinctive Readings		Exclusive Readings		Primary Readings		Agree Total	Total Readings	% Agree	±% Error
Alex	4	6	4	28	9	14	17	48	35.42	13.53
Byz	1	6	0	2	1	8	2	16	12.5	16.21
West	1	14	0	0	1	8	2	22	9.09	12.01

In Table 39, we see that Clement agrees with a high number of Distinctive, Exclusive, and primary Alexandrian readings. There is very little agreement with the Byzantine and Western Inter-Group readings (2/16 and 2/22, respectively). Although the 35.42% agreement between Clement and the Alexandrian readings is not an impressively high agreement, we will find that this is typical when analyzing Inter-Group readings. We must also remember that there is a high

margin of error. We now turn to the Intra-Group Readings on Table 40 for further elucidation.

Table 40: Intra-Group Profile for Romans

	Uniform		Predominant		Agree Total	Total Readings	% Agree	±% Error
Alex	14	16	59	83	73	99	73.74	8.67
Byz	50	80	20	33	70	113	61.95	8.95
West	35	87	1	3	36	90	40	10.12

As noted in the Methodology chapter, the Intra-Group Profile analyzes readings supported by at least two-thirds of the representative groups. Clement displays a strong agreement with the Alexandrian group; the Alexandrian witnesses and Clement have a 73.74% agreement, which is 11.79% greater than the agreement with the Byzantine witnesses. Unfortunately, the margin of error (±8.67%) is fairly high and could potentially shrink the distance between the Alexandrian and Byzantine groups from 11.79% to 3.12%.

Table 41: Combination Profile Results for Romans

Group	Clement Agrees	Total	Percentage Agreement
Alexandrian	10	14	71.43%
Byzantine	3	9	33.33%
Western	3	20	15%

Table 3 displays those readings that are found uniformly or predominantly within a group and have little or no support outside of the group (Distinctive, Exclusive, or Primary). At 71.43%, Clement clearly aligns with the Alexandrian texts.

Although the quantitative analysis results were inconclusive for Romans, the Group Profile analysis has revealed that Clement's text certainly leans towards an affinity with the Alexandrian group over both the Byzantine and Western groups.

1 Corinthians

Unlike Romans, the quantitative analysis results for 1 Corinthians were conclusive: Clement of Alexandria agrees more often with the Alexandrian text-type over any other manuscript group. Specifically, Clement supports the text in the primary Alexandrian group. In addition, the Mann-Whitney U results showed a high

probability of significant agreement between Clement of Alexandria and the primary Alexandrian texts at 1.7% (anything below a 5% result is significant). One can expect, then, that the Group Profile Analysis will reveal much the same.

Table 42: Inter-Group Profile for 1 Corinthians

	Distinctive Readings		Exclusive Readings		Primary Readings		Agree Total	Total Readings	% Agree	±% Error
Alex	9	19	5	39	23	38	37	96	38.54	9.74
Byz	1	8	0	3	2	23	3	34	8.82	9.53
West	1	19	0	0	1	12	2	31	6.45	8.65

The Inter-Group Profile results (Table 42) favor the Alexandrian over the Byzantine and Western, though the support between Clement and the Alexandrian readings is only 38.54% (±9.74%). As noted in the previous section, Clement consistently has a low percentage agreement with *all* groups in the inter-group profile tabulations. What is important, however, is that the percentage agreement always leans in support of the Alexandrian readings.

Table 43: Intra-Group Profile for 1 Corinthians

	Uniform		Predominant		Agree Total	Total Readings	% Agree	±% Error
Alex	22	33	72	119	94	152	61.84	7.72
Byz	64	142	13	36	77	178	43.26	7.28
West	60	154	0	0	60	154	38.96	7.7

As expected, the Intra-Group results on Table 5 for 1 Corinthians show a strong support between Clement of Alexandria and the Alexandrian Intra-Group readings. The combined Alexandrian Uniform and Predominant readings have a 61.84% agreement with Clement, which is nearly 20% higher than Clement's agreement with the Byzantine readings. The margin of error is small enough (±7.72%) that we can be confident that the results conclusively show an agreement between Clement and the Alexandrian text.

Table 44: Combination Profile Results for 1 Corinthians

Group	Clement Agrees	Total	Percentage Agreement
Alexandrian	28	45	62.22%
Byzantine	1	24	4.17%
Western	2	28	7.14%

Table 44 displays the Combined Profiles for the Alexandrian, Byzantine, and Western groups. Once again, Clement has a significantly higher agreement with the Alexandrian texts. It is important to remember that 1 Corinthians also has the largest sample size. As the sample size increases, so does the reliability of the results. This is the most important data set we have as we attempt to uncover the Pauline witness(es) used by Clement of Alexandria.

2 Corinthians

2 Corinthians presents us with challenges not found in 1 Corinthians. Unlike 1 Corinthians, Clement's 2 Corinthians readings appear to agree more with the Byzantine text than with the Alexandrian text. The quantitative analysis revealed that both the primary and secondary Alexandrian had a 64% agreement with Clement, while the Byzantine texts had a 69.7% agreement. But was the agreement significant? The Mann-Whitney U test indicates that the high level of agreement between Clement and the Byzantine texts was not statistically significant. Indeed, only the Alexandrian texts had a significant agreement.

Thus, one hopes that the Group Profile results will be able to shed more light on the situation. It will reveal whether or not Clement agrees more with the Alexandrian or Byzantine groups based upon the readings that show the highest amount of group support.

Table 45: Inter-Group Profile for 2 Corinthians

	Distinctive Readings		Exclusive Readings		Primary Readings		Agree Total	Total Readings	% Agree	±% Error
Alex	3	3	2	13	4	6	9	22	40.9	20.55
Byz	0	0	0	0	0	4	0	0	0	NA
West	0	5	0	0	0	2	0	7	0	NA

As seen in Table 45, Clement shares no Distinctive, Exclusive, or Primary readings with the Byzantine and Western texts. Instead, Clement has a 40.9% agreement with readings that *only* have this special type of support from Alexandrian manuscripts.

Table 46: Intra-Group Profile for 2 Corinthians

	Uniform		Predominant		Combo		Agree Total	Total Readings	% Agree	±% Error
Alex	4	5	41	50	7	8	45	55	81.82	10.19
Byz	27	47	12	20	0	4	39	67	58.21	11.81
West	19	40	0	0	0	7	19	40	47.5	15.48

Table 46 shows that the support that the Byzantine manuscripts share with Clement in 2 Corinthians is indeed not significant (as suggested by the Mann-Whitney U test). Clement's agreement stands at 81.82% with the intra-group Alexandrian readings, compared to only 58.21% of the Byzantine readings. The margin of error is relatively small given the 23.61% gap between the Alexandrian and Byzantine results.

Table 47: Combination Profile Results for 2 Corinthians

Group	Clement Agrees	Total	Percentage Agreement
Alexandrian	7	8	87.5
Byzantine	0	4	0
Western	0	7	0

The Combination Profile results in Table 47 also show that Clement and the Alexandrian text share a significant amount of variation units in common. These are the variation units that are significant—they largely exclude non-group support. The agreement with Byzantine and Western texts is only in cases where non-group support is present (such as from the Alexandrian texts). It appears that Clement's 2 Corinthians text is Alexandrian in nature, as indicated by the Mann-Whitney U test.

Galatians

The quantitative analysis results for Galatians indicate that Clement agrees equally with the Alexandrian and Byzantine texts. For the first time, the Mann-Whitney U test results do not suggest any significant agreement between any of the groups (including the Alexandrian texts) and Clement. If one were to predict an outcome of the Group Profile results for Galatians based upon this data, it would be that they would not show any significant agreement between the Alexandrian readings and Clement. The results are below.

Table 48: Inter-Group Profile for Galatians

	Distinctive Readings		Exclusive Readings		Primary Readings		Agree Total	Total Readings	% Agree	±% Error
Alex	2	4	6	20	1	4	9	28	32.14	17.3
Byz	0	1	0	1	2	5	2	7	28.57	33.45
West	0	9	0	0	0	1	0	10	0	NA

As expected, the Inter-Group Profile (Table 48) displays a lack of distinction between Alexandrian and Byzantine results for Galatians. There is only a 3.57% difference between the Alexandrian and Byzantine results with a $\pm 17.3\%$ and $\pm 33.45\%$ margin of error (respectively). Therefore it does *not* indicate that the text is equally represented by the Alexandrian and Byzantine readings. Instead, the results are inconclusive.

Table 49: Intra-Group Profile for Galatians

	Uniform		Predominant		Agree Total	Total Readings	% Agree	$\pm\%$ Error
Alex	3	6	28	40	31	46	67.39	13.55
Byz	28	43	7	12	35	55	63.63	12.72
West	15	40	2	2	17	42	40.48	14.85

The Intra-Group profile results reveal that the Alexandrian and Byzantine share more or less the same amount of agreement with Clement. Table 49 displays these results. Although the Alexandrian has a slightly higher percentage agreement, the high error margin negates any possible lead it might have over the Byzantine group.

Table 50: Combination Profile Results for Galatians

Group	Clement Agrees	Total	Percentage Agreement
Alexandrian	2	6	33.33
Byzantine	2	5	40
Western	0	9	0

Table 50 displays the Combination Profile Results. Again, as expected, the Alexandrian and Byzantine groups show more or less equal support for Clement. This confirms what the Mann-Whitney U test indicated: there is no significant agreement to be found within the data between Clements' text and any of the representative groups.

Ephesians

Once again, we are presented with a unique situation as we survey the data on Ephesians. Like 2 Corinthians and Galatians, the quantitative analysis results suggest that Ephesians is a mixed Alexandrian/Byzantine text (primary Alexandrian 55.8%, secondary Alexandrian 56.8%, Byzantine 53.5%—all with a

margin of error approximately $\pm 5\%$). Unlike 2 Corinthians and Galatians, however, the Mann-Whitney U Test results are inconclusive. A set of variation unit agreements must display a percentage below 5% to be considered significant. In Galatians, the Alexandrian group has a significance of 5.7%. It is so close to the 5% threshold that one would therefore expect to see it reflected in the Group Profile Results.

Table 51: Inter-Group Profile for Ephesians

	Distinctive Readings		Exclusive Readings		Primary Readings		Agree Total	Total Readings	% Agree	$\pm\%$ Error
Alex	1	5	7	19	7	11	15	35	42.86	16.4
Byz	0	5	0	2	0	4	0	11	0	
West	2	15	0	0	3	4	5	19	26.32	19.8

Interestingly, just such a result is shown in Table 51. The Alexandrian Inter-Group readings agree with Clement 42.86%. The Byzantine Inter-Group readings share absolutely no agreement with Clement. Also, it is interesting to see the first inter-group agreement thus far in the Western text: 26.32% with a $\pm 19.8\%$ margin of error. It would appear, then, that the Byzantine agreement with Clement is not as significant as the Alexandrian agreement (as predicted by the Mann-Whitney U test).

Table 52: Intra-Group Profile for Ephesians

	Uniform		Predominant		Agree Total	Total Readings	% Agree	$\pm\%$ Error
Alex	13	17	25	39	38	56	67.86	12.23
Byz	28	53	18	22	46	75	61.33	11.02
West	31	60	1	1	32	61	52.46	12.53

The results on Table 52 tell a slightly different tale, however. Although the Alexandrian manuscripts and Clement share a percentage agreement slightly higher than the Byzantine manuscripts and Clement, it is not a significant difference within intra-group profiles. With this in mind, one expects the Combination Profiles to reflect a higher agreement for the Alexandrian group since the Byzantine group had no inter-group agreements with Clement.

Table 53: Combination Profile Results for Ephesians

Group	Clement Agrees	Total	Percentage Agreement
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Alexandrian	6	11	54.55
Byzantine	0	7	0
Western	5	19	26.32

In Table 53, we indeed see that the Alexandrian group displays a 54.55% agreement with Clement in those readings where the majority of the witnesses are Alexandrian only. A conclusion about the textual makeup of Clement's text of Ephesians is difficult to reach. The data suggests that it is slightly more Alexandrian, though one would need more variation units to prove this conclusively.

Philippians

As with all of the smaller data sets thus far, Philippians also shows a mixed Alexandrian/Byzantine agreement (primary Alexandrian 64.5%, secondary Alexandrian 68%, Byzantine 65%). And as with all previous data sets, the Western text displays very little agreement with Clement. The Mann-Whitney U test returned an interesting result, however: the percent outcome for the Alexandrian texts is a significant .4%, well under the 5% threshold. And as we will soon see, the Group Profile results appear to support this result from the Mann-Whitney U test.

Table 54: Inter-Group Profile for Philippians

	Distinctive Readings		Exclusive Readings		Primary Readings		Agree Total	Total Readings	% Agree	±% Error
Alex	1	3	0	6	4	5	5	14	35.71	25.09
Byz	0	0	0	0	0	1	0	1	0	
West	0	6	0	0	0	1	0	7	0	

Table 54 displays the Inter-Group Profile Results for Philippians. As expected, the Byzantine and Western groups have no Inter-Group Readings in common with Clement. It should be noted, of course, that the Alexandrian group has only a 35.71% agreement with a very large margin of error: ±25.09%. Still, it shows that the Byzantine agreement with Clement is tenuous. Instead, it appears that Clement favors the Alexandrian readings.

Table 55: Intra-Group Profile for Philippians

	Uniform		Predominant		Agree Total	Total Readings	% Agree	±% Error
Alex	4	4	18	24	22	28	78.57	15.2
Byz	13	17	8	15	21	32	65.63	16.46

West	8	24	0	0	8	24	33.33	18.86
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Table 55 indicates that the Alexandrian Intra-Group Readings *might* be more significant than the Byzantine agreements, but the margin of error (over $\pm 15\%$) for both the Alexandrian and Byzantine groups renders such a conclusion impossible. Working with a larger data set, one might expect to see a more conclusive result in favor of the Alexandrian.

Table 56: Combination Profile Results for Philippians

Group	Clement Agrees	Total	Percentage Agreement
Alexandrian	4	7	57.14
Byzantine	0	1	0
Western	5	6	0

Finally, Table 56 displays that agreement between Clement and the Combination Profile Readings can be found in the Alexandrian text only. The Group Profiles along with the Mann-Whitney U test indicate—though not strongly—that Clement was working with an Alexandrian text.

Colossians

Colossians, like Galatians, appears to be a mixture of Byzantine and Alexandrian texts. The quantitative analysis results display a fairly even distribution of agreement between the primary Alexandrian, secondary Alexandrian, and Byzantine groups (60%, 54.87%, and 57.9% respectively). The Mann-Whitney U test indicates that the Alexandrian groups do not have any significant level of agreement with Clement. The primary Alexandrian comes somewhat close at 7%. We can expect to see this reflect in the Group Profile Analysis.

Table 57: Inter-Group Profile for Colossians

	Distinctive Readings		Exclusive Readings		Primary Readings		Agree Total	Total Readings	% Agree	±% Error
Alex	1	4	5	19	9	16	15	39	38.46	13.59
Byz	0	2	1	4	2	6	3	12	25	24.5
West	1	11	0	0	1	2	2	13	15.38	19.61

Table 57 displays what the 7% Mann-Whitney U test might have been indicating: a slightly higher agreement between Clement and the Alexandrian Inter-Group Readings when compared to the Byzantine. The Byzantine agreement of 25% has a

$\pm 24.5\%$ margin of error, which makes any conclusion impossible. However, it is interesting that the support leans toward the Alexandrian group.

Table 58: Intra-Group Profile for Colossians

	Uniform		Predominant		Agree Total	Total Readings	% Agree	$\pm\%$ Error
Alex	8	9	33	51	41	60	68.33	11.77
Byz	30	56	13	18	43	74	58.12	11.24
West	26	59	1	2	27	61	44.26	12.46

The Alexandrian Intra-Group Readings displayed on Table 58 also show a slightly higher agreement with Clement, but the margin of error again makes it impossible to come to a conclusion. Otherwise, a 10% difference between the Alexandrian and Byzantine texts would be significant.

Table 59: Combination Profile Results for Colossians

Group	Clement Agrees	Total	Percentage Agreement
Alexandrian	9	19	47.37
Byzantine	2	9	22.22
Western	2	12	16.67

Finally, Table 59 displays the Combination Profile Results for Colossians. According to this chart, the Alexandrian variation units that Clement agrees with are slightly more significant than both the Byzantine and Western groups. Again, the data is inconclusive but suggests an Alexandrian affiliation.

1 Thessalonians

1 Thessalonians was one of the biggest puzzles from the quantitative analysis stage. Both the quantitative analysis and the Mann-Whitney U Test results indicate a higher agreement between Clement and the Byzantine text than both the Alexandrian and Western texts. This is possibly due to the low number of variation units, which is why there will be a Group Profile Analysis of the entire Pauline Corpus and Hebrews at the end of this chapter. But given the results of the quantitative analysis and Mann-Whitney U Test, one would expect the Group Profile Analysis to show the same.

Table 60: Inter-Group Profile for 1 Thessalonians

	Distinctive Readings		Exclusive Readings		Primary Readings		Agree Total	Total Readings	% Agree	±% Error
Alex	0	0	1	8	0	4	1	12	8.33	
Byz	0	0	0	0	0	2	0	2	0	
West	0	3	0	0	0	3	0	6	0	

If the Byzantine text had any significant agreement with Clement (as indicated by the Mann-Whitney U Test), one would expect to see that reflected in the Inter-Group Profile Results. Instead, out of the entire book of 1 Thessalonians, there is only one Inter-Group Reading in agreement with Clement: an Alexandrian Exclusive Reading. What can account for the lack of Byzantine Inter-Group readings? Perhaps the unusually high agreement with the Byzantine text is only a fluke resulting from a small data set.

Table 61: Intra-Group Profile for 1 Thessalonians

	Uniform		Predominant		Agree Total	Total Readings	% Agree	±% Error
Alex	5	5	18	22	23	27	85.19	13.4
Byz	18	19	6	7	24	26	92.31	10.24
West	13	25	1	1	14	26	53.85	19.16

The Intra-Group Profile results on Table 61 initially seem to support the Byzantine text by 7%, but the margin of error for both the Alexandrian and Byzantine readings are over 10%. Therefore, the Intra-Group Profile results are inconclusive. This again calls into question the quantitative analysis and Mann-Whitney U results.

Table 62: Combination Profile Results for 1 Thessalonians

Group	Clement Agrees	Total	Percentage Agreement
Alexandrian	0	3	0
Byzantine	0	1	0
Western	0	6	0

This is where the data is perhaps the most interesting: for the first time, no group has a Combination reading in agreement with Clement (Table 62). It is indicative of a larger problem. That is, there simply are not enough variation units for 1 Thessalonians to come to any conclusion about its textual nature. This would explain the odd results from the quantitative analysis and Mann-Whitney U Test. If nothing else, it at least demonstrates that Clement's text of 1 Thessalonians cannot be labeled as Byzantine.

1 Timothy

1 Timothy presents us with precisely the same problem that we had with 1 Thessalonians. The Mann-Whitney U Test indicates that the high percentage of agreement between Clement and the Byzantine text is significant. However, the quantitative analysis results are inconclusive. Thus, one would expect to see more or less the same results from the Group Profile.

Table 63: Inter-Group Profile for 1 Timothy

	Distinctive Readings		Exclusive Readings		Primary Readings		Agree Total	Total Readings	% Agree	±% Error
Alex	0	0	1	1	1	2	2	3	66.67	53.34
Byz	0	0	0	1	1	3	1	4	25	42.44
West	0	0	0	0	0	0	0	0	0	0

The incredibly high margin of error for the Inter-Group Profile results (Table 63) renders them useless. Although the Alexandrian texts technically display a higher agreement, the margin of error is nearly as high as the actual agreement.

Table 64: Intra-Group Profile for 1 Timothy

	Uniform		Predominant		Agree Total	Total Readings	% Agree	±% Error
Alex	2	3	10	16	12	19	63.16	21.69
Byz	10	15	4	4	14	19	73.68	19.80
West	7	14	1	1	8	15	53.33	25.25

The Intra-Group Profile Results are also inconclusive due to the margin of error (around ±20%). The Combination Profile Results in Table 65 are also inconclusive.

Table 65: Combination Profile Results for 1 Timothy

Group	Clement Agrees	Total	Percentage Agreement
Alexandrian	1	2	50
Byzantine	1	2	50
Western	0	6	0

This is all due to the low number of variation units. When included in the overall data set for the Pauline Epistles and Hebrews, this data will be more helpful. As with 1 Thessalonians, there is not enough data to make any conclusion about the text.

2 Timothy

2 Timothy seems to offer more conclusive results, though the data set is no better than 1 Thessalonians or 1 Timothy. Therefore, we approach any conclusions with caution.

Table 66: Inter-Group Profile for 2 Timothy

	Distinctive Readings		Exclusive Readings		Primary Readings		Agree Total	Total Readings	% Agree	±% Error
Alex	0	0	0	1	2	4	2	5	40	42.94
Byz	0	1	0	0	0	0	0	1	0	NA
West	0	0	0	0	0	0	0	0	0	NA

Clement agrees with two of the primary Alexandrian readings, giving the Alexandrian group a result of 40% with a ±42.94% margin of error (Table 66). It is not conclusive support.

Table 67: Intra-Group Profile for 2 Timothy

	Uniform		Predominant		Agree Total	Total Readings	% Agree	±% Error
Alex	1	1	4	6	5	7	71.43	33.45
Byz	2	4	4	4	6	8	75	30
West	3	4	0	0	3	4	75	42.44

Table 67 is obviously a case where a low number of variation units have severely skewed the data. Every indication we have about the text of Clement is that it is certainly *not* Western, and yet the Western text here displays a 75% agreement ($\pm 42.44\%$).

Table 68: Combination Profile Results for 2 Timothy

Group	Clement Agrees	Total	Percentage Agreement
Alexandrian	2	3	66.67
Byzantine	0	0	0
Western	0	6	0

Given what we have seen above, Table 68 offers us little other than a small amount of evidence that can be used in the larger analysis. It is impossible to come to any conclusion about Clement's text of 2 Timothy.

Titus

Titus, like the other Pastorals, does not provide enough variation units to come to any strong conclusions about its textual character. Still, they are worth noting since they will be used in the analysis of the corpus.

Table 69: Inter-Group Profile for Titus

	Distinctive Readings		Exclusive Readings		Primary Readings		Agree Total	Total Readings	% Agree	$\pm\%$ Error
Alex	1	1	1	3	2	3	4	6	66.67	37.72
Byz	0	1	0	1	0	0	0	1	0	
West	0	1	0	0	0	0	0	1	0	

Out of six Inter-Group Profiles from the Alexandrian text, Clement agrees with 66.67% of them ($\pm 37.72\%$). It is perhaps significant that the other groups had only 1 Inter-Group Profile reading each. This perhaps is evidence of an Alexandrian text—though, again, this is a dangerous conclusion given the small data pool.

Table 70: Intra-Group Profile for Titus

Table 70 does not offer		Uniform		Predominant		Agree Total	Total Readings	% Agree	$\pm\%$ Error
	Alex	0	2	7	10	7	12	58.33	27.89
	Byz	6	12	1	3	7	15	46.67	25.25
	West	2	9	0	0	2	9	22.22	27.16

any helpful data since the margin of error is so incredibly high for all text groups.

Table 71: Combination Profile Results for Titus

Group	Clement Agrees	Total	Percentage Agreement
Alexandrian	2	3	66.67
Byzantine	0	2	0
Western	0	0	0

Finally, Table 71 displays what we would expect to see from the Inter-Group Profiles—out of all of the Combination Profile Readings, Clement agrees only with the Alexandrian group.

Hebrews

After the scant amount of data available in many of the previous books, Hebrews finally provides enough variation units to come to tentative conclusions about the text's make-up. Unfortunately, there are not enough Western witnesses to calculate Group Profile results for the Western Text. The quantitative analysis indicated that Clement leaned toward the Alexandrian witnesses. The Mann-Whitney U test showed that these tentative results were reliable and that Clement showed a significant agreement with both the primary and secondary Alexandrian witnesses.

Table 72: Inter-Group Profile for Hebrews

	Distinctive Readings		Exclusive Readings		Primary Readings		Agree Total	Total Readings	% Agree	±% Error
Alex	2	2	5	23	10	13	17	38	44.74	15.81
Byz	1	1	0	4	0	5	1	6	16.67	29.82

Given the margin of error for the Byzantine group, it is difficult to comment on the 16.67% agreement. However, the Alexandrian group appears to have a fairly stable agreement at 44.74%. This is consistent with other texts that display a high level of agreement with the Alexandrian group.

Table 73: Inter-Group Profile for Hebrews

	Uniform		Predominant		Agree Total	Total Readings	% Agree	±% Error
Alex	2	3	26	34	28	37	75.68	13.82

Byz	19	38	6	9	25	47	53.19	14.27
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It is clear from this data that Clement agrees far more with the Alexandrian Intra-Group Profile Reading than the Byzantine Readings. This is consistent with the Mann-Whitney U results.

Table 74: Combination Profile Results for Hebrews

Group	Clement Agrees	Total	Percentage Agreement
Alexandrian	11	13	84.62
Byzantine	1	7	14.29

Finally, the Alexandrian manuscripts share a much higher agreement with the Alexandrian Combination Profile Readings than the Byzantine texts. It seems safe to say, then, that Clement's text for Hebrews is more Alexandrian than Byzantine.

Pauline Corpus and Hebrews

We now turn to the entire corpus. Although it can be helpful to see if the affinity of the text changes throughout the corpus by analyzing individual portions, many of these smaller data sets lead to inconclusive results. Based upon the larger data sets, it would appear that Clement used a consistently Alexandrian witness of the Pauline Epistles and Hebrews.

Table 75: Inter-Group Profile Results for the Pauline Corpus and Hebrews

Group	Clement Agrees	Total	Percentage Agreement
Alexandrian	133	346	38.44
Byzantine	12	95	23.63
Western	11	116	9.48

Table 75 contains the Inter-Group Profile Results for the entire corpus. As expected, the Alexandrian has the highest agreement with Clement. Still, it is a low agreement—38.44% with a margin of error around $\pm 5\%$. This low margin of error indicates that while the percentage agreement is low, it is still reliably higher than the Byzantine and Western groups.

Table 76: Intra-Group Profile Results for the Pauline Corpus and Hebrews

Group	Clement Agrees	Total	Percentage Agreement
Alexandrian	419	598	70.07
Byzantine	407	709	57.4
Western	226	526	42.97

The margin of error, it should be noted, is extremely low for all of these numbers. Clement and the Alexandrian Intra-Group Profile readings share 70% agreement. This is 13% more than the Byzantine readings and 28% more than the Western readings.

Table 77: Combination Group Profile Results for the Pauline Corpus and Hebrews

Group	Clement Agrees	Total	Percentage Agreement
Alexandrian	82	134	61.19
Byzantine	10	70	14.29
Western	12	107	11.21

Table 77 records the Combination Profile results. At 61.19%, Clement by far shares more agreements with the Alexandrian group than the others. This is particularly significant since these readings are strongly Alexandrian with little or no outside group support.

In conclusion, we can now confidently assert that Clement's witness (or witnesses) of the Pauline Text and Hebrews reflected readings that would put it within the Alexandrian group. The final step in the process will be to review the multivariate analysis.

CHAPTER 6 - MULTIVARIATE ANALYSIS

The results of the quantitative analysis and the Group Profile results indicate that Clement of Alexandria's text of the Pauline Corpus and Hebrews aligns with manuscripts in the so-called Alexandrian group of manuscripts. In this chapter, the results will be combined in such a way that we can analyze agreements between *all* witnesses.

The data sets analyzed in this chapter are Romans, 1 Corinthians, 2 Corinthians—Titus, Hebrews, and the entire Pauline Corpus (including Hebrews). First, the values of dissimilarity will be calculated for each witness in their respective data sets. For example, in 1 Corinthians, the value of dissimilarity for minuscule 33 will differ from the value of dissimilarity for 33 when analyzing it within the context of the entire Pauline Corpus. Next, these values of dissimilarity will be placed within an upper and lower critical value matrix. These values, once compared, will reveal the significance of agreement or disagreement for each witness. Finally, these results will be combined to create 2D and 3D maps, dendograms, and cluster maps.³³⁶

Romans

Statistically significant relationships between manuscripts are indicated whenever a high or low value of dissimilarity is calculated ($\pm 2SE$, where "SE" means "Standard Error"). Thus, if the dissimilarity value is *higher* than the upper critical value, the witness and Clement show a statistically significant *difference* from Clement's text. If it is higher than the lower critical value but lower than the upper critical value, then Clement's text and the witness in question do not show a significant agreement or disagreement. If the dissimilarity value is *lower* than the lower critical value, this means that Clement and the witness share a significant agreement.

The data for Romans can be found on Table 78 below. The results are listed in an ordinal manner from the lowest level of dissimilarity to the highest (second column). Next, the lower critical and upper critical values are listed for the witness

³³⁶ For the purposes of the software used, the generated image files use a slightly different manuscript classification system than is used throughout the rest of this thesis. Here, the qualifier "U" stands for "Uncial," "M" for "Minuscule," and "P" for "Papyrus." The image classification includes a qualifier, followed by the Gregory-Aland number for that manuscript, and (for those with a "U" qualifier only) the letter associated with that manuscript. Manuscript "G" is therefore listed as "U12 G," manuscript 1739 is "M1739," while Clement is still "Cl."

in question. Finally, a check mark shows where Clement's text falls: significant agreement ($\text{Diss} < \text{LCV}$), neither significant nor insignificant ($\text{LCV} \leq \text{Diss} \leq \text{UCV}$), and significant ($\text{Diss} > \text{UCV}$).

Table 78: Critical Values of Dissimilarity using Simple matching Distance with Each Respective Manuscript as the Witness of Interest Relative to Clement: Romans

Witness	Diss	LCV	UCV	$\text{Diss} < \text{LCV}$	$\text{LCV} \leq \text{Diss} \leq \text{UCV}$	$\text{Diss} > \text{UCV}$
1739	0.346	0.315	0.477		✓	
104	0.349	0.318	0.473		✓	
Ψ	0.369	0.315	0.477		✓	
A	0.369	0.315	0.469		✓	
2423	0.385	0.315	0.477		✓	
P	0.393	0.308	0.479		✓	
L	0.408	0.315	0.477		✓	
223	0.408	0.315	0.477		✓	
C	0.412	0.294	0.48		✓	
K	0.423	0.282	0.5		✓	
876	0.423	0.315	0.477		✓	
B	0.431	0.315	0.477		✓	
49	0.446	0.315	0.477		✓	
01	0.446	0.315	0.477		✓	
D	0.554	0.315	0.477			✓
ⲡ46	0.563	0.297	0.531			✓
G	0.622	0.307	0.472			✓
F	0.639	0.311	0.478			✓
01c	0.714	0.238	0.667			✓

Table 79: Critical Values of Dissimilarity: Romans (Completed)

$\text{Diss} < \text{LCV}$	$\text{LCV} \leq \text{Diss} \leq \text{UCV}$	$\text{Diss} > \text{UCV}$
	01, A, B, C, K, L, P, Ψ, 049, 104, 223, 876, 1739, 2423	ⲡ46, 01c, D, F, G

The results for Romans (Table 78 and Table 79) reveal that none of the manuscript witnesses show a statistically significant relationship with Clement. The group that displays *dissimilarity* includes all Western witnesses and two Alexandrian witnesses: ⲡ46 and 01c. All other witnesses (Byzantine and the majority of the Alexandrian

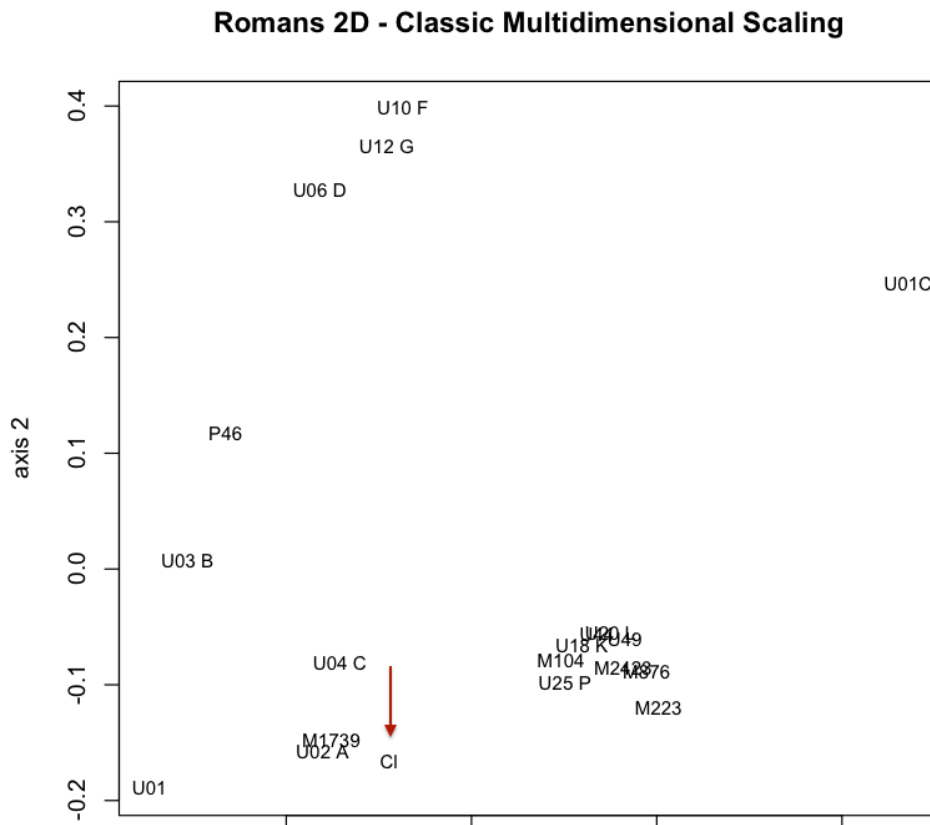
witnesses) show no significant agreement or disagreement with Clement's text of Romans.

Up to this point, the data analyzed has been reviewed in a single state: Clement's relationship to individual witnesses. However, in order to make the full use of the multidimensionality of the data, one must not only look at the agreement between the witnesses and Clement. Instead, it is possible to observe relationships between all manuscripts by plotting these complex relationships in graphic form. Because it is difficult to visualize the full dimensionality of the data based on numbers alone, these graphs present all inter-witness relationships in a 3D plot.

First, the data will be presented in 2D maps. Although they are helpful because they can be easily plotted, Donker notes that 3D maps "incorporate a greater proportion of the variability of the source data."³³⁷ On these maps, points that are closer together demonstrate that the two witnesses are similar. The greater the distance, the greater the dissimilarity. With this in mind, we begin our analysis of Romans with a 2D map of the data.

³³⁷ Donker, *The Text of the Apostolos in Athanasius of Alexandria*, p. 274.

Figure 2: 2D Classic Multidimensional Scaling Map: Romans



In Figure 2, Clement (-0.089, -0.167) is closest to 1739 (-0.151, -0.149), A (-0.161, -0.158), and C (-0.142, -0.082). The western witnesses D, F, and G are clustered together and removed from the other witnesses. The majority of the Byzantine manuscripts are clustered together and removed from most Alexandrian manuscripts.

It is useful to note that manuscripts like P46 and 01C have a relatively limited amount of variation units when compared to other witnesses. This skews the data and places them farther out on the graph. It should not be taken as an indication that they are not similar to the members of their traditional groups (e.g., it is likely that 01C would show a greater agreement with manuscripts like A and C if more variation units were available to analyze).

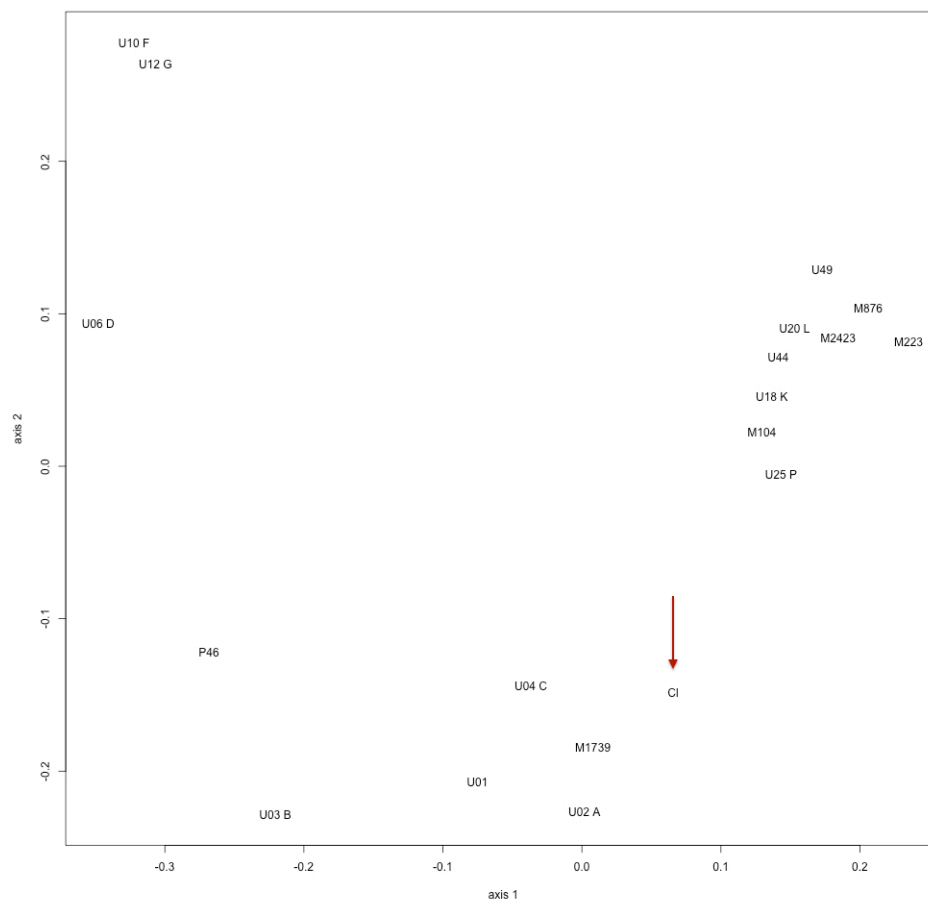


Figure 3: 2D Classic Multidimensional Scaling Map using Inclusive Method: Romans

The proportion of variance for the graph above is 61.8%. The graph indicates that in Romans, Clement (0.066, -0.148) is closest to the Alexandrian witnesses. These clustered witnesses are 1739 (0.008, -0.184), A (0.002, -0.227), C (-0.037, -0.144), and 01 (-0.075, -0.207). Interestingly, these manuscripts are traditionally associated with primary and secondary Alexandrian groups. Thus far we have seen no clear distinction between the two groups in the data set.

The 3D graphs (as seen in Figure 4 and Figure 5) reveal three distinct clusters:

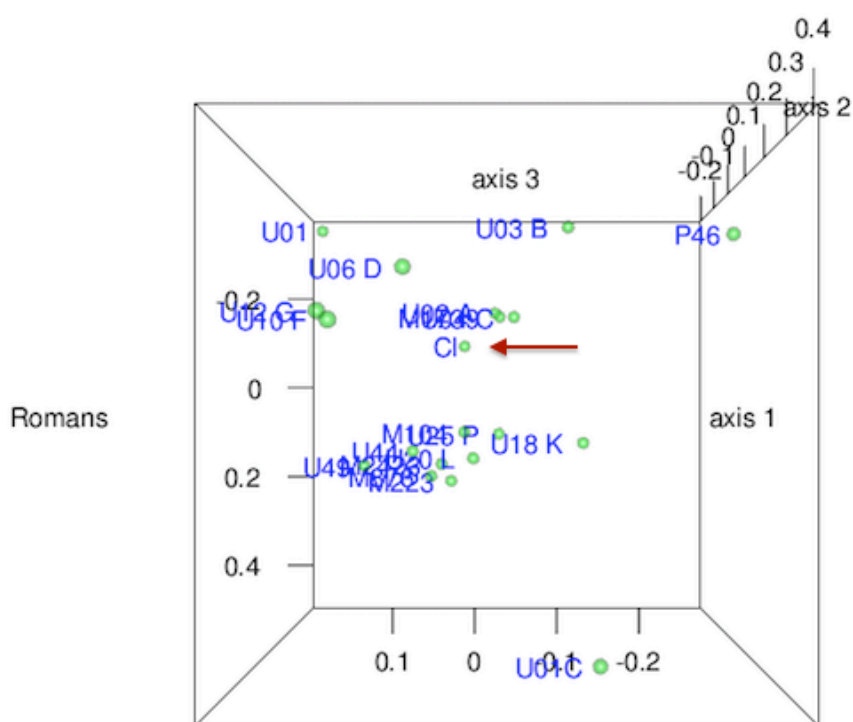
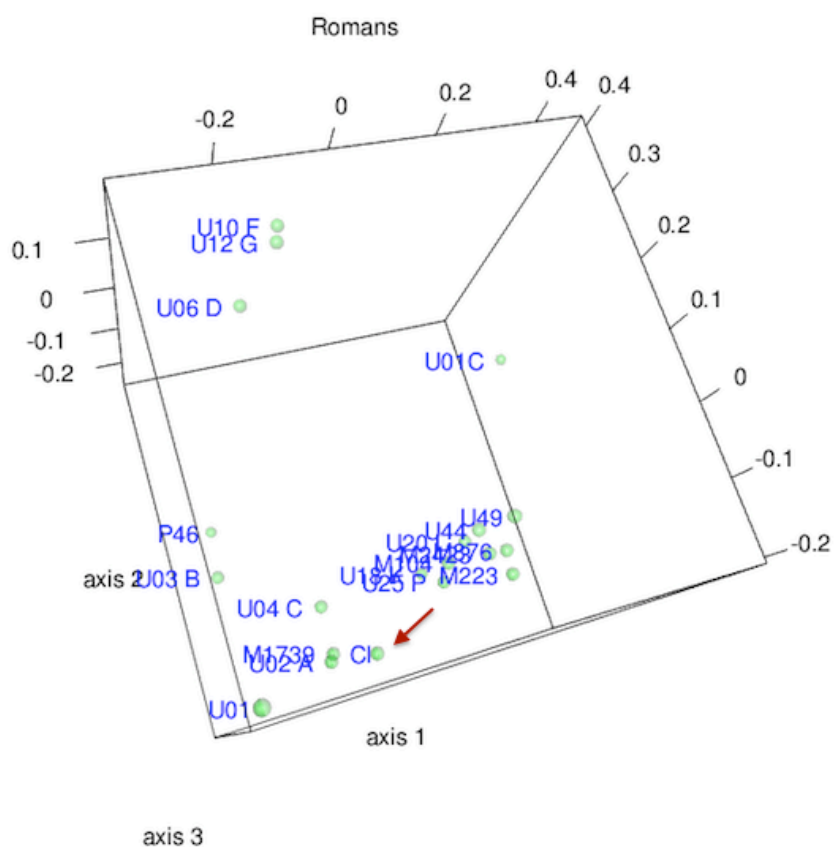


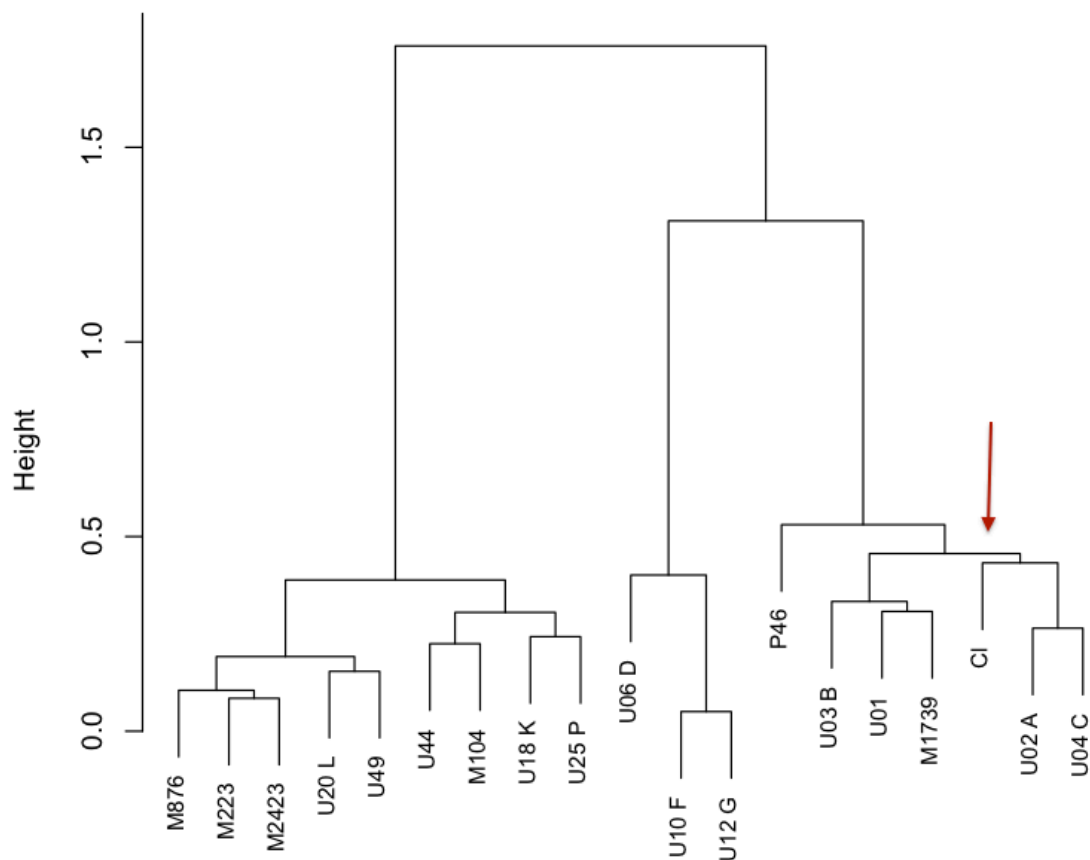
Figure 4: 3D Multidimensional Scaling Map: Romans, view 1

Figure 5: 3D Multidimensional Scaling Map: Romans, view 2



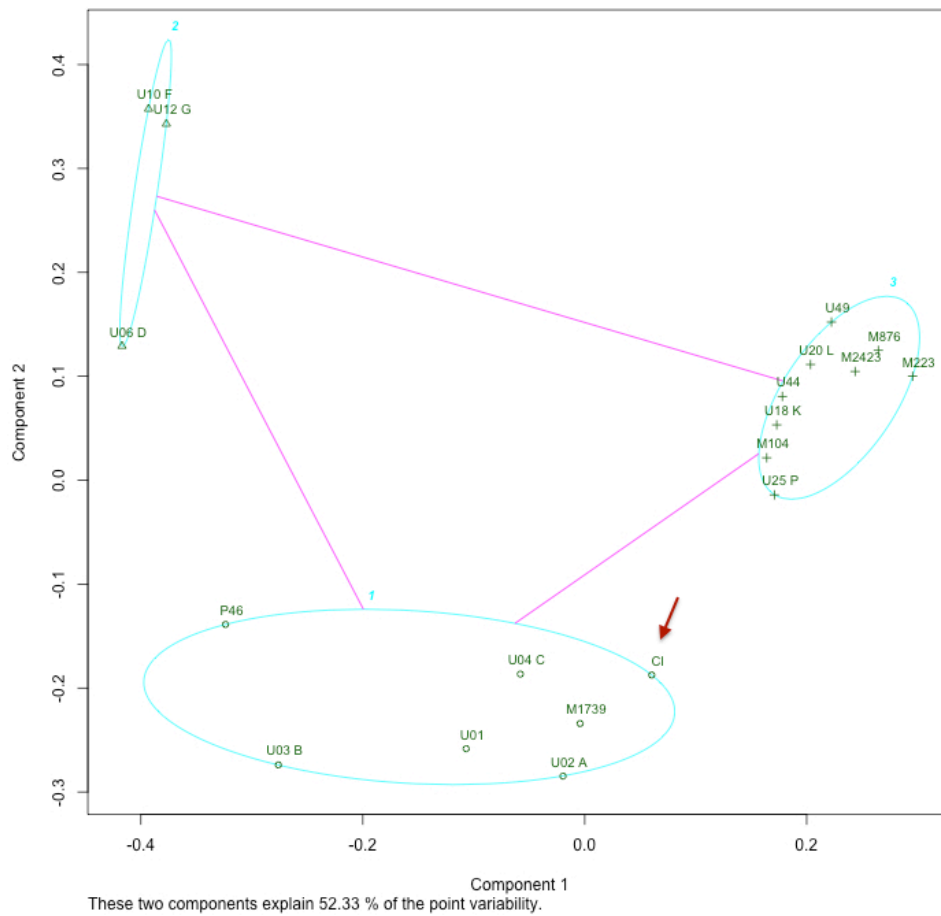
The graph has a proportion of variance of 65.7%. Clement (-0.089 -0.167 0.011) and 1739 (-0.151 -0.149 -0.031) share the closest relationship spatially. The Western witnesses D, F, and G form a distinct group and are far removed from all other witnesses. Though difficult to see, the Byzantine witnesses are both clustered and isolated from the majority of the Alexandrian witnesses.

Figure 6: 3D Dendrogram: Romans, Ward Method



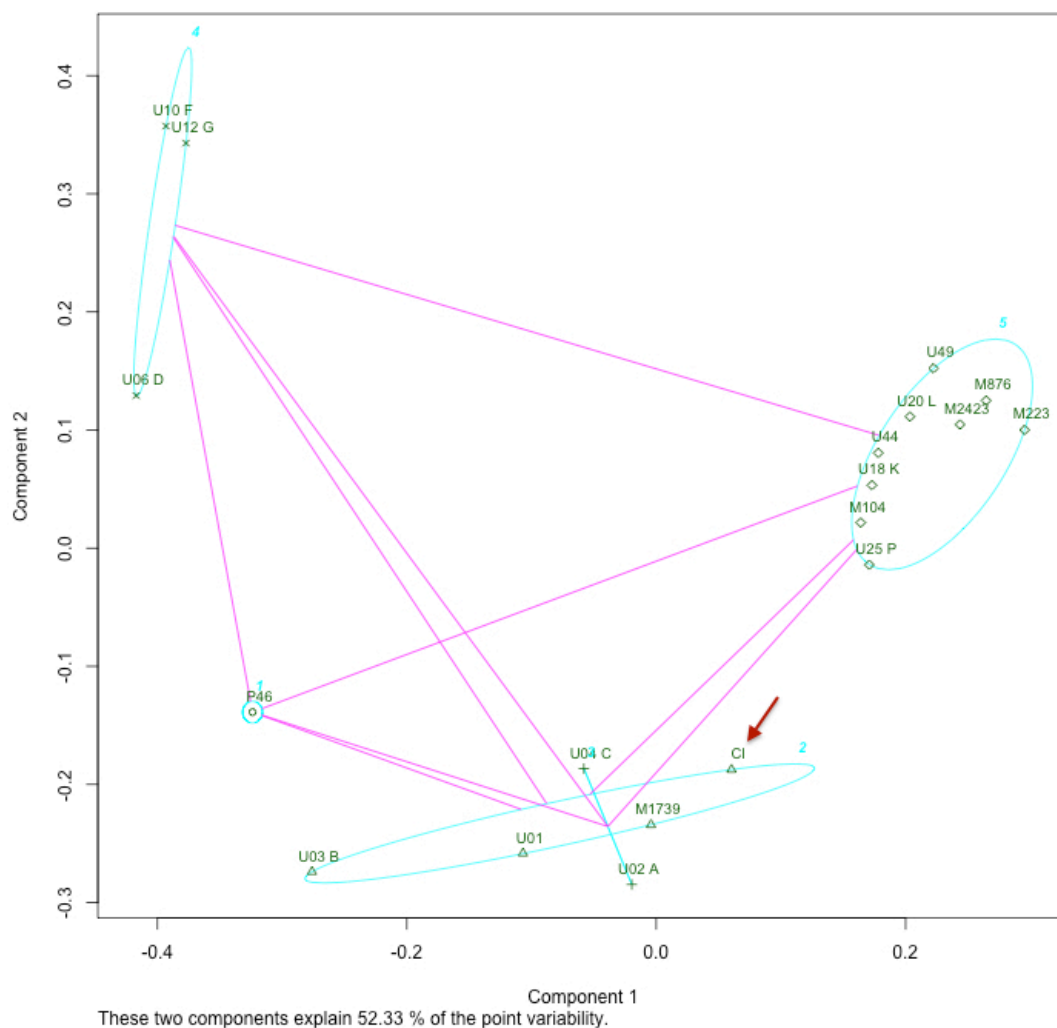
In Figure 6, the dendrogram reveals that A and C are both closely related to Clement. Although 1739 is often located close to Clement on the MDS maps, it is clustered with 01 and B. P46, which is often located away from the group due to the lack of variation units, is here demonstrated as being a member of the same group. The Western texts are clustered together on a separate branch. Interestingly, the Alexandrian witnesses P, Ψ, and 104 are grouped more closely with all Byzantine witnesses.

Figure 7: 2D Cluster Map: Romans, 3 Clusters



This cluster map further displays Clement's relationship with the Alexandrian manuscripts in Romans. It is interesting to note that a five-cluster map separates Clement from the secondary Alexandrian manuscripts in the cluster and instead groups together Clement with the primary Alexandrian manuscripts B, 01, and 1739 (see Figure 8).

Figure 8: 2D Cluster Map: Romans, 5 Clusters



1 Corinthians

The first noticeable outcome of the data is that no single witness in 1 Corinthians shows a statistically significant agreement with Clement's text. As can be seen on Table 80, the only group that is neutral are manuscripts that are Alexandrian. All other manuscripts—all Byzantine, all Western, and some Alexandrian (01c, P, Ψ, 33, and 104)—show a significant lack of agreement with Clement's text.

Table 80: Critical Values of Dissimilarity using Simple Matching Distance with Each Respective Manuscript as the Witness of Interest Relative to Clement: 1 Corinthians

Witness	Diss	LCV	UCV	Diss < LCV	LCV ≤ Diss ≤ UCV	Diss > UCV
01	0.422	0.341	0.468		✓	
B	0.431	0.341	0.473		✓	
1739	0.434	0.34	0.466		✓	
Ⓟ46	0.439	0.337	0.468		✓	
A	0.454	0.34	0.471		✓	
C	0.463	0.315	0.47		✓	
P	0.472	0.337	0.469			✓
33	0.517	0.338	0.471			✓
104	0.529	0.341	0.468			✓
876	0.549	0.341	0.468			✓
223	0.561	0.34	0.471			✓
2423	0.561	0.34	0.471			✓
Ψ	0.579	0.34	0.473			✓
F	0.587	0.335	0.47			✓
D	0.59	0.34	0.471			✓
49	0.59	0.289	0.494			✓
G	0.592	0.335	0.47			✓
L	0.593	0.341	0.468			✓
K	0.628	0.331	0.492			✓
I	0.75	0	0.75		✓	
01c	0.807	0.333	0.639			✓

Table 81: Critical Values of Dissimilarity: 1 Corinthians (Completed)

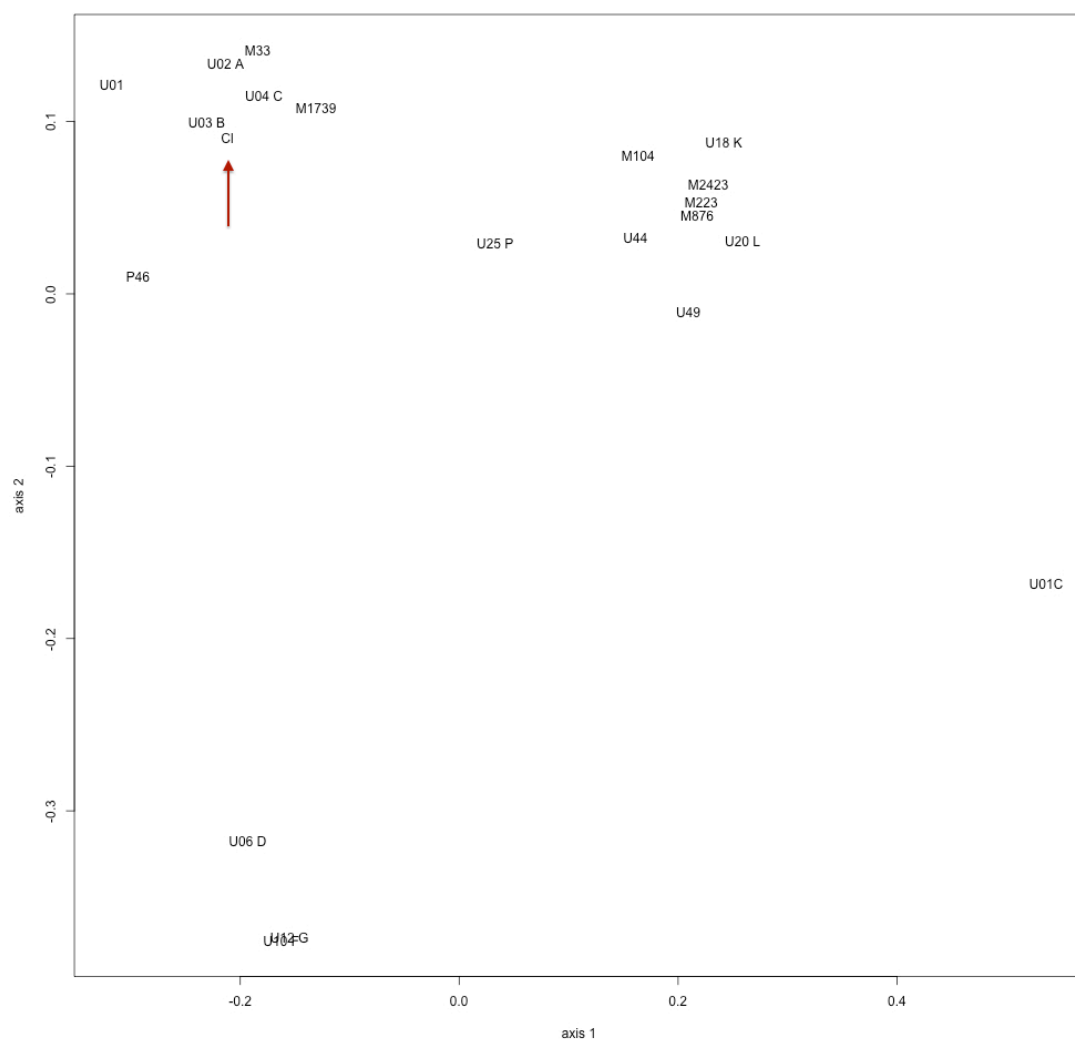
Diss < LCV	LCV ≤ Diss ≤ UCV	Diss > UCV
	Ⓟ46, 01, A, B, C, I, 1793	01c, D, F, G, K, L, P, Ψ, 049, 33, 104, 223, 876, 2423

Although no witness falls into the Diss < LCV category, this does not mean there are no witnesses in agreement with Clement's text. Instead, one cannot show that

these agreements are *statistically significant* in 1 Corinthians. For example, the Group Profile results and the quantitative analysis demonstrated that a relationship exists—but according to the dissimilarity values, the significance of this relationship cannot be established with certainty.

The 2D graph (inclusive) for 1 Corinthians has a proportional variance of 60.6% (Figure 9).

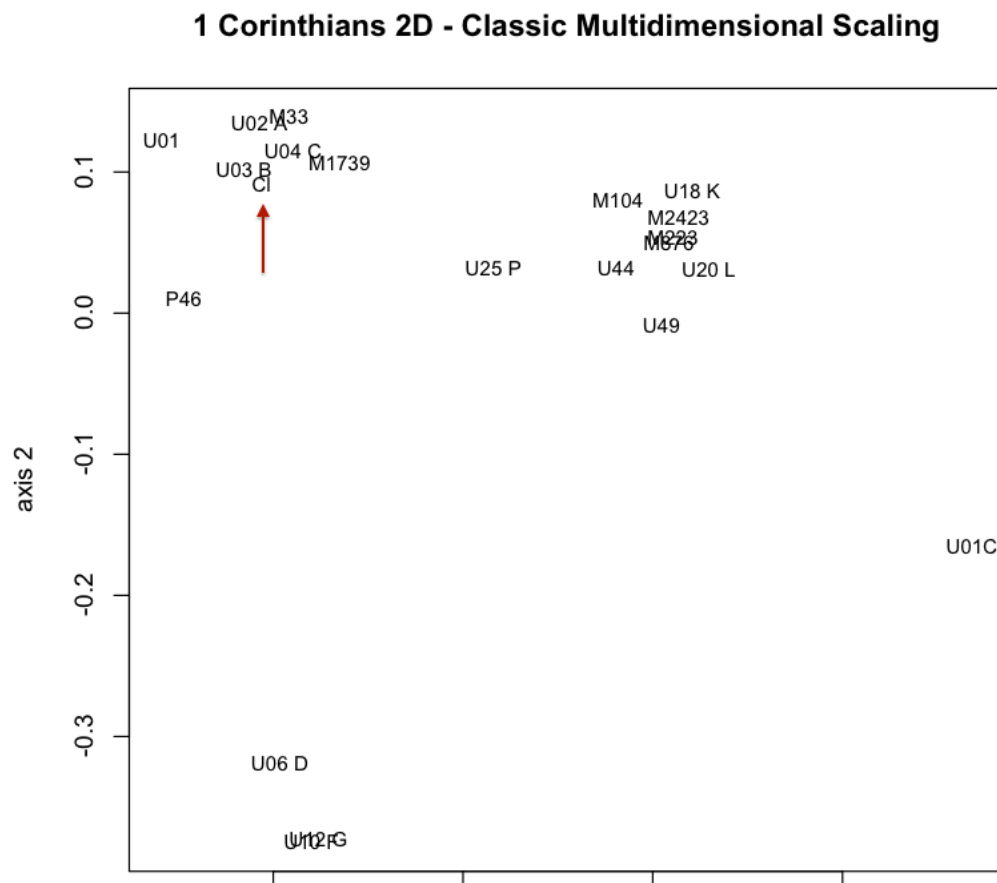
Figure 9: 2D Classic Multidimensional Scaling Map using Inclusive Method: Romans



Clement (-0.212, 0.091) is clustered with B (-0.231, 0.100), C (-0.178, 0.115), A (-0.213, 0.134), 33 (-0.184, 0.141), and 1739 (-0.131, 0.108) with manuscripts 01, P46, and P

nearby. The Byzantine and Western groups are once again clustered and removed from the majority of the Alexandrian manuscripts. Clement appears to be clustered with the Alexandrian manuscripts. The Classic 2D map in Figure 10 further demonstrates this relationship.

Figure 10: 2D Classic Multidimensional Scaling Map: 1 Corinthians



Unfortunately, 2D maps cannot display multistate data. Although Clement appears to be closely clustered with the Alexandrian manuscripts, when the data is displayed on a 3D map, it becomes obvious that Clement is separated from all other witnesses (Figures 11 and 12).

Figure 11: 3D Multidimensional Scaling Map: 1 Corinthians, view 1

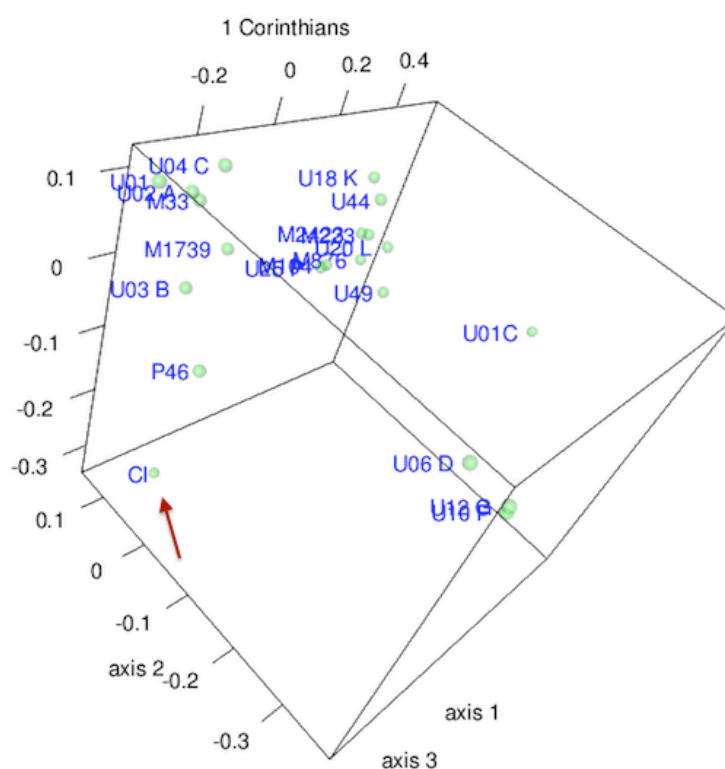
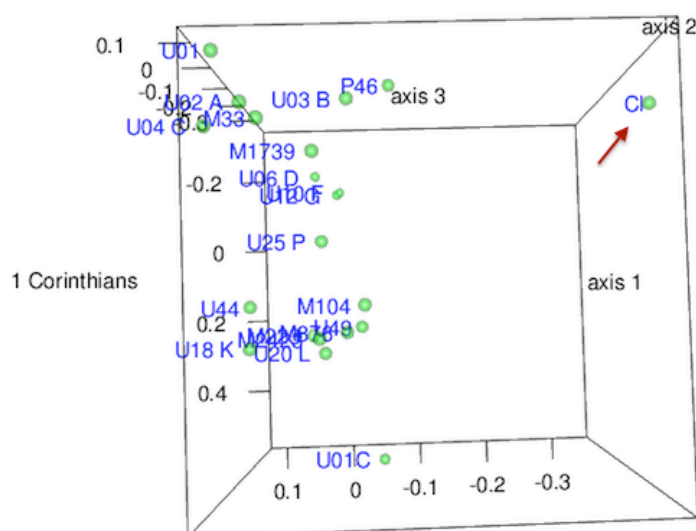
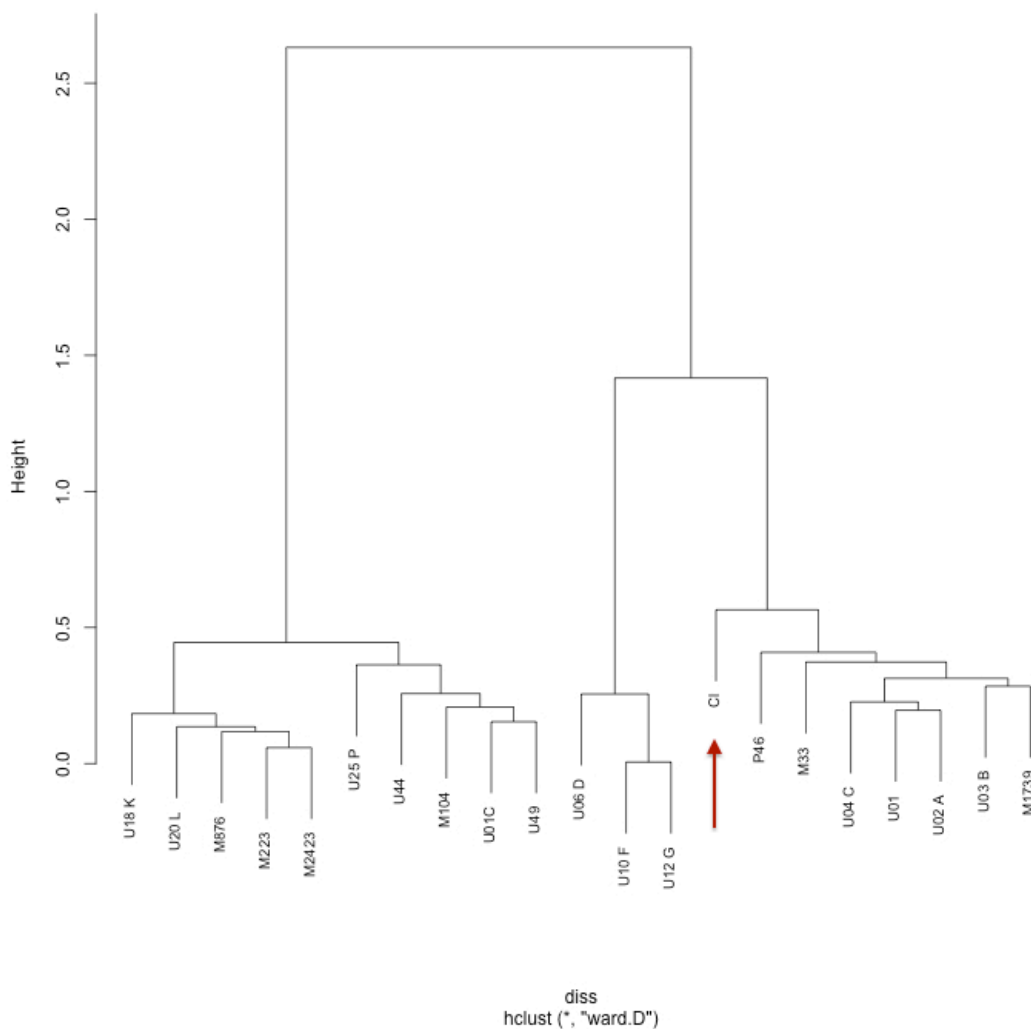


Figure 12: 3D Multidimensional Scaling Map: 1 Corinthians, view 2



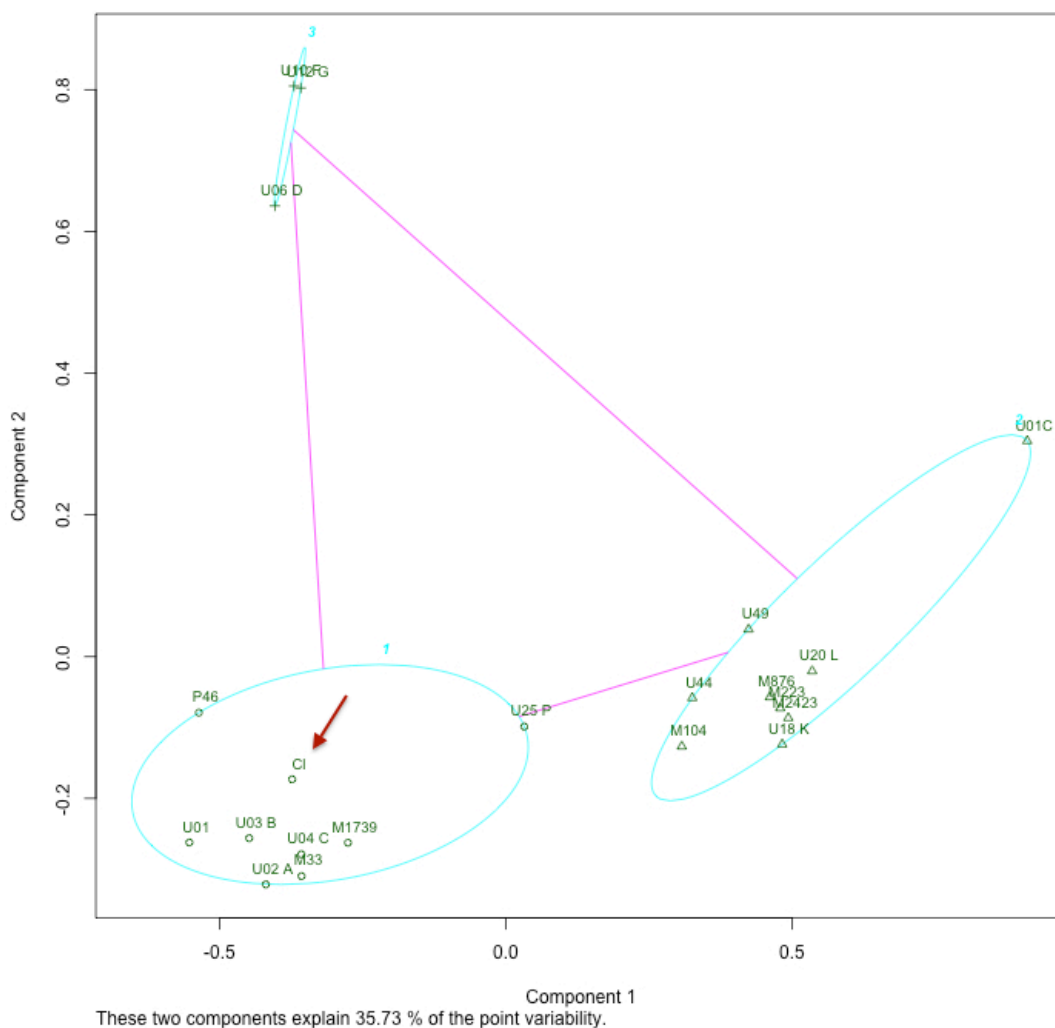
The proportion of variance is 66.7%. It is interesting to see how Clement could *appear* to be clustered with the Alexandrian manuscripts in a 2D map. Instead, we can see that while Clement (-0.212 0.091 -0.339) shares the x and y axis in common with 1739 (-0.130 0.106 0.005), A (-0.215 0.134 0.071), C (-0.179 0.114 0.110), B (-0.231 0.101 -0.030), and 33 (-0.183 0.139 0.055), it does not share the z axis in common. This would explain the many conflicting results for 1 Corinthians. Although Clement shares a great deal of readings in common with the Alexandrian manuscripts (see quantitative analysis, Mann-Whitney U tests, and Group Profiles), they are not necessarily significant agreements (see the UCV/LCV test). Still, in figure 13, the dendrogram reveals that Clement is indeed still related to the Alexandrian manuscripts—even if not in all dimensions of data.

Figure 13: Dendrogram of 1 Corinthians, Ward Method



And finally, the cluster map (Figure 14) also reveals that Clement is related (though not significantly) to the Alexandrian manuscripts. These maps have therefore adequately reflected the data gleaned from previous calculations. Although Clement's text of 1 Corinthians was Alexandrian in nature, it did not share any significant agreements with this particular pool of Alexandrian witnesses.

Figure 14: 2D Cluster Map: Romans, 3 Clusters



2 Corinthians—Titus

The critical values of dissimilarity (Table 82) reveal what was already apparent from the quantitative analysis and the Group Profile Analysis: the text of 2 Corinthians—Titus is a mixture of Alexandrian and Byzantine readings, though ultimately these readings average out a greater agreement with the Alexandrian manuscripts (1739, P, 33, C, A, and 01). Still, the significant agreement with minuscule 2423 cannot be ignored.

Table 82: Critical Values of Dissimilarity using Simple matching Distance with Each Respective Manuscript as the Witness of Interest Relative to Clement: 2 Corinthians—Titus

Witness	Diss	LCV	UCV	Diss < LCV	LCV ≤ Diss ≤ UCV	Diss > UCV
2423	0.336	0.347	0.444	✓		
1739	0.358	0.353	0.444		✓	
P	0.364	0.347	0.444		✓	
33	0.374	0.354	0.446		✓	
C	0.375	0.338	0.452		✓	
A	0.385	0.351	0.451		✓	
01	0.388	0.353	0.444		✓	
49	0.407	0.346	0.45		✓	
876	0.41	0.353	0.444			✓
K	0.412	0.353	0.444		✓	
223	0.412	0.353	0.444			✓
L	0.417	0.355	0.444		✓	
104	0.42	0.353	0.444			✓
B	0.423	0.348	0.444		✓	
Ψ	0.425	0.353	0.444		✓	
I	0.483	0.276	0.448			✓
Ⓟ46	0.516	0.337	0.466			✓
D	0.548	0.353	0.444			✓
01c	0.596	0.389	0.589			✓
F	0.602	0.35	0.444			✓
G	0.602	0.35	0.442			✓

Table 83: Critical Values of Dissimilarity: 2 Corinthians—Titus (Completed)

Diss < LCV	LCV ≤ Diss ≤ UCV	Diss > UCV
2423	01, A, B, C, K, L, P, Ψ, 049, 33, 1739	Ⓟ46, 01c, D, F, G, I, 104, 223, 876

In Figure 15, Clement is graphed in relationship to the other witnesses using a classical method of 2D scaling. It is immediately apparent that Clement rests between two textual groups: Alexandrian and Byzantine manuscripts. Using the

inclusive method (Figure 16), Clement again rests between the Alexandrian and Byzantine manuscripts. With a proportion of variance of 55.5%, the data is slightly less reliable than previous sets. It is also worth noting that Clement (-0.011, -0.084) is separated from the majority of the Byzantine manuscripts by three Alexandrian manuscripts: P (0.077, -0.047), 104 (0.131, -0.039), and Ψ (0.150, -0.006). Manuscript 2423 (0.180, -0.036) is not located as closely, indicating that it shares less in common with Clement than even the weakest of the Alexandrian manuscripts (excluding 01c and $\mathfrak{P}46$).

Figure 15: 2D Classic Multidimensional Scaling Map: 2 Corinthians—Titus

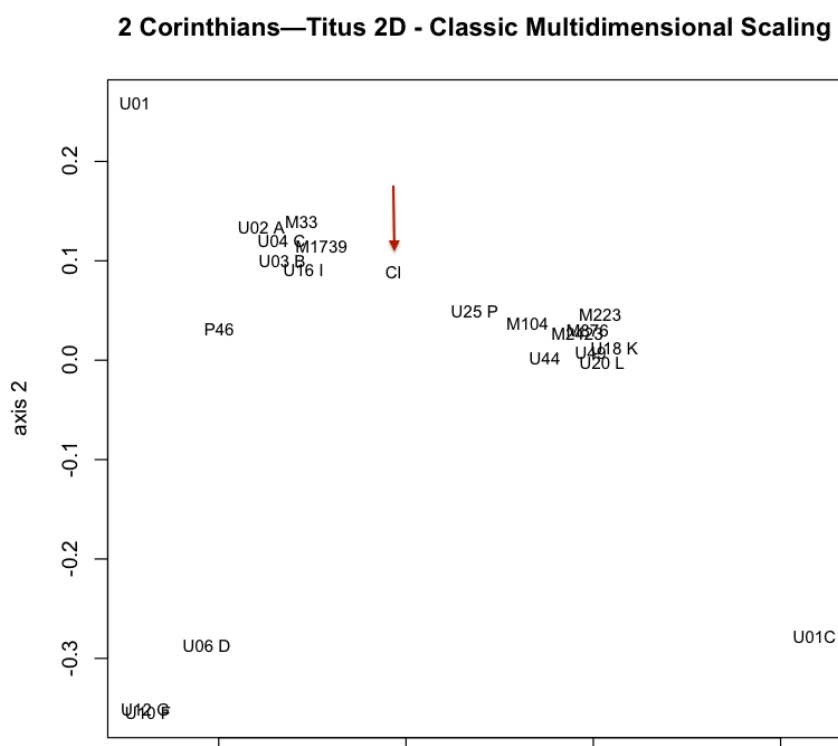
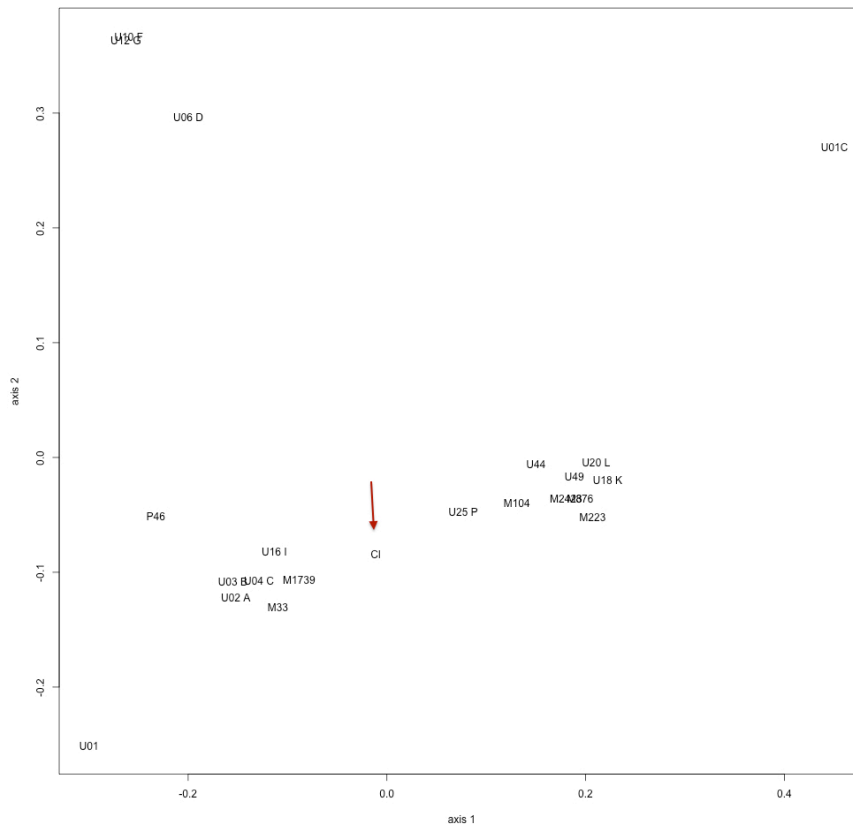


Figure 16: 2D Classic Multidimensional Scaling Map using Inclusive Method: 2 Corinthians—Titus



The 3D maps (Figures 17 and 18) reveal the same situation: Clement (-0.014, 0.088, -0.011) is closer to 1739 (-0.090, 0.114, -0.021), 33 (-0.112, 0.139, -0.044), A (-0.155, 0.133, 0.022), C (-0.133, 0.119, 0.048), and I (-0.110, 0.090, 0.014) than 2423 (0.183, 0.027, 0.006), which is separated from Clement by P (0.073, 0.048, 0.024) and 104 (0.130, 0.036, 0.015).

Figure 17: 3D Multidimensional Scaling Map: 2 Corinthians—Titus, view 1

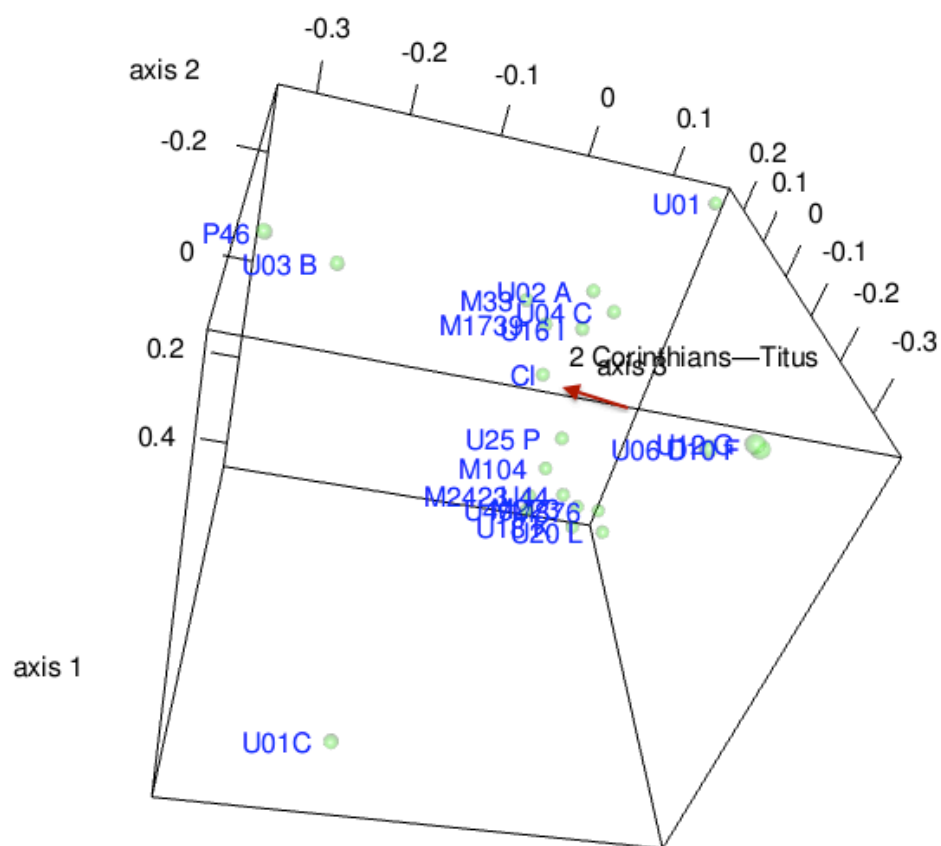
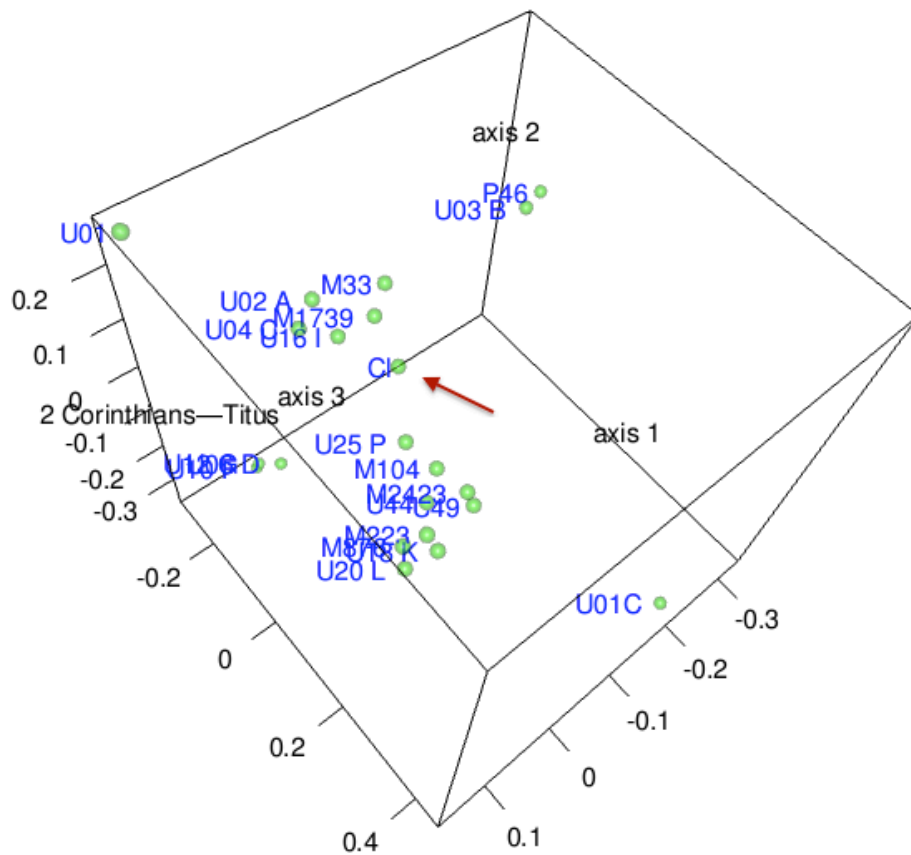


Figure 18: 3D Multidimensional Scaling Map: 2 Corinthians—Titus, view 2



Despite the confusing early results, when put in a multistate matrix, the data reveals that Clement's text is clustered in agreement with the Alexandrian manuscripts. The 3D maps above had a proportion of variance of 64%, which is far more acceptable than the 2D maps.

The dendrogram (Figure 19) also reveals that Clement is clustered with an Alexandrian branch of manuscripts, while Byzantine manuscript 2423 is grouped together with 223 and 876. In Figure 20, the cluster map (5 clusters) reveals that Clement, though clustered with Alexandrian manuscripts, still differs enough both from Alexandrian and Byzantine groups to form a lone cluster.

Figure 19: Dendrogram: 2 Corinthians—Titus, Ward Method

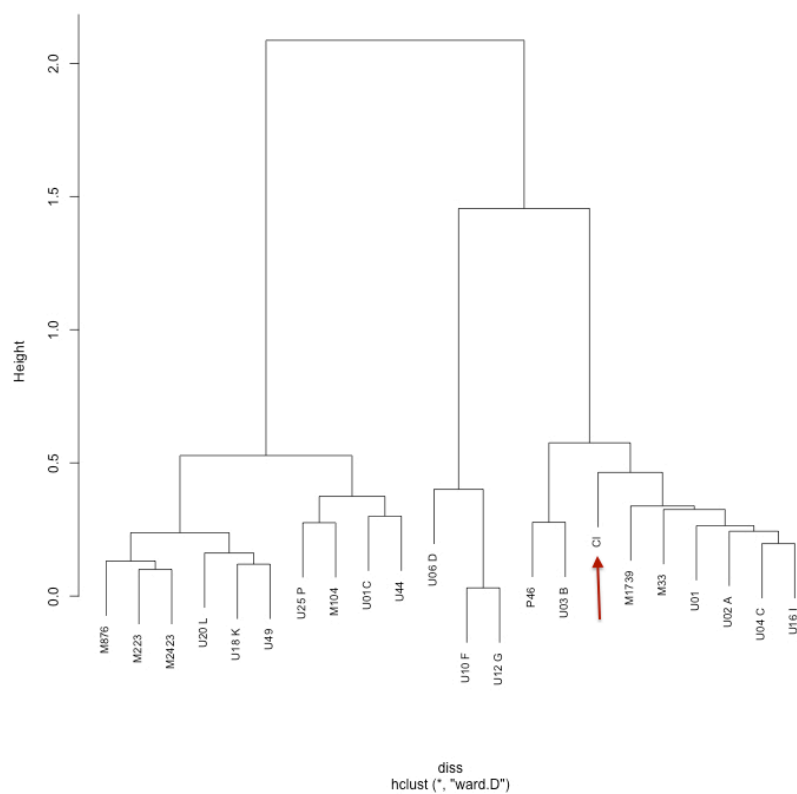
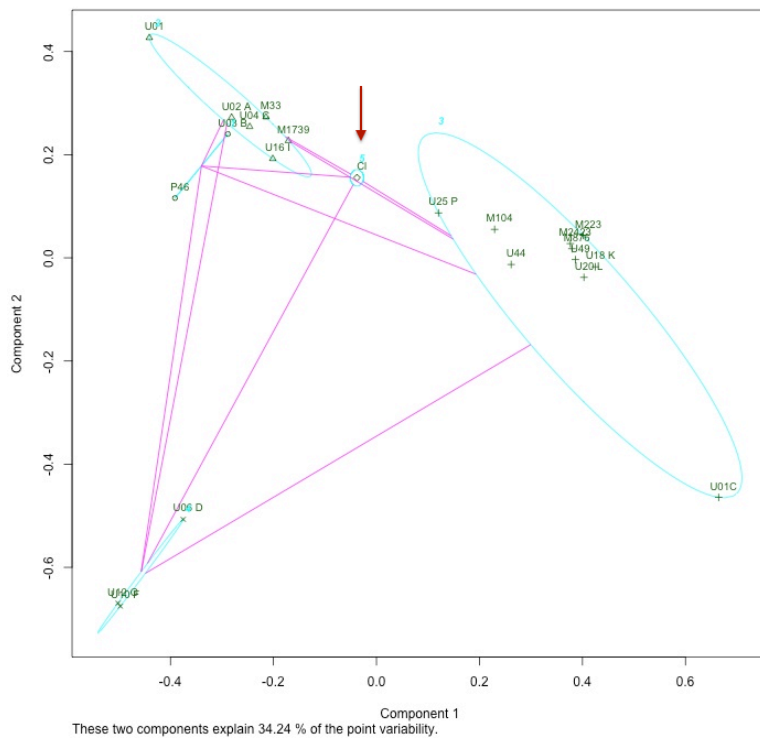


Figure 20: 2D Cluster Map: 2 Corinthians—Titus, 5 Clusters



That data collected from 2 Corinthians—Titus reveals that Clement’s text shares more variation units in common with the Alexandrian witnesses than the Byzantine witnesses. Clement’s agreement with 2423, while significant, must be viewed within the context of *all* results.

Hebrews

While the data set for Hebrews is smaller than Romans and 1 Corinthians, it is still possible to glean meaningful results. The critical values of dissimilarity for Hebrews are displayed on Table 84.

Table 84: Critical Values of Dissimilarity using Simple matching Distance with Each Respective Manuscript as the Witness of Interest Relative to Clement: Romans

Witness	Diss	LCV	UCV	Diss < LCV	LCV ≤ Diss ≤ UCV	Diss > UCV
B	0.308	0.154	0.692		✓	
1739	0.346	0.291	0.545		✓	
I	0.353	0.176	0.588		✓	
104	0.418	0.291	0.545		✓	
Ɔ46	0.431	0.249	0.549		✓	

2423	0.436	0.291	0.545		✓	
01	0.455	0.291	0.545		✓	
A	0.455	0.291	0.545		✓	
K	0.491	0.291	0.545		✓	
P	0.491	0.291	0.545		✓	
33	0.491	0.291	0.545		✓	
Ψ	0.5	0.296	0.537		✓	
L	0.509	0.291	0.545		✓	
223	0.527	0.291	0.545		✓	
876	0.572	0.291	0.545			✓
D	0.582	0.291	0.545			✓
C	0.6	0.2	0.667		✓	
01c	0.667	0.167	0.75			✓

Table 85: Critical Values of Dissimilarity: Romans (Completed)

Diss < LCV	LCV ≤ Diss ≤ UCV	Diss > UCV
	ⲡ46, 01, A, B, C, K, L, P, Ψ, 33, 104, 223, 1739, 2423	01c, D, 876

These results reveal that none of the manuscript witnesses show a statistically significant relationship with Clement. Only manuscripts 01c, D, and 876 show a significant disagreement with Clement. As we have seen, the Western witnesses are never significantly related to Clement, so it is not surprising that D exhibits a significant *disagreement* here. The manuscript 876 is strongly Byzantine and does not strongly agree with Clement in other data sets. Manuscript 01c cannot be expected to offer any meaningful results given the small number of variation units available. The manuscript that has the closest relationship with Clement is again 1739, with a dissimilarity value of 0.306.

In Figure 21, the 2D map reveals that Clement, though isolated, is still found within a group of Alexandrian manuscripts. It also reveals that the Alexandrian manuscripts do not form a tightly formed group—all manuscripts are relatively isolated with compared to the Byzantine witnesses. Again, this points at a limited data set.

Figure 21: 2D Classic Multidimensional Scaling Map: Hebrews

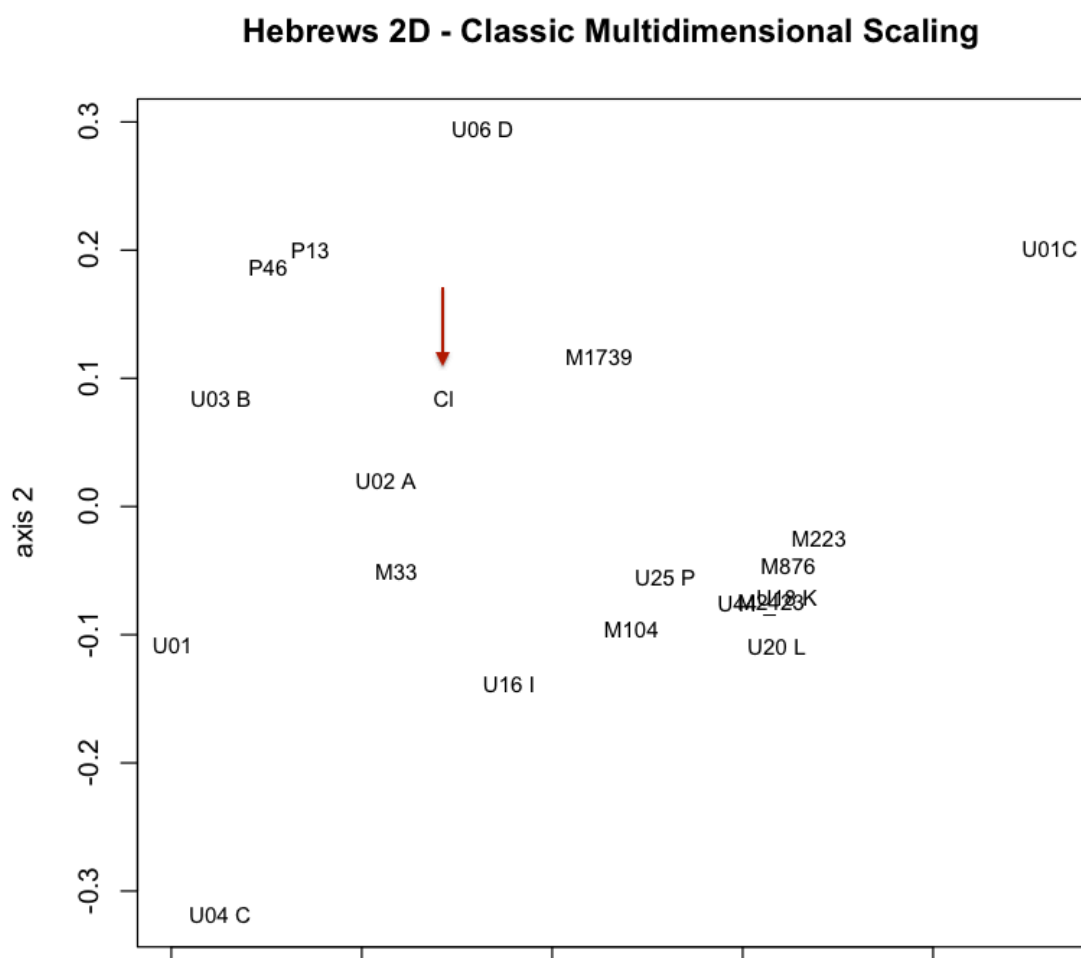
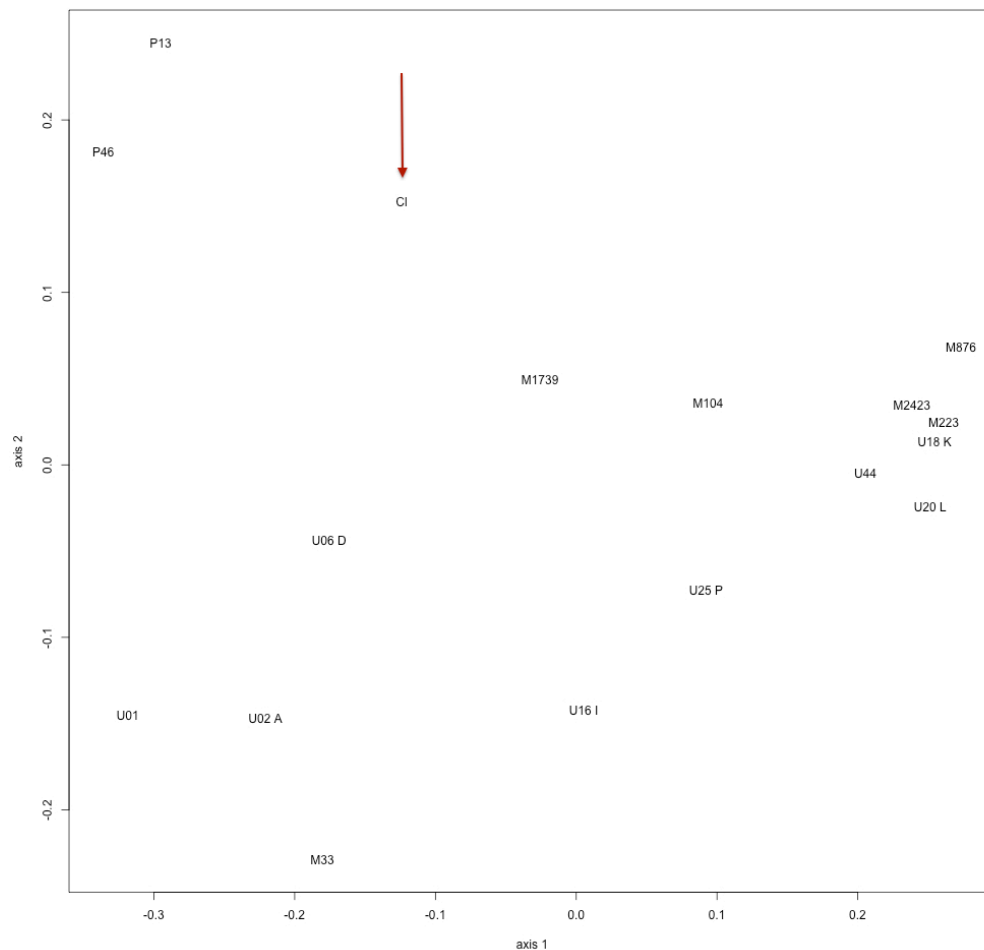


Figure 22: 2D Classic Multidimensional Scaling Map Inclusive Method: Hebrews



In Figure 22, this scattering of the Alexandrian witnesses is even more apparent. The data set has a proportion of variance of only 54.1%. Clement (-0.124, 0.153) is closest to 1739 (-0.026, 0.050). The Byzantine manuscripts K, L, 223, 876, and 2423 all form a very close and isolated cluster. This is not surprising—the Byzantine manuscripts will always share far more variation units in common than the other supposed text-types.

Unfortunately, the 2D maps have revealed very little about the textual affinity of Clement of Alexandria in Hebrews. The 3D maps, however, are here incredibly helpful. As is obvious in Figures 23 and 24, Clement (-0.114 0.083 0.171) is clustered together with B (-0.348 0.083 0.131) and $\mathfrak{P}46$ (-0.298 0.185 0.092). Although $\mathfrak{P}13$ was included in the graph, there were too few variation units to claim that any agreement is significant. The remaining Alexandrian witnesses are distributed throughout the 3D space, but are distinct from the very tightly-knit Byzantine

group. The only Western witness, D, is isolated in its own space. The proportion of variance is 58%, which is acceptable but not desirable.

Figure 23: 3D Multidimensional Scaling Map: Hebrews, view 1

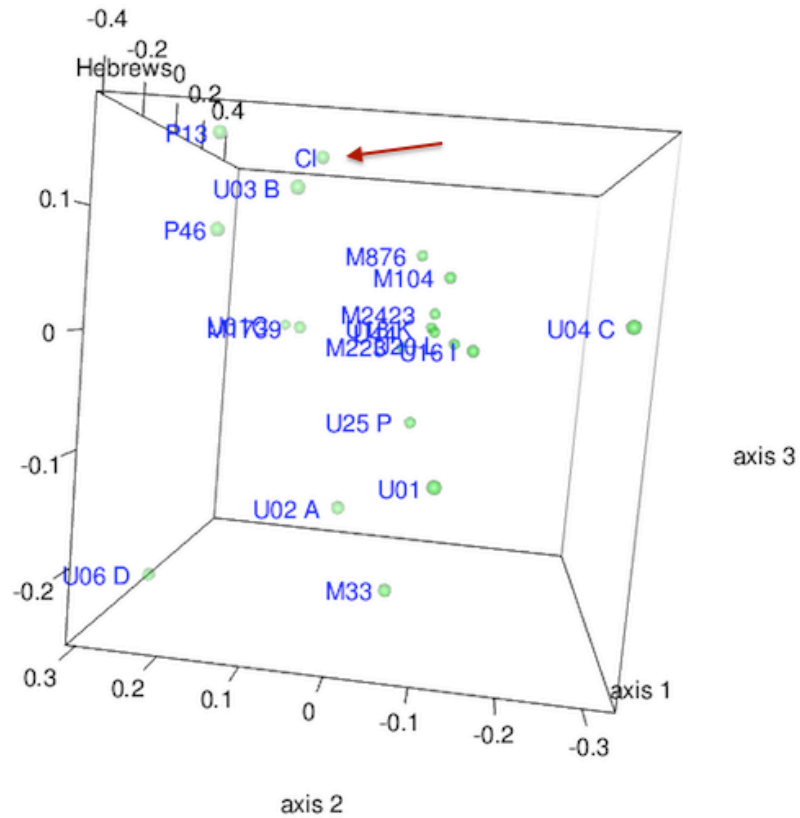
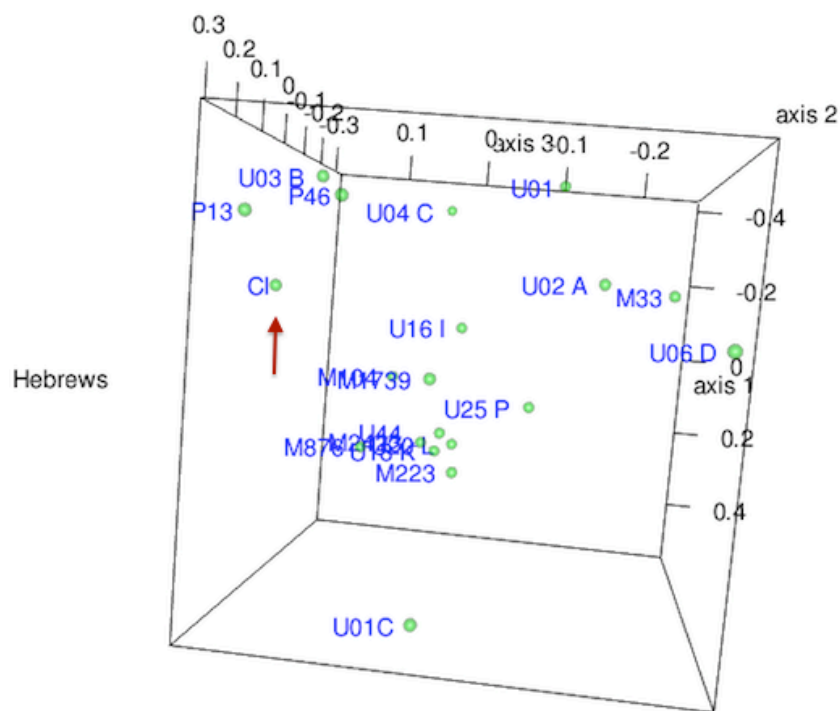


Figure 24: 3D Multidimensional Scaling Map: Hebrews, view 2



Finally, the data for Hebrews has been graphed on both a dendrogram (Figure 25) and a cluster map (Figure 26). The dendrogram reveals just how much a smaller data set can affect results: although Clement is still clustered with Alexandrian manuscripts, his text is now a part of a group that includes P, 1739, and 104. When the 2D maps are again reviewed, this group is more obviously revealed than in the 3D maps. It is a good demonstration of how multiple analyses of a data set can reveal a complex set of relationships. The cluster map (Figure 25) reveals that Clement is indeed related to the larger Alexandrian group, even though it is scattered.

Figure 25: Dendrogram: Hebrews, Ward Method

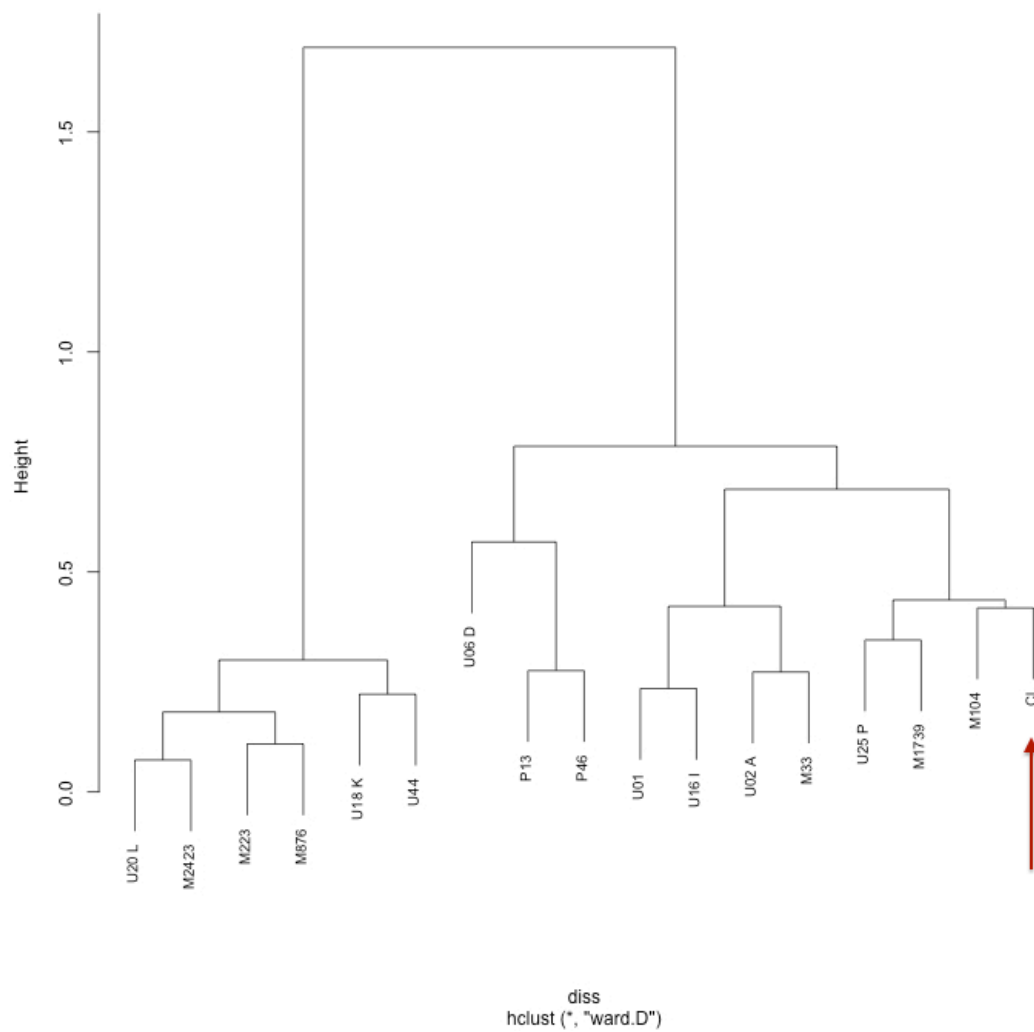
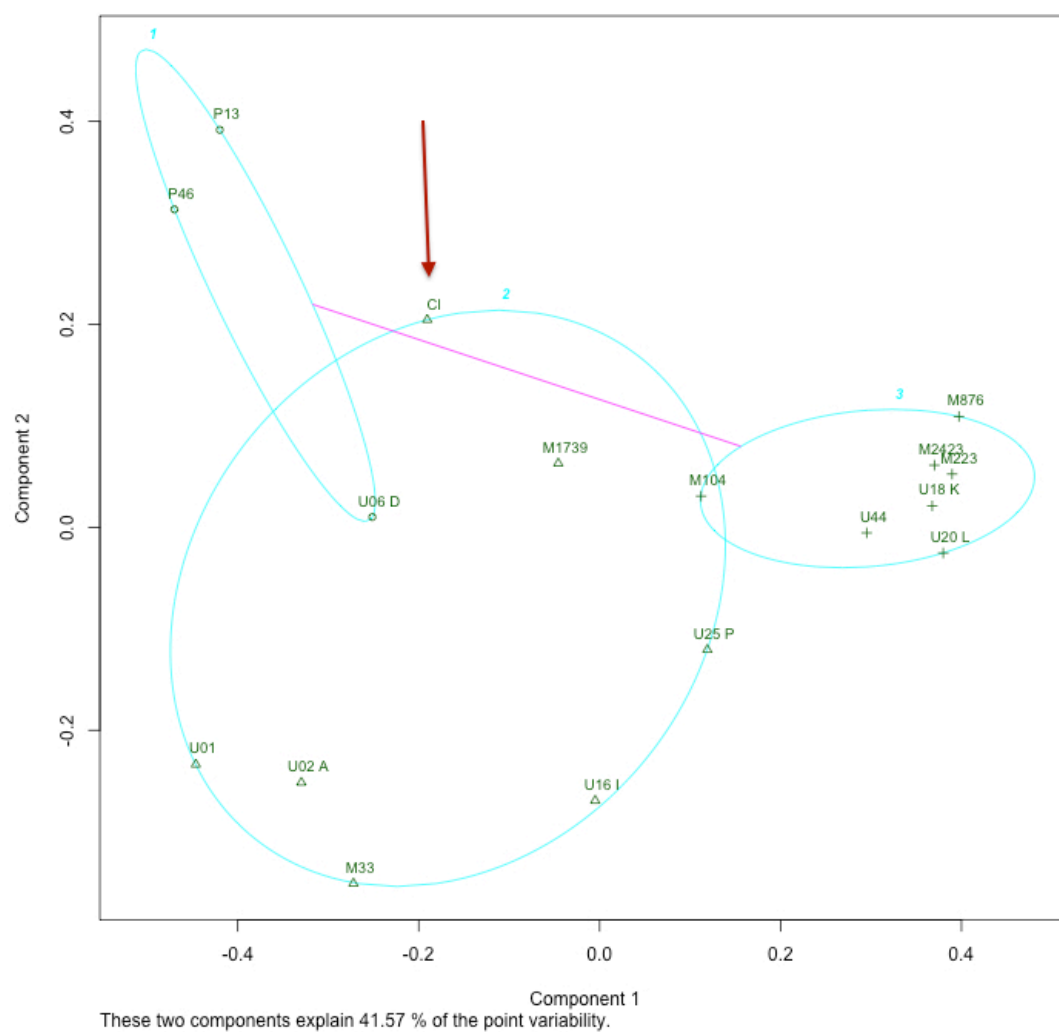


Figure 26: 2D Cluster Map: Hebrews, 3 Clusters



Pauline Epistles and Hebrews Combined

Finally, we move to the final stage of the analyses and look at the entirety of the Pauline Corpus with Hebrews.

Table 86: Critical Values of Dissimilarity Using Simple Matching Distance with Each Respective Manuscript as the Witness of Interest Relative to Clement: Pauline Corpus and Hebrews

Witness	Diss	LCV	UCV	Diss < LCV	LCV ≤ Diss ≤ UCV	Diss > UCV
1739	0.375	0.368	0.433		✓	
A	0.407	0.368	0.436		✓	
P	0.407	0.365	0.432		✓	
01	0.411	0.367	0.434		✓	
2423	0.413	0.366	0.433		✓	
C	0.413	0.355	0.433		✓	
B	0.425	0.365	0.433		✓	
104	0.436	0.368	0.433			✓
49	0.444	0.354	0.433			✓
876	0.456	0.369	0.433			✓
223	0.458	0.368	0.433			✓
Ψ	0.46	0.367	0.433			✓
K	0.462	0.367	0.437			✓
L	0.468	0.368	0.434			✓
Ⓟ46	0.489	0.362	0.437			✓
33	0.522	0.367	0.437			✓
D	0.562	0.368	0.433			✓
G	0.603	0.364	0.433			✓
F	0.604	0.362	0.433			✓
01c	0.661	0.403	0.553			✓
I	0.73	0.278	0.444			✓

Table 87: Critical Values of Dissimilarity: Pauline Corpus and Hebrews (Completed)

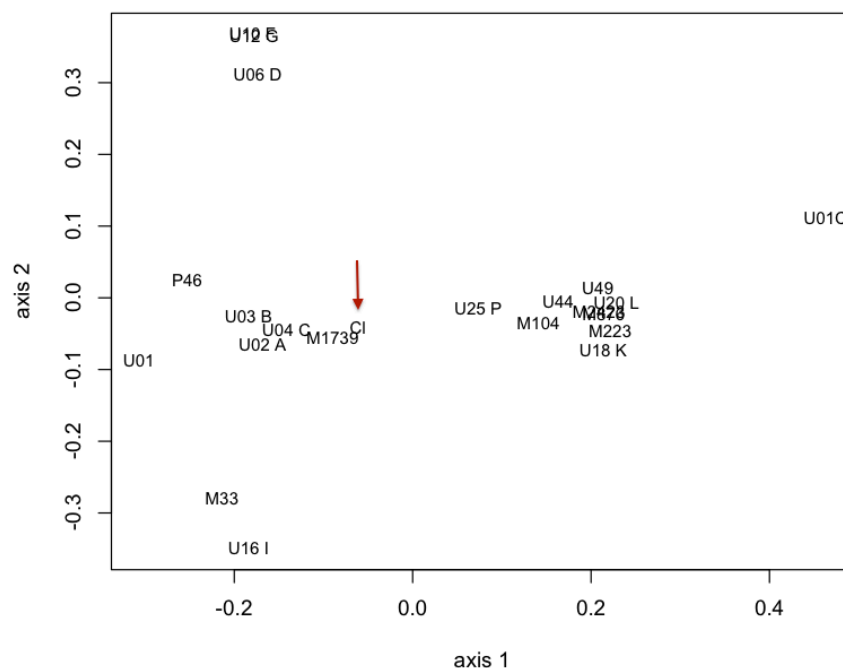
Diss < LCV	LCV ≤ Diss ≤ UCV	Diss > UCV
	01, A, P, 33, 1739, 2423	Ⓟ46, 01c, B, C, D, F, G, I, K, L, Ψ, 049, 104, 223, 876

Table 86 shows the list of results for the individual manuscripts; Table 87 shows the results grouped into three categories of significance. There are no manuscripts that show a significant agreement with Clement when the entire corpus is

surveyed as a whole. The manuscripts that show no agreement or disagreement are Alexandrian only, with the exception of a single Byzantine manuscript (2423). The remaining manuscripts show a significant *disagreement* with Clement's text of the Pauline Epistles and Hebrews.

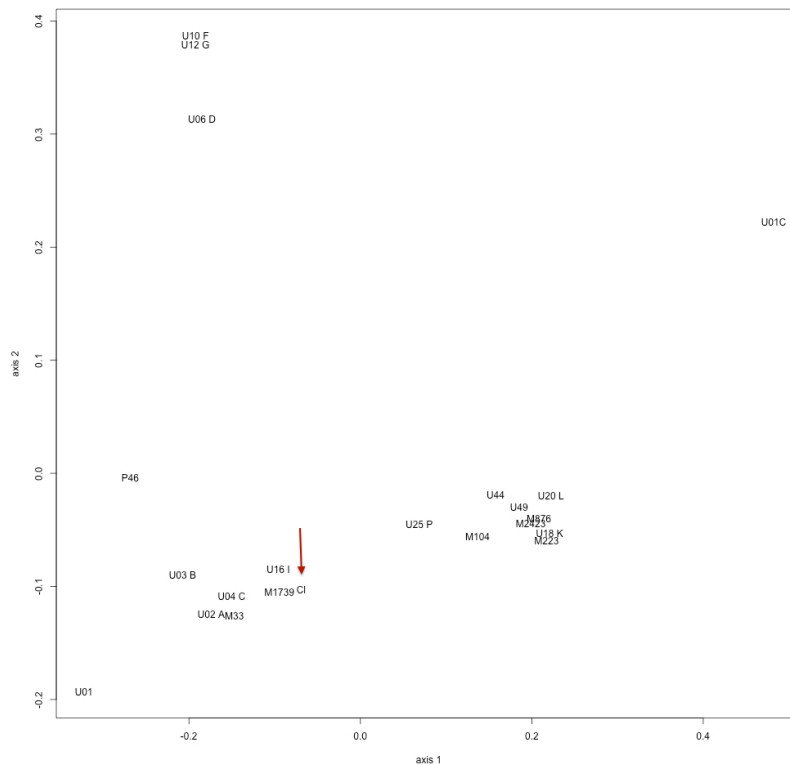
Figure 27 below shows the data for the traditional 2D mapping. Clement is situated near the manuscripts 1739, C, A, and B. Given that Clement generally sides with the Alexandrian texts, this is of little surprise. The remaining Alexandrian manuscripts are either farther removed (P46, 01, 33, I, and 01C) or grouped with the Byzantine manuscripts (P, 104, and Ψ). The Western manuscripts are clustered together and far removed from all other witnesses, with F (-0.180, 0.368) and G (-0.178, 0.364) displaying an expected overlap.

Figure 27: 2D Multidimensional Scaling Map: Pauline Corpus and Hebrews (Completed)



Clement (-0.062, -0.042) is closest to 1739 (-0.090, -0.056) when plotted on the graph. The manuscripts 223 (0.221, -0.048), 876 (0.214, -0.023), and 2423 (0.209, -0.020) also nearly overlap. The graph therefore presents the data as one would expect.

Figure 28: 2D Multidimensional Scaling Map: Pauline Corpus and Hebrews (Inclusive Method)



The proportion of variance for this data set is 57.3%. It is clear that Clement is once again clustered with the majority of the Alexandrian manuscripts. When the 3D map is produced, this clustering remains (Figures 29 and 30).

Figure 29: 3D view 1: Pauline Corpus and Hebrews

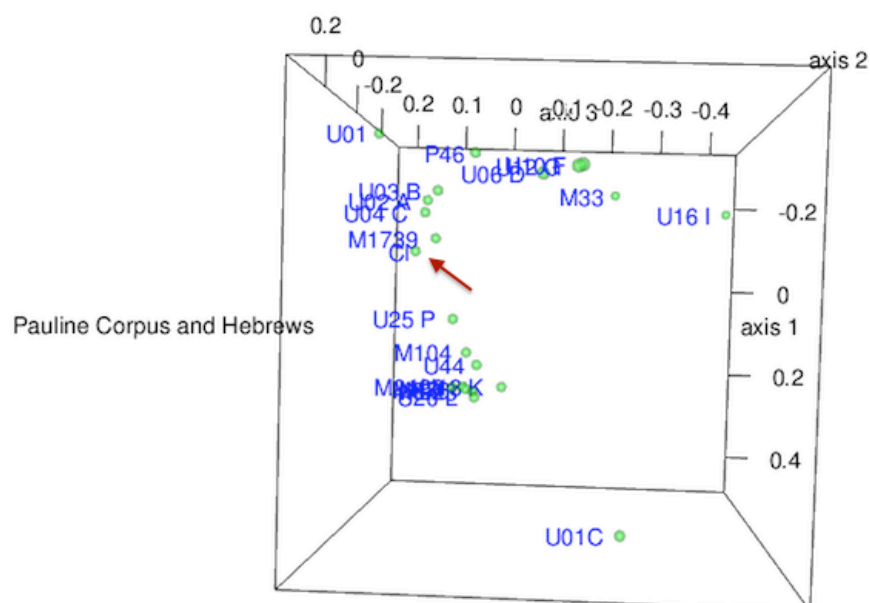
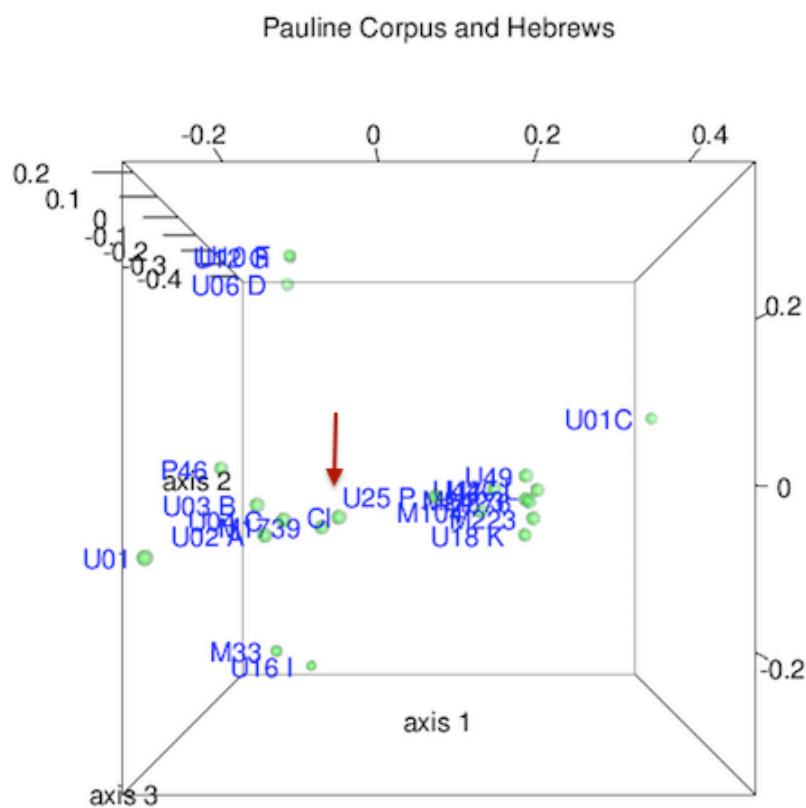
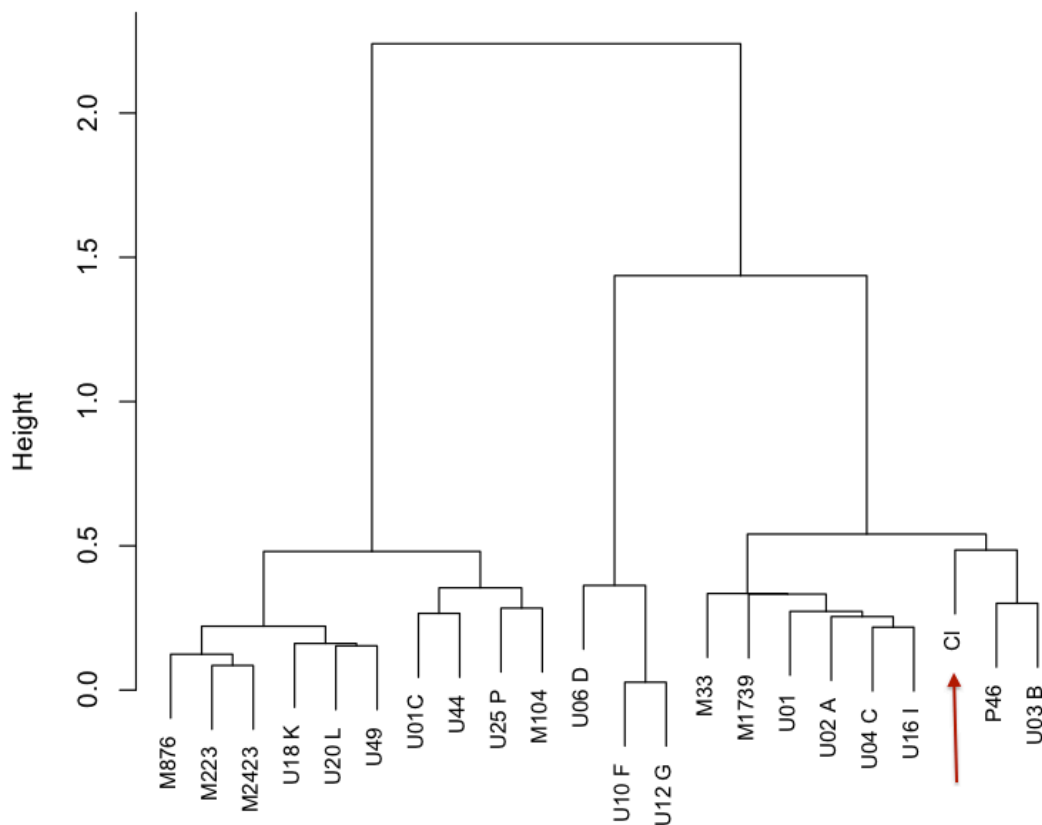


Figure 30: 3D: Pauline Corpus and Hebrews, view 2



Because of the larger data set, the Alexandrian manuscripts are grouped far more closely together than in previous data sets. The proportion of variance for this graph is 66.4%. Clement (-0.062 -0.042 0.142) sits in a familiar spot: near 1739 (-0.090 -0.056 0.110) and P (0.073 -0.016 0.071). A (-0.168 -0.067 0.127), B (-0.184 -0.027 0.103), and C (-0.142 -0.046 0.127) are also nearby. The Byzantine and Western manuscripts are grouped in their respective clusters.

Figure 31: Dendrogram: Pauline Corpus and Hebrews



With a proportion of variance of 65.8%, this dendrogram demonstrates Clement's close relationship to the Alexandrian manuscripts. The secondary Alexandrian manuscripts 01c, Ψ , P, and 104 are all grouped separately from $\mathfrak{P}46$, 01, A, C, I, 33, and 1739. The Byzantine and Western groups are once again separated in their own clusters.

Figure 32: 2D Cluster Map: Pauline Corpus and Hebrews, 3 Clusters

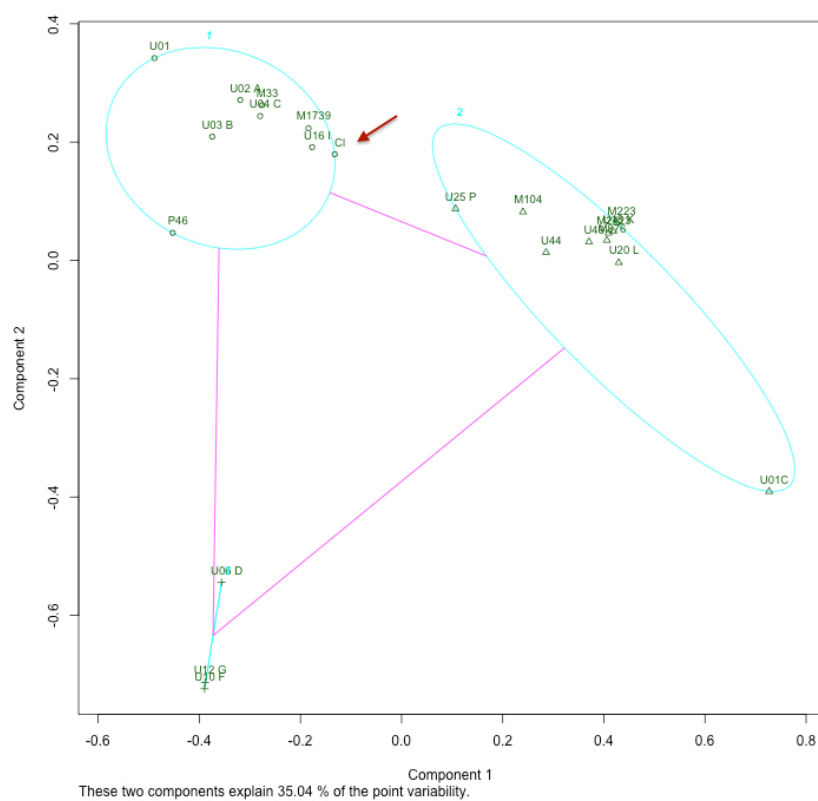
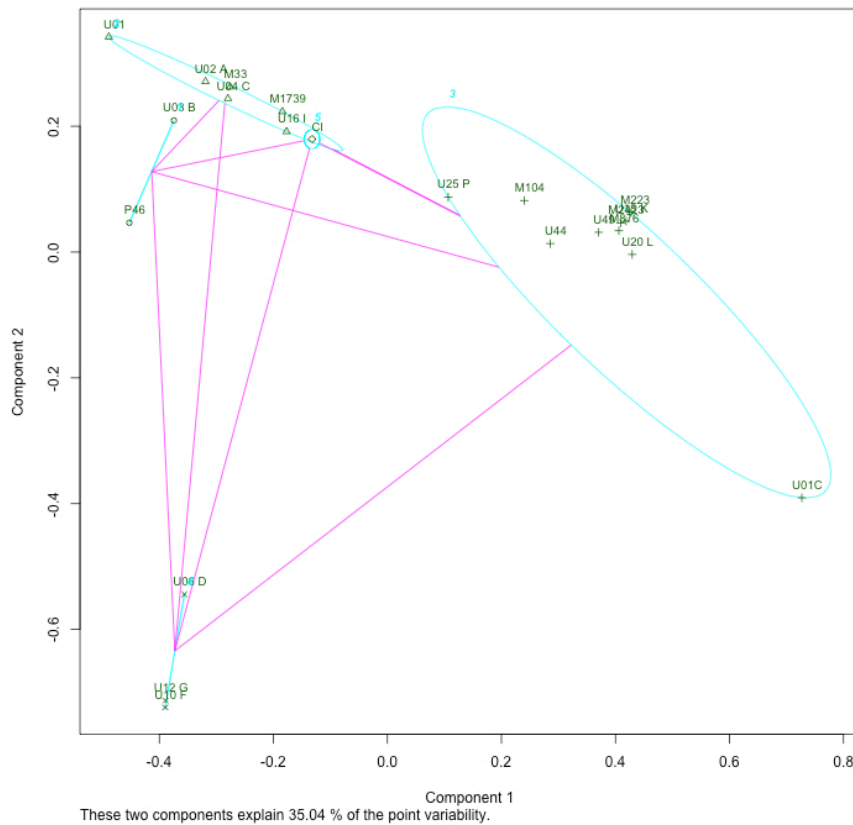


Figure 33: 2D Cluster Map: Pauline Corpus and Hebrews, 5 Clusters



Finally, perhaps the most interesting conclusion comes from the cluster maps. While Clement is associated with the Alexandrian texts, the 5 cluster MDS map (Figure 33) reveals that Clement's text exists as its own group. Therefore, while Clement can certainly be grouped with other Alexandrian witnesses, his text is unique.

CHAPTER 7 - CONCLUSION

The process of quantitative analysis, group profile analysis, and multivariate analysis has revealed the difficulty of pinpointing the textual make-up of a church father's text. Clement's citations of Paul's Epistles and Hebrews only provided a small amount of reliable variation units for the majority of the corpus. Once these citations were identified, only Romans, 1 Corinthians, and Hebrews had enough variation units to analyze on a smaller, individual scale. This became apparent in the quantitative analysis stage when the margin of error was calculated for each witness. Instead, it was more helpful to combine all of the data and analyze the corpus as a whole.

The process of this analysis began with the collation of Clement's text against witnesses that represented three text-types: Alexandrian, Byzantine, and Western. As noted several times, the representative witnesses of these text-types are better described as "groups" or "clusters." During the process of multivariate analysis, the clusters of manuscripts and their interactions with one another were made visible once the witnesses were plotted on the 3D maps. Manuscripts like P, Ψ, and 104 often drifted towards agreement towards the Byzantine manuscripts. Thus, the "text-type" language is useful only with the understanding that there is no "type," only levels of agreement between manuscripts that cluster together.

The quantitative analysis revealed that Clement often aligned with the Alexandrian texts. When the Mann-Whitney U test was performed on the largest individual data set, 1 Corinthians, it indicated a significant agreement between Clement and the Alexandrian witnesses (and specifically the primary Alexandrian witnesses). Other data sets, such as 2 Corinthians, supported this outcome. Smaller data sets, such as 1 Thessalonians, indicated a stronger affiliation with the Byzantine witnesses. Although one might be tempted to discount this significant Byzantine agreement due to the small (and therefore less reliable) data set, the results for the entire Pauline Corpus and Hebrews were not conclusive. The Alexandrian agreement with Clement was separated only by 6% from the Byzantine manuscripts.

It is possible that these inconclusive results were due to the types of variation units being analyzed. For instance, Clement might be agreeing with the Byzantine manuscripts in places where witnesses from other groups (Alexandrian or Western) are present. This would make the agreement less significant. In order to eliminate these variation units, the Group Profile analysis classifies

variation units according to inter-group, intra-group and combined profiles. Once classified, the Group Profile analysis revealed that Clement shares a significant agreement with the Alexandrian witnesses within the Pauline Corpus and Hebrews. For instance, the inter-group profile indicated that the Alexandrian witnesses and Clement of Alexandria share a percentage agreement that is 14.81% higher than Clement's agreement with the Byzantine witnesses. In the intra-group profile, Clement and the Alexandrian manuscripts share an agreement that is 13% higher than the Byzantine witnesses. Finally, the combined profiles reveal that the gap between Clement and the Alexandrian witnesses and Clement and the Byzantine witnesses is 46.9%. The data from the Group Profiles showed that the Alexandrian witnesses and Clement share a significant agreement, but even these results were slightly mixed—especially in the smaller data sets. These analyses all took place in a single state: Clement's relationship to individual witnesses. In order to see the relationships between all witnesses, a multistate matrix must be analyzed.

The first step of the multivariate analysis was to calculate the values of dissimilarity between Clement and the witnesses. Once calculated, the significance of the agreement between Clement and other witnesses could be calculated by pinpointing each manuscript's upper and lower critical values. These results did not indicate that Clement's text shared any significant agreement with the various witnesses. It did indicate, however, that there were several witnesses that shared a significant amount of disagreement. These manuscripts were predictably those that were highly lacunose and Western (in addition to a few Byzantine and Alexandrian witnesses). As noted, this does not mean that Clement does not share any agreements with the Alexandrian manuscripts. Rather, it indicates that the agreement is not significant enough to demonstrate a clear relationship.

Finally, the 2D and 3D maps constructed revealed why this relationship could not be established: although Clement is always clustered with the Alexandrian manuscripts, it is always within the vicinity of the Byzantine manuscripts. Still, the fact that Clement was uniformly clustered with the Alexandrian manuscripts is significant. It is also significant that Clement was almost always closer to the majority of the Alexandrian manuscripts, while Alexandrian manuscripts P, Ψ, and 104 were almost always closer to the Byzantine witnesses. Clement might be more "Alexandrian" than P, Ψ, and 104.

Interestingly, Clement's affinity with manuscripts $\mathfrak{P}46$, 1739, and B are in alignment with Zuntz' findings in *The Text of the Epistles: A Disquisition upon the Corpus Paulinum*. This speaks strongly of Zuntz' own knowledge and understanding of the transmission of the New Testament texts.³³⁸ If copyists had later altered Clement's text, one would not expect to see such a strong relationship.

With this in mind, Clement of Alexandria can be classified as a frequent member of the Alexandrian group. Although the relationship was difficult to establish due to the limited data set, the results are noteworthy. First, one must question the current classification of manuscripts such as P, Ψ , and 104 as "Alexandrian" in the Pauline Epistles. The results also confirm that D, F, and G are unquestionably clustered separately from the other witnesses. Third, this research has revealed that Clement's writings contain within them biblical citations that are early witnesses to the Pauline Corpus and Hebrews. Finally, and perhaps most importantly, it now even more evident that these earliest manuscripts were far from uniform—rather, a textual complexity was already present in the earliest transmission of the Pauline Epistles and Hebrews.

³³⁸ G. Zuntz, *The Text of the Epistles: A Disquisition upon the Corpus Paulinum*. The Schweich Lectures of the British Academy 1946. (London: Oxford Univeristy Press, 1953) pp. 242 ff.

Appendix A

Romans

	P46	01	01 ^c	A	B	C	D	F	G	K	L	P	Ψ	049	104	223	876	1739	2423	Cl
P46	100																			
01	53	100																		
01 ^c	27	0	100																	
A	50	65	29	100																
B	64	68	24	58	100															
C	56	65	33	74	61	100														
D	52	51	48	42	56	42	100													
F	48	39	48	38	44	48	67	100												
G	52	43	43	39	46	47	70	95	100											
K	58	53	62	51	49	60	40	43	45	100										
L	48	53	67	56	47	59	43	46	49	76	100									
P	44	56	60	61	50	56	45	40	43	76	72	100								
Ψ	41	56	67	57	48	55	47	45	48	72	81	72	100							
049	38	55	62	53	44	57	43	47	49	74	85	72	77	100						
104	47	60	62	59	50	67	46	45	48	75	78	73	78	76	100					
223	39	51	67	52	42	57	38	39	42	76	86	71	75	85	78	100				
876	41	52	67	56	42	57	40	43	46	78	85	72	80	82	78	88	100			
1739	58	69	29	68	67	68	52	38	43	60	63	68	65	62	67	61	61	100		
2423	42	55	67	57	47	61	41	45	48	82	87	74	78	85	81	92	92	64	100	
Cl	44	55	29	63	57	59	45	36	38	58	59	61	63	55	65	59	58	65	62	100

1 Corinthians

	P46	01	01 ^c	A	B	C	D	F	G	K	L	P	Ψ	049	33	104	223	876	1739	2423	Cl
P46	100																				
01	69	100																			
01 ^c	20	3	100																		
A	67	80	22	100	74																
B	67	76	25	74	100																
C	60	77	27	79	68	100															
D	54	58	33	54	53	52	100														
F	50	54	37	47	45	48	81	100													
G	50	53	37	46	46	48	80	99	100												
K	41	48	83	52	46	58	38	37	38	100											
L	38	48	86	48	42	49	41	40	41	85	100										
P	55	68	68	69	61	70	50	51	52	68	64	100									
Ψ	46	59	81	58	51	63	45	47	47	80	80	73	100								
049	45	49	85	49	52	42	49	43	45	73	83	66	79	100							
33	60	67	26	71	63	68	46	42	42	45	45	61	53	54	100						
104	43	53	83	58	51	59	41	41	41	67	71	71	71	78	55	100					
223	40	54	86	55	48	56	42	42	43	85	89	67	79	81	48	74	100				
876	41	53	83	54	49	52	42	42	42	82	85	66	77	82	48	72	89	100			
1739	62	74	33	72	71	70	50	49	49	55	56	69	64	59	69	62	57	55	100		
2423	40	54	86	54	47	55	40	41	41	85	90	66	79	81	47	71	94	90	57	100	
Cl	56	58	19	55	57	54	41	41	41	37	41	53	42	41	48	47	44	45	57	44	100

2 Corinthians

	P46	01	01 ^c	A	B	C	D	F	G	I	K	L	P	Ψ	049	33	104	223	876	1739	2423	CL
P46	100																					
01	64	100																				
01 ^c	0	7	100																			
A	56	82	33	100																		
B	68	81	21	82	100																	
C	55	80	36	78	77	100																
D	47	47	36	36	54	38	100															
F	49	50	57	55	49	45	59	100														
G	49	50	50	55	47	43	57	99	100													
I	25	100	100	100	92	100	50	58	58	100												
K	32	53	64	55	57	57	43	38	37	92	100											
L	38	57	77	40	60	58	48	40	39	82	81	100										
P	53	70	64	80	79	73	48	49	48	83	67	71	100									
Ψ	37	49	71	55	53	54	43	35	34	67	85	82	64	100								
049	36	57	77	45	61	60	49	42	40	92	93	85	73	87	100							
33	54	69	36	73	79	71	47	44	43	83	50	49	61	44	54	100						
104	39	56	79	64	63	64	41	46	44	83	74	75	75	68	82	60	100					
223	39	56	86	45	60	66	44	43	41	92	84	88	75	81	91	50	81	100				
876	41	53	79	36	57	59	43	37	35	75	84	85	69	78	91	51	78	94	100			
1739	49	78	29	82	69	73	38	44	46	92	57	52	64	50	55	63	54	57	54	100		
2423	42	57	79	45	62	61	47	41	40	83	85	90	73	82	93	53	79	96	96	56	100	
CL	56	66	43	91	68	71	47	38	37	67	54	60	72	57	60	60	59	59	57	65	62	100

	P46	01	A	B	C	D	F	G	K	L	P	Ψ	049	33	104	223	876	1739	2423	Cl
P46	100																			
01	51	100																		
A	44	74	100																	
B	63	67	62	100																
C	48	68	80	65	100															
D	46	48	49	56	52	100														
F	41	39	38	39	48	70	100													
G	46	36	36	39	45	67	93	100												
K	34	54	67	49	73	51	39	38	100											
L	32	51	62	43	73	46	41	39	89	100										
P	44	59	70	59	75	46	38	39	70	72	100									
Ψ	39	54	61	48	77	46	51	44	70	72	70	100								
049	39	54	62	52	73	51	43	43	85	79	69	74	100							
33	49	75	72	72	78	52	44	41	59	56	69	61	59	100						
104	44	59	66	56	75	41	34	34	74	74	72	70	75	66	100					
223	34	57	66	52	73	52	39	36	89	82	70	74	87	59	70	100				
876	37	54	62	51	70	49	38	36	82	82	66	70	84	56	69	87	100			
1739	46	67	67	64	75	51	43	39	62	59	69	66	62	62	64	66	62	100		
2423	48	63	63	58	74	60	48	43	90	80	73	75	90	65	70	93	85	68	100	
Cl	37	57	56	57	62	44	34	31	62	56	64	59	64	62	57	62	61	62	80	100

Ephesians

	P46	01	A	B	D	F	G	I	K	L	P	Ψ	049	33	104	223	876	1739	2423	Cl
P46	100																			
01	65	100																		
A	61	78	100																	
B	74	70	64	100																
D	43	40	46	43	100															
F	42	40	44	39	78	100														
G	42	41	45	40	79	99	100													
I	65	87	78	70	39	35	39	100												
K	53	58	56	53	43	34	35	57	100											
L	49	58	61	50	43	35	36	65	85	100										
P	50	68	71	54	40	36	36	61	63	68	100									
Ψ	57	59	64	58	41	40	41	70	70	75	61	100								
049	58	58	61	58	45	36	38	70	88	89	68	78	100							
33	69	70	70	68	38	35	35	78	60	61	64	66	61	100						
104	57	66	69	64	46	39	40	61	70	70	71	69	73	60	100					
223	49	58	55	48	39	31	33	65	83	80	63	70	88	55	66	100				
876	53	61	59	54	43	36	38	65	83	81	64	78	89	61	68	89	100			
1739	61	71	66	60	44	39	40	74	58	60	59	61	68	70	65	63	64	100		
2423	51	60	58	53	40	34	35	61	86	80	65	73	88	58	69	90	89	58	100	
Cl	53	56	64	55	46	45	46	43	53	50	63	53	58	60	56	51	56	63	54	100

Philippians

	P46	01	A	B	C	D	F	G	I	K	L	P	Ψ	049	33	104	223	876	1739	2423	Cl
P46	100																				
01	53	100																			
A	65	78	100																		
B	68	58	75	100																	
C	59	71	94	59	100																
D	50	39	47	44	53	100															
F	50	33	42	42	53	69	100														
G	50	33	42	42	53	69	97	100													
I	45	77	85	69	86	31	38	38	100												
K	50	44	56	56	53	39	44	44	62	100											
L	48	49	57	57	53	43	43	43	54	86	100										
O	47	58	69	53	65	42	42	42	69	81	77	100									
Ψ	41	53	64	53	65	31	33	33	85	75	69	78	100								
049	50	50	54	50	50	42	50	50	82	88	83	88	75	100							
33	50	69	86	67	88	39	39	39	92	61	63	72	69	58	100						
104	44	47	64	64	59	39	39	39	69	78	77	83	61	75	72	100					
223	53	61	67	67	53	42	36	36	69	72	77	72	61	71	69	78	100				
876	41	61	58	44	53	42	31	31	54	61	69	67	50	63	61	67	72	100			
1739	62	61	75	61	82	36	42	42	77	64	63	67	58	63	78	67	58	64	100		
2423	53	53	58	58	53	39	39	39	69	83	86	78	64	83	69	83	89	72	67	100	
Cl	53	67	72	64	65	39	36	36	77	61	69	72	64	58	81	64	69	61	69	69	100

Colossians

	P46	01	01C	A	B	C	D	F	G	I	K	L	P	Ψ	049	33	104	223	876	1739	2423	CI
P46	100																					
01	60	100																				
01C	25	0	100																			
A	59	76	19	100																		
B	83	71	22	67	100																	
C	60	78	15	76	65	100																
D	43	54	22	56	45	49	100															
F	43	46	25	49	45	49	73	100														
G	41	46	30	51	46	49	75	96	100													
I	33	58	38	67	50	63	33	29	38	100												
K	41	45	74	45	47	44	33	27	30	58	100											
L	36	46	67	46	45	47	32	36	37	50	85	100										
P	44	61	60	61	59	63	35	48	53	75	65	69	100									
Ψ	48	53	74	45	54	54	36	36	39	54	76	73	67	100								
049	47	45	70	45	49	46	31	33	33	50	87	86	63	73	100							
33	55	69	15	67	59	68	47	42	45	63	50	49	61	51	45	100						
104	45	60	63	60	53	60	37	33	33	63	72	71	69	74	73	59	100					
223	41	47	67	46	45	46	36	31	31	58	88	81	69	72	83	50	74	100				
876	41	46	63	49	44	44	35	33	33	54	83	81	63	69	87	46	74	88	100			
1739	76	69	26	63	79	69	46	46	46	58	53	50	63	63	53	62	59	54	54	100		
2423	47	51	67	53	50	50	36	34	34	58	90	85	69	76	91	53	78	92	94	60	100	
CI	52	58	33	58	62	55	41	40	40	58	59	54	59	56	59	59	55	56	58	68	62	100

1 Thessalonians

	01	01C	A	B	C	D	F	G	I	K	L	P	Ψ	049	33	104	223	876	1739	2423	Cl
01	100																				
01C	0	100																			
A	71	33	100																		
B	76	44	59	100																	
C	63	33	63	38	100																
D	65	33	38	62	75	100															
F	53	33	35	47	75	82	100														
G	56	33	38	50	75	85	97	100													
I	67	0	56	78	100	56	56	56	100												
K	59	67	59	53	25	44	38	41	33	100											
L	68	67	62	62	25	53	41	44	33	91	100										
P	55	83	60	50	50	65	60	60	0	75	85	100									
Ψ	56	67	44	56	63	56	53	53	56	65	68	65	100								
049	79	25	64	64	38	64	43	50	33	86	93	63	64	100							
33	68	33	71	59	38	44	35	38	22	59	59	55	38	71	100						
104	74	67	56	68	63	65	56	56	56	68	76	75	79	79	53	100					
223	65	44	65	59	38	38	26	29	56	71	68	50	53	93	59	62	100				
876	68	44	62	56	38	47	41	44	56	79	71	55	62	86	56	71	82	100			
1739	65	44	65	68	50	56	41	44	56	56	65	75	65	86	56	71	53	53	100		
2423	74	67	62	68	38	53	41	44	44	79	82	60	62	93	59	76	76	82	65	100	
Cl	79	56	74	74	38	53	41	44	44	79	88	65	71	93	65	76	74	76	71	88	100

1 Timothy

	01	01C	A	C	D	F	G	I	K	L	P	Ψ	33	104	223	876	1739	2423	Cl
01	100																		
01C	0	100																	
A	63	67	100																
C	64	100	55	100															
D	63	67	58	73	100														
F	50	100	54	73	58	100													
G	54	100	58	73	63	96	100												
I	50	100	75	100	75	100	100	100											
K	46	67	25	73	33	42	42	63	100										
L	50	67	46	64	33	38	38	38	75	100									
P	46	33	50	64	33	33	33	38	46	58	100								
Ψ	54	33	46	64	50	38	33	50	50	58	50	100							
33	58	100	63	73	63	50	54	63	46	54	58	54	100						
104	50	67	63	64	46	42	46	63	46	58	67	63	63	100					
223	54	67	50	73	33	42	42	50	67	79	71	54	58	71	100				
876	54	67	42	82	42	42	42	50	75	79	71	63	58	63	92	100			
1739	63	100	58	91	58	71	67	88	50	50	54	58	79	54	63	63	100		
2423	63	67	42	91	42	50	50	63	83	79	63	54	58	54	83	92	63	100	
Cl	67	33	46	100	50	46	50	75	67	63	50	58	54	50	63	71	54	79	100

2 Timothy

	01	A	C	D	F	G	I	K	L	P	Ψ	33	104	223	876	1739	Cl
01	100																
A	67	100															
C	67	78	100														
D	56	22	22	100													
F	78	44	44	44	100												
G	78	44	44	44	100	100											
I	100	80	60	60	80	80	100										
K	33	22	44	56	22	22	20	100									
L	44	56	56	44	22	22	40	67	100								
P	67	56	78	44	44	44	60	67	78	100							
Ψ	56	44	67	56	33	33	40	78	89	89	100						
33	78	44	67	44	56	56	80	44	44	67	56	100					
104	56	44	67	44	44	44	60	56	67	67	78	56	100				
223	33	22	44	44	33	33	20	78	67	67	78	33	78	100			
876	56	44	44	56	44	44	40	78	67	67	78	33	56	78	100		
1739	67	56	78	44	44	44	60	67	78	78	89	67	89	67	67	100	
Cl	78	44	67	44	56	56	60	44	56	67	67	78	67	44	44	78	100

Titus

	01	01C	A	C	D	F	G	I	K	L	P	Ψ	33	104	223	876	1739	Cl
01	100																	
01C	0	100																
A	81.25	42.8571	100															
C	75	57.1429	93.75	100														
D	50	71.4286	68.75	75	100													
F	56.25	14.2857	43.75	37.5	56.25	100												
G	56.25	14.2857	43.75	37.5	56.25	100	100											
I	80	0	80	80	100	80	80	100										
K	31.25	85.7143	43.75	50	56.25	25	25	60	100									
L	37.5	85.7143	50	56.25	62.5	31.25	31.25	80	93.75	100								
P	37.5	57.1429	50	43.75	37.5	37.5	37.5	20	43.75	50	100							
Ψ	43.75	71.4286	56.25	62.5	62.5	31.25	31.25	100	75	81.25	56.25	100						
33	62.5	71.4286	81.25	87.5	75	43.75	43.75	60	50	56.25	50	62.5	100					
104	43.75	71.4286	56.25	50	43.75	25	25	40	68.75	75	68.75	62.5	50	100				
223	31.25	85.7143	43.75	50	62.5	31.25	31.25	80	87.5	93.75	50	75	50	68.75	100			
876	37.5	71.4286	50	43.75	43.75	37.5	37.5	40	68.75	75	68.75	56.25	50	75	81.25	100		
1739	62.5	57.1429	75	81.25	68.75	37.5	37.5	80	56.25	62.5	37.5	56.25	68.75	43.75	56.25	37.5	100	
Cl	31.25	85.7143	50	56.25	50	31.25	31.25	40	50	43.75	43.75	43.75	56.25	37.5	43.75	37.5	50	100

Hebrews

	P13	P46	01	01C	A	B	C	D	I	K	L	P	Ψ	33	104	223	876	1739	2423	Cl
P13	100																			
P46	72	100																		
01	56	55	100																	
01C	33	25	0	100																
A	59	57	67	42	100															
B	100	85	77	20	62	100														
C	60	60	73	0	67	67	100													
D	50	51	55	42	56	54	27	100												
I	50	47	76	50	76	100	67	41	100											
K	38	35	36	83	45	38	40	44	65	100										
L	38	35	40	92	45	38	47	45	76	84	100									
P	44	41	47	67	55	38	47	47	71	76	67	100								
Ψ	41	38	39	91	54	42	47	43	65	78	78	63	100							
33	41	53	56	33	73	54	67	53	65	44	45	51	48	100						
104	44	43	40	58	55	46	53	36	53	65	64	62	69	55	100					
223	41	33	33	92	47	31	33	45	71	78	85	58	78	44	56	100				
876	38	35	33	92	42	46	40	42	65	76	84	58	72	40	58	89	100			
1739	56	63	55	75	62	54	40	49	71	65	65	65	65	62	58	62	62	100		
2423	38	39	40	92	45	38	47	47	71	84	93	65	80	44	62	91	85	67	100	
Cl	63	57	55	33	55	69	40	42	65	51	49	51	50	51	58	47	47	65	56	100

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